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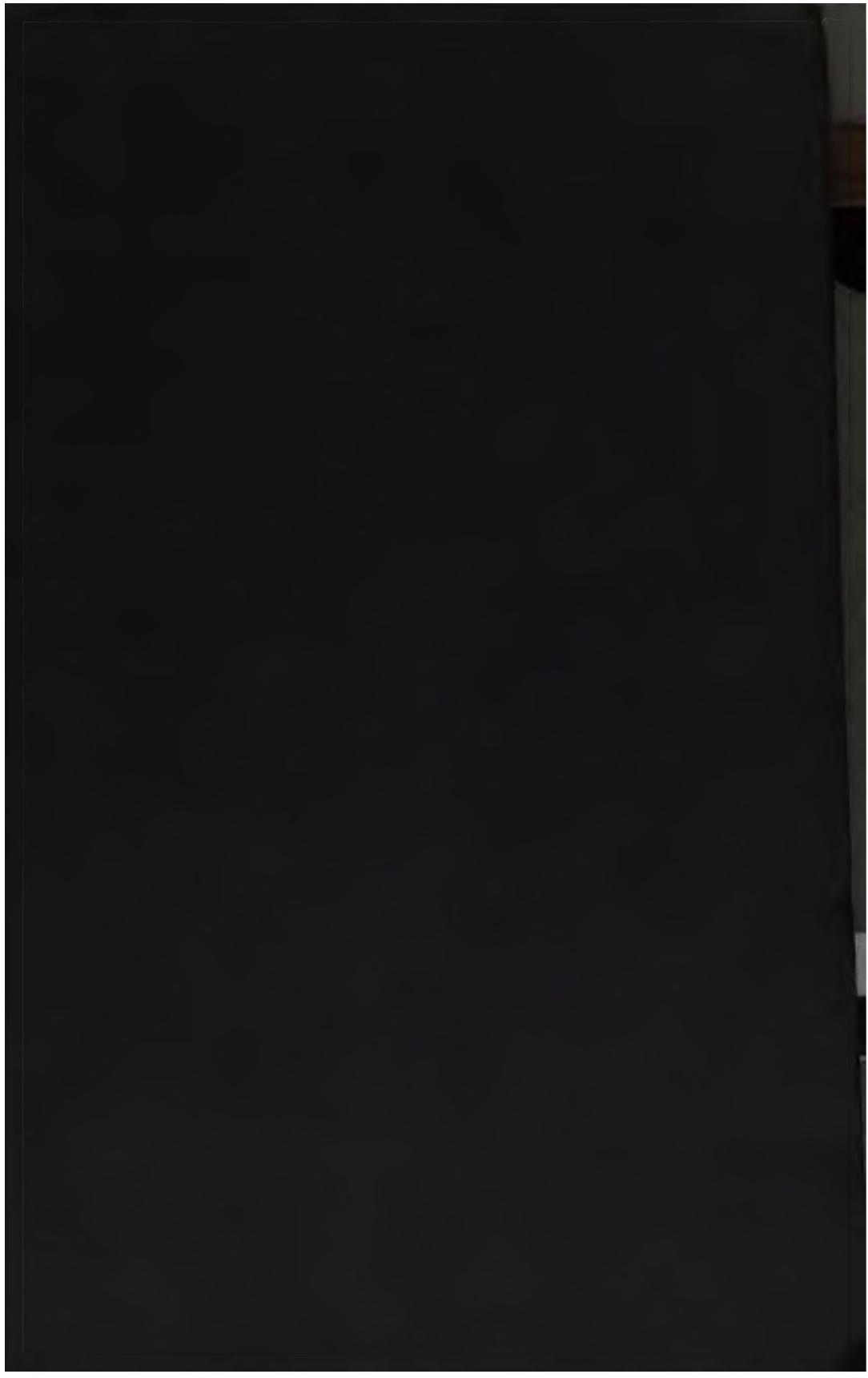
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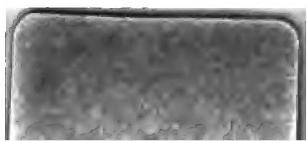
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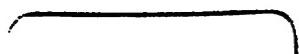








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KAINH ΔΙΑΘΗΚΗ.

GREEK TESTAMENT

WITH

ENGLISH NOTES.

BY

THE REV. EDWARD BURTON, D.D.

CANON OF CHRIST CHURCH AND REGIUS PROFESSOR OF DIVINITY.

IN TWO VOLUMES.

VOL. II.



OXFORD,

PRINTED BY S. COLLINGWOOD, PRINTER TO THE UNIVERSITY,

FOR J. H. PARKER:

WHITTAKER AND CO.; J. G. AND F. RIVINGTON, LONDON:

AND J. AND J. J. DEIGHTON, CAMBRIDGE.

MDCCCLXXXV.

101. j . 400.

THE EPISTLES OF S. PAUL.

THE order, in which these Epistles are printed, is certainly not the order, in which they were written. The dates of some of them cannot be exactly ascertained, e. g. the Epistles to the Galatians, Titus, and the first to Timothy. With respect to the others, there is little doubt as to the places from which they were written, and their relative connexion with the history of S. Paul: though the precise years will vary according to the scheme of chronology which we adopt. I should place them in the following order:

| | | | |
|-----------------|----------|---------------|---------------|
| 1 Thessalonians | A. D. 46 | ..... | from Corinth. |
| 2 Thessalonians | ..... | 47 | ..... |
| Titus | ..... | 51 | ..... |
| Galatians | ..... | 52 | ..... |
| 1 Corinthians | ..... | 52 | ..... |
| 1 Timothy | ..... | 52 | ..... |
| 2 Corinthians | ..... | 52 | ..... |
| Romans | ..... | 53 | ..... |
| Ephesians | } | | |
| Colossians | | 58 | ..... |
| Philemon | } | | Rome. |
| Philippians | | | |
| Hebrews | ..... | 58 | ..... |
| 2 Timothy | ..... | 64, 65, or 66 | .. |
| | | | Rome. |

EPISTLE TO THE ROMANS.

The Epistle to the Romans was written from Corinth early in the year 53, when S. Paul had been spending three months in that part of Greece, and was on the point of setting out for Jerusalem with the collections of the Macedonian and Achæan churches. See Acts xix. 21. xx. 1, 3. 1 Cor. xvi. 3. Rom. xv. 25. For it being written from Corinth, see notes at xvi. 23.

ΠΑΤΛΟΤ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

Ι¹ ΠΑΥΛΟΣ, δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπό-¹ Act.9,15:
2 στολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, (^{καὶ} προ-^{13, 2, 9.}
επηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς Gal. 1, 15.
3 ἄγιας ¹περὶ τοῦ νιοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρ-^{k Tit. 1, 2.}
4 ματος Δαβὶδ κατὰ σάρκα, ^πτοῦ ὅρισθέντος νιοῦ Θεοῦ Gen. 3, 15:
ἐν δυνάμει, κατὰ πνεῦμα ἀγιωσύνης, ἐξ ἀναστάσεως ^{22, 18 : 26,}
5 νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου ήμων, ^{4: 49, 10.}
βομεν χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν Dent. 18,
6 πᾶσι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὄνοματος αὐτοῦ, ἐν οἷς ^{15. 2 Sam. 7, 12. Psal. 132, 11.}
Ibid. ^{Esa. 42: 7,}
^{14: 9, 6: 40,}
^{10. Jer. 23,}
^{5: 33, 14.}
^{Ezech. 34,}
^{23: 37, 24.}
^{Dan. 9, 24.}
^{Mich. 7, 20.}

CHAPTER I.

1. ἀφωρισμένος. See Acts xiii. 2. Gal. i. 15.

3. γενομένον. *Born.* Pyle, Macknight. See Gal. iv. 4.

4. ὅρισθέντος. *Declared.* Chrysostom, Theophylact, Cœcumennius. See Elsner. Le Clerc says that ὅρίζειν signifies *demonstrare, ita clare definire, ut nulla possit esse ambiguitas.* See Acts x. 42.

Ibid. ἐν δυνάμει. *Efficaciter, potenter,* as in Col. i. 29. He was proved to be the Son of God by many signs of power.

Ibid. κατὰ πν. ἀγιωσύνης. This

is opposed to κατὰ σάρκα, and means the divine nature of Christ, &c. Luc. 1, as in 1 Pet. iii. 18.

Ibid. ἐξ ἀναστάσεως νεκρῶν. Ra-¹ Matt. 1, 1. phel gives reasons for thinking ^{30: 13, 23.} this may mean, after the resur-^{2 Tim. 2, 8.} rection of the dead. So Palairat. ^{m Joh. 10, 30. &c. Act. 13, 32, 33.} Christ was proved to be the Son of God by many tokens ^{1, 5:} of power, but particularly by his resurrection from the dead. ^{n 12, 3: 15.} See Acts x. 42. xvii. 31. ^{15: 16, 26.}

5. εἰς ὑπακοὴν—ἔθνεσιν, to make all the Gentiles obedient ^{8.}

unto faith. See a similar construction in ver. 16, 17. xvi. 26.

2 Cor. ix. 13. 1 Pet. i. 22.

οι Cor. 1, 2. ἔστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ·) ὁ πᾶσι τοῖς 7
Eph. 1, 1.
1 Thess. 4, οὖσι ἐν 'Ρώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἀγίοις' χά-
7. ρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυ-
ρίου Ἰησοῦ Χριστοῦ.

¶ Eph. 5, 20. ¶ Πρῶτον μὲν εὐχαριστῷ τῷ Θεῷ μου διὰ Ἰησοῦ 8
Hebr. 13,
15. 1 Thess. Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν
1, 8.
9, 1. 2 Cor. καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· ἡ μάρτυς γάρ μου 9
1, 23; 11,
31. Gal. 1, ἐστὶν ὁ Θεὸς, φῶ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ
20. Phil. 1,
8. 1 Thess. εὐαγγελίῳ τοῦ νιοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν
2, 5; 3, 10.
2 Tim. 1, 3. ὑμῶν ποιοῦμαι, ἡ πάντοτε ἐπὶ τῶν προσευχῶν μου 10
¶ 15, 23, 32. δεόμενος, εἴπως ἦδη ποτὲ εὐδοθήσομαι, ἐν τῷ θελή-
1 Thess. 3,
10.
8, 15, 29. ματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς· ἐπιποθῶ γὰρ ἴδειν 11
ὑμᾶς, ἵνα τὶ μεταδῶ χάρισμα ὑμῶν πνευματικὸν, εἰς
t 15, 32. τὸ στηριχθῆναι ὑμᾶς· τοῦτο δέ ἔστι, συμπαρακλη- 12
θῆναι ἐν ὑμῶν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε
u 15, 22. καὶ ἔμοῦ. οὐθέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι 13
1 Thess. 2,
18. πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθην
ἄχρι τοῦ δεύτρου,) ἵνα καρπόν τινα σχῶ καὶ ἐν ὑμῶν,
x 1 Cor. 9, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. Ἑλλησί τε καὶ 14
16, 2 Cor.
11, 28.

8. ὑπέρ. Most MSS. read περί.

9. ἐν τῷ πνεύματί μου. *With all my heart, and all my soul.*

10. ἐλθεῖν should be coupled with δεόμενος. Beza, Schmidius: but Raphel connects δεόμενος with εἰ πως. The former construction seems preferable, and εὐδοθήσομαι alludes to his intended journey to Jerusalem. See xv. 25, 30.

Ibid. ἦδη ποτέ. *Tandem aliquando. Raphel.*

11. χάρισμα πνευματικόν. It seems to have been the privi-

lege of an apostle to confer these spiritual gifts: from which it has been inferred, that no apostle had as yet visited Rome. This seems also to be shewn by the word καρπὸν in verse 13. See Acts viii. 16. Rom. xv. 18 — 22, 29.

12. συμπαρακληθῆναι. *That I also may receive comfort together with you by the faith which is common to both of us.*

13. καρπόν. He wished to sow the gospel among them, that their proficiency in it might be his fruit.

Βαρβάροις, σοφοῖς τε καὶ ἀνοίγοις ὁφειλέτης εἰμί·
 15 οὗτω τὸ κατ’ ἐμὲ πρόδυμον καὶ ὑμᾶν τοῖς ἐν Ῥώμῃ
 16 εὐαγγελίσασθαι. Ὁύ γὰρ ἐπαισχύνομαι τὸ εὐαγγέ-^γ Psal. 40,
10. 2 Tim.
 λιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἔστιν εἰς σω-^{1, 8. 1 Cor.}
 τηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ
 17 Ἑλληνι. δίκαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύ-^{2, 3, 21.}
 πτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ ^{Hab. 2, 4.}
 ‘δὲ δίκαιος ἐκ πίστεως ζῆσται.’ ^{Job. 3, 36.}
 18 ἈΠΟΚΑΛΥΠΤΕΤΑΙ γὰρ ὄργὴ Θεοῦ ἀπ’ οὐ-^{3, 18.}
 ρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν
 19 τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. διότι τὸ γνω-^{4 Act. 14,}
 στὸν τοῦ Θεοῦ φανερόν ἔστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς ^{14. &c.: 17,}
 20 αὐτοῖς ἐφανέρωσε· τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτί-^{5 Psal. 19,}
 σεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἢ τε 3. &c.

14. *Βαρβάροις.* Krebsias says that S. Paul meant *Romans*.

15. οὗτω τὸ κατ’ ἐμέ. Thus even on my own account I am anxious &c.

16. τοῦ Χριστοῦ is perhaps an interpolation.

Ibid. εἰς σωτηρίαν. To produce salvation, as εἰς ἵνακον in ver. 5.

17. Scaliger translates ἐκ πίστεως εἰς πίστιν, progressus et incremento fidei, and compares it with ἐκ γενεᾶς εἰς γενεάν. So Fell, Le Clerc. Or it may mean, *God's method of justifying us by faith in Christ is revealed εἰς πίστιν, to bring in all to believe it.* Pyle. Δικαιοσύνη Θεοῦ is the righteousness appointed and approved by God. Fell, Lock, Macknight. See iii. 21.

Ibid. Macknight renders it, *The just by faith shall live.*

18. κατεχόντων. Who confine or hinder. See ii. 8.

19. Because that which can be known of God is manifested among them, if they would discern it.

20. ἀπὸ κτίσεως κόσμου. Hackschanus takes ἀπὸ for ἐκ. The invisible things are known by the visible works of creation, ad Matt. xxvii. 22. This was also the interpretation of Theophylact, Luther, Pearson, Hombergius, Wolfius. There is a similar sentiment in Aristot. *de Mondo.* c. 6. πάσῃ θητῇ φύσει γενόμενος ἀθέωρτος ἀπ’ αὐτῶν τῶν ἔργων δεωρεῖται ὁ Θεός: and in Plato apud Cyrill. *adv. Julian.* III. p. 97. ἀπὸ τοῦ κάλλους τῶν αἰσθητῶν ἐπὶ τῷ νοητὸν τοῦ Θεοῦ κάλλος ἀναφοιτήσαι δεῖσαι. See Matt. vii. 20.

αἰδίος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς

^c Deut. 28, ἀναπολογήτους. ^c διότι γνόντες τὸν Θεὸν, οὐχ ὡς 21
28, 29.

Eph. 4, 17. Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν
ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος
αὐτῶν καρδία· φάσκοντες εἶναι σοφοί, ἐμωράνθησαν, 22

^d Deut. 4, ^d καὶ ἡλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὄμοι- 23
15. &c.

2 Reg. 17, ὥματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ

29. Psal.

106, 20. τετραπόδων καὶ ἔρπετῶν. ^e διὸ καὶ παρέδωκεν αὐτοὺς 24

Sap. 12, 23. &c. Jer. 2, ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς

11. Esa. 40, ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν

18. Act. 17, ἑαυτοῖς. Οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ 25

^{29.} e Psal. 81, ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ

12. Act. 14, ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ

16. 2 Thess. 2, 11. κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστιν εὐλογητὸς εἰς

^f Lev. 18, τοὺς αἰῶνας. ἀμήν. ^f διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ 26

22, 23. Eph. 5, 11, 12. Θεὸς εἰς πάθη ἀτιμίας· αἴ τε γὰρ θήλειαι αὐτῶν

μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,
ὅμοιώς τε καὶ οἱ ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν 27

τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὄρεξει αὐτῶν εἰς ἀλ-

λήλους, ἄρσενες ἐν ἄρσει τὴν ἀσχημοσύνην κατερ-

γαῖδενοι, καὶ τὴν ἀντιμοσθίαν ἦν ἔδει τῆς πλάνης
αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. Καὶ καθὼς οὐκ 28

23. οἱ τὸν ἀληθῆ θεὸν καταλι-
πόντες, τὸν ψευδωνύμους ἐδημούρ-
γησαν, φθαρταῖς καὶ γενηταῖς οὐ-
σίαις τὴν τοῦ ἀγενήτου καὶ ἀφ-

θάρτου πρόστρητον ἐπιφημίσαντες.
Philo Jud. vol. II. p. 161. Δόξα

is used for the visible appear-
ance of God, so far as it can
be visible: Exod. xxxiii. 18, 22.

1 Cor. xi. 7. 2 Cor. iv. 6. So
also in Psalm cvi. 20. καὶ ἡλλά-
ξαντο τὴν δόξαν αὐτῶν ἐν ὄμοιώ-
ματι μόσχουν.

25. τὴν ἀλήθειαν. The true

idea, or the reality. Philo speaks
of Moses wondering ὃσον ψεῦ-
δος ἀνθ' ὅσης ἀληθείας ὑπηλλά-
ξαντο. I. c. p. 160.

Ibid. παρὰ τὸν κτίσαντα. Ma-
gis quam Creatorem, Krebsius.
Præter Creatorem, Chemnitius,
Valckenaer. See 1 Cor. iii. 11.
and note at Rom. xiv. 5.

26, 27. Compare Philo Ju-
dæus, vol. II. p. 20, 280, 306.

Ibid. πάθη ἀτιμίας, i. e. ἀτιμά
πάθη. See vii. 5. Luke xvi. 8.

28. Et sicut noluerunt Deum

έδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν
τῶν ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθή-
29 κοντά, πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ,
πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δό-
30 λού, κακοηθείας· ψιθυριστὰς, καταλάλους, θεοστυ-
γεῖς, ύβριστὰς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς
31 κακῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους,
32 ἀστόργους, ἀσπόνδους, ἀνελεήμονας· οἵτινες τὸ δι-
καίωμα τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσ-
σοντες ἄξιοι θανάτου εἰσῶ, οὐ μόνον αὐτὰ ποιοῦσιν,
ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσοντι.

2 [¶]**ΔΙΟ** ἀναπολόγητος εἰ, ὃ ἂνθρωπε, πᾶς ὁ κρίνων^{1 Sam. 12, 5. &c.}
ἐν φῷ γὰρ κρίνεις τὸν ἔτερον, σεωπὸν κατακρίνεις^{τὰ Matt. 7, 1.}
2 γὰρ αὐτὰ πράσσεις ὁ κρίνων. οἴδαμεν δὲ ὅτι τὸ κρίμα
τοῦ Θεοῦ ἔστι κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα
3 πράσσοντας. Λογίζῃ δὲ τοῦτο, ὃ ἂνθρωπε, ὁ κρίνων
τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ
4 ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ; ^{1 ἦ τοῦ πλούτου τῆς^{1 Esa. 30, 18. 2 Pet. 3, 9, 15.}}
χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυ-
μίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ
5 εἰς μετάνοιάν σε ἄγει; ^{κατὰ δὲ τὴν σκληρότητά^{κ 9, 22. Deut. 32, 34. Jac. 5, 3.}}

accuratius cognoscere. Krebsius.
Οὐκ ἰδοκίμασαν ἔχειν is the same
as ἰδοκίμασαν οὐκ ἔχειν.

Ibid. ἀδόκιμον νοῦν. *A mind*
incapable of judging. Macknight,
Fell, Pyle. See ii. 18. (δοκιμάζειν.)
29. πορείᾳ is omitted in
many MSS.

31. ἀσυνθέτους, *fædigrasos :*
ἀσπόνδους, qui reconciliari et
placari nequeunt. Raphel: but
ἀσπόνδους is wanting in many
MSS.

32. δικαιώμα is merely a law
or ordinance: or it may be the
same as κρίμα in ii. 2. See ii.
26. viii. 4. Heb. ix. 1.

CHAP. II.

1. πᾶς. This is addressed to
both Jews and Gentiles. See
ver. 17.

2. κατὰ ἀλήθειαν. *Revera, cer-*
tissime. Raphel. Palairé.

4. ἄγει. *Is intended to lead.*

5. κατὰ, *propter.* Raphel.

σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ
ὅργὴν ἐν ἡμέρᾳ ὄργῆς καὶ ἀποκαλύψεως δικαιοκρι-
σίας τοῦ Θεοῦ,¹ ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα⁶
^{1. 14, 12. Job. 34, 11.}
τοῖς μὲν καθ ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν⁷
^{Psal. 62, 12. Jer. 17, 10:}
καὶ τιμὴν καὶ ἀφθαρσίαν ζῆτοῦσι, ζῶντες αἰώνιον.⁸ τοῖς⁸
^{Matt. 16,}
^{27. 1 Cor. 3, 2. 2 Cor. 5,}
^{10. Apoc.} μένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὄργὴ, θλίψις καὶ στε-⁹
^{22, 12.}
^{m 2 Thess. 1, 8.} νοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργα-
ζομένου τὸ κακὸν, Ἰουδαίου τε πρώτον καὶ Ἔλληνος.
δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἔργαζομένῳ τὸ¹⁰
^{n Deut. 10, 17. 2 Par.} ἀγαθὸν, Ἰουδαίῳ τε πρώτον καὶ Ἔλληνι.¹¹ οὐ γάρ¹¹
^{19, 7. Job.} ἐστι προσωποληψία παρὰ τῷ Θεῷ. ὅσοι γὰρ ἀνόμως¹²
^{34, 19. Act.} τοῖς¹³ Gal. ἡμαρτον, ἀνόμως καὶ ἀπολούνται· καὶ ὅσοι ἐν νόμῳ¹⁴
^{2, 6. Eph.} διὰ νόμου κριθήσονται.¹⁵ οὐ γὰρ οἱ ἀκροα-¹³
^{6, 9. Col. 3, 25.} ταῖς τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ¹⁶
^{25. 1 Pet. 1, 17.} ταὶ τοῦ νόμου δικαιούμενοι ποιηταὶ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ¹⁷
^{o Matt. 7, 21. Jac. 1, 22.} τοῦ νόμου δικαιωθήσονται.¹⁸ Οταν γὰρ ἔθνη τὰ μὴ¹⁴
^{1. Joh. 3, 7.} νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῆ, οὗτοι νόμον¹⁹
μὴ ἔχοντες, ἑαυτοῖς εἰσὶ νόμος· οἵτινες ἐνδείκνυνται¹⁵
τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
συμμαρτυρούστης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ²⁰
ἀλλήλων τῶν λογισμῶν κατηγορούντων ἦ καὶ ἀπο-

6. ὑπομονὴν ἔργου ἀγαθοῦ. *Conti-
nualance in performing good
works.* See 1 Thess. i. 3. καθ
ὑπομονὴν refers to κατὰ τὰ ἔργα.

8. τοῖς ἐξ ἐριθείας. *Those who
act from contentiousness, as τὸν
ἐκ πίστεως in iii. 26. τοῖς ἐκ πε-
ριτομῆς iv. 12. οἱ ἐκ πίστεως, Gal.
iii. 9.*

Ibid. θυμὸς is *rage*: ὄργη,
anger with desire of revenge.

9. Θλίψις καὶ στενοχωρία. See
2 Cor. iv. 8.

12. ἀνόμως. *Without a law
expressly revealed.* These per-
sons ἀνόμως ἀπολούνται, *they will
not require a special law to con-
demn them.*

14. τὰ τοῦ νόμου ποιῆ. Raphel
says that this does not mean,
*perform the commands of the
law, but do every thing that the
law could do.*

15. μεταξὺ ἀλλήλων. *Among
their own selves.*

- 16 λογουμένων,) ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ ^π_{Matt. 25,}
 τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιον μον, διὰ Ἰησοῦ ^{31. Act. 17,}_{31. 1 Cor. 4, 5.}
 Χριστοῦ.
- 17 Ἡδε, σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπάνη τῷ ^{9, 4.}
 18 νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, ^{John. 8, 33,} καὶ γιγάντεις τὸ θέ-
 λημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ ^{1 Phil. 1, 10.}
 19 τοῦ νόμου πέποιθάς τε σεαυτὸν ὀδηγὸν εἶναι τυ-
 20 φλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδά-
 σκαλον ηπτίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως
 21 καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. ὁ οὖν διδάσκων ἔτε- ^{8 Psal. 50,}
 ρον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, ^{16. &c.}_{Matt. 23,}
 22 κλέπτεις; ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδε-
 23 λυστόμενος τὰ εἴδωλα, ἵεροσυλεῖς; ¹⁰ ὃς ἐν νόμῳ καν- ^t_{9, 4.}
 χᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν
 24 ἀτιμάζεις; ¹¹ Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασ- ^{12 Sam. 12,}
 25 φημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται. ^{14. Esa. 52,} Πε- ^{5. Ezech.}
 36, 20, 23.

16. κατὰ τὸ εὐαγγέλιον μον, according as I have explained the doctrines of Christianity.

17. He now turns particularly to the Jews. See ver. 1. We should perhaps read εἰ δὲ for οὐδε.

Ibid. ἐπαναπάνη τῷ νόμῳ. Restest upon the Law, as if nothing was required of thyself.

18. δοκιμάζεις τὰ διαφέροντα. See Phil. i. 10. Raphel gives three meanings to διαφέροντα, *eximia, utilia, and controversias*, but he does not decide between them. The phrase probably means, *to observe the distinctions which are proper to be kept*, whether those distinctions relate to the ceremonial law, as in this passage, or to the mo-

ral law, as in Phil. i. 10. Theophylact explains it, κρίνεις τί δεῖ πρᾶξαι, καὶ τί μὴ δεῖ πρᾶξαι. Andocides has a similar expression, δεινὸν μὲν οὖν ἔστι καὶ ὑπὸ τῶν ἀγρούντων τὰ δίκαια πάσχειν κακῶς· πολὺ δὲ χαλεπότερον, ὅταν τις ἐπιστάμενος τὰ διαφέροντα παραβάνειν τολμᾷ, In Alcib. p. 121. So also Arrian, ἔργον τοῦ φιλόσοφου τὸ μέγιστον καὶ πρῶτον, δοκιμάζειν τὰς φαντασίας καὶ διακρίνειν, καὶ μηδεμίαν ἀδοκίμαστον προσφέρεσθαι, Epict. I. 20. See i. 28. (ἀδόκιμον.) xii. 2. Heb. v. 14.

20. μόρφωσιν. A complete scheme. Pyle.

22. ἵεροσυλεῖς. Dost thou not pay the proper offerings to the temple and the priests?

ριτομὴ μὲν γὰρ ὡφελεῖ, ἐὰν νόμου πράσσῃ· ἐὰν δὲ παραβάτης νόμου ἦσ, ή περιτομή σου ἀκροβυστία γέγονεν. ἐὰν οὖν ή ἀκροβυστία τὰ δικαιώματα τοῦ ²⁶ νόμου φυλάσσῃ, οὐχὶ ή ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται, καὶ κρινεῖ ή ἐκ φύσεως ἀκροβυ- ²⁷ στία, τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου; ^x οὐ γὰρ ὁ ἐν τῷ φα- ²⁸ νερῷ Ἰουδαῖος ἔστι, οὐδὲ ή ἐν τῷ φανερῷ ἐν σαρκὶ

^y Deut. 10. περιτομή· ^z ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περι- ²⁹

^{16:} 30, 6.

Jer. 4, 4. τομὴ καρδίας ἐν πνεύματι, οὐ γράμματι· οὐδὲ ή ἔπαι-

^{Col. 2, 11.}

Phil. 3, 2, 3. νοσ οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

^{1 Pet. 3, 4.}

^{1 Cor. 4, 5.}

Tί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ή τίς ή ὡφέλεια ³

^{4.} τῆς περιτομῆς; ^z πολὺ, κατὰ πάντα τρόπον. πρῶτον ²

^z 2, 18: 9.

4. Deut. 4, μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. ^a τίς

^{7, 8. Psal.}

147, 19, 20. γὰρ, εἰ ἡπίστησάν τινες; μὴ ή ἀπιστία αὐτῶν τὴν

^a 9, 6.

^{Num. 23,}

19. ^b 2 Tim.

^{2, 13. Heb.}

4, 3.

^b Psal. 51,

4: 62, 9:

^{116, 11.}

Joh. 3, 33.

CHAP. III.

2. ἐπιστεύθησαν agrees with Ἰουδαῖοι, not with λόγια. They had the oracles of God entrusted to them. V. 1 Cor. ix. 17. Λόγια means the Old Testament. See Alberti. The advantage (*τὸ περισσόν*) to the Jews was, that they had the opportunity of knowing the conditions of the covenant, which the heathen did not. Γὰρ is perhaps an interpolation.

3. ἡπίστησαν. Had not faith. He is referring to the covenant which God made with the Jews, of which faith was the condi-

tion: and hence he argues, that the promise of God was not broken, when he cast off the Jews, because they had not fulfilled the condition of the covenant. Τὴν πίστιν τοῦ Θεοῦ is the *faithfulness*, or *promise of God*: this promise was still kept to those who had faith, i. e. to Jews or Gentiles.

4. ἀλήθης, a keeper of the covenant: ψεύστης, a violator of the covenant. He means to say, that God still keeps to his covenant; it was the unbelieving Jews who violated it. See ἀληθεῖα in xv. 8.

ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἔροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρω-
6 πον λέγω· ^c μὴ γένοιτο ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν ^{c Gen. 18,}
7 κόσμον; Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύ- ^{25. Job. 8.}
σματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κάγῳ
8 ὡς ἀμαρτωλὸς κρίνομαι; καὶ μὴ, (καθὼς βλασφη-
μούμεθα, καὶ καθὼς φασί τινες ἡμᾶς λέγειν,) ὅτι
ποιήσωμεν τὰ κακὰ ἡνα ἐλθη τὰ ἀγαθά; ὡν τὸ κρίμα
ἔνδικόν ἔστι.

9 ^d Τί οὖν προεχόμεθα; οὐ πάντως προηγιασάμεθα ^{d Gal. 3, 22.}

5. If the fact of our being unrighteous, and consequently our rejection, is the means of establishing God's righteousness, (see iii. 21.) might it not be said, that He is unjust in being angry with us? He speaks in the person of the unbelieving Jews.

Ibid. κατὰ ἄνθρωπον λέγω. Origin says, that some copies divided the sentence thus, ἐπιφέρων τὴν ὀργὴν κατὰ ἄνθρωπον; λέγω, κ. τ. λ. vol. IV. p. 502. But S. Paul generally uses κατὰ ἄνθρωπον, when he is not speaking of himself, or any particular individual, but of men in general. See 1 Cor. ix. 8. xv. 32.

6. ἐτει. Otherwise. See 1 Cor. v. 10. He perhaps alludes to Gen. xviii. 25.

7, 8. This is a continuation of the question or objection in ver. 5. If the fact of the Jews having broken the covenant (by not believing in Christ) has been the cause that the promise of God has been extended (ἐπεριστεύσεις) to a still greater number of people, why are the Jews pu-

nished as sinners? It would be enough for them to lose the privileges of the covenant; or rather, they should continue to live wickedly, because good comes from it to the world at large. Kai μὴ ὅτι ποιήσωμεν is, and why should we not do &c. (Grotius, Wolfius:) the words καθὼς — λέγειν are inserted by S. Paul in the midst of the objection of the Jew.

8. ὡν τὸ κρίμα ἔνδικόν ἔστι. This refers to the unbelieving Jews in general, or to those who say, ποιήσωμεν κ. τ. λ. The Jews had asked, τί κάγῳ κρίνομαι; S. Paul says, τὸ κρίμα ἔνδικόν ἔστι, and the reason is given in ver. 9.

9. The Jew then asks, τί οὖν προεχόμεθα; If our punishment is just, I ask again, (as in ver. 1.) what advantage have we over the Gentiles? To which S. Paul answers, Οὐ πάντως, None at all, as to an immunity from punishment: for I have before charged both Jews and Gentiles with being guilty of many sins in their own persons. This charge

γὰρ Ἰουδαίους τε καὶ Ἑλληνας πάντας ὑφ' ἀμαρτίαν

^a Psal. 14, εἶναι, καθὼς γέγραπται, Ὅτι οὐκ ἔστι δίκαιος οὐδὲ ¹⁰
^b 3: 53, 3. εἰς· οὐκ ἔστι ό συνιῶν, οὐκ ἔστι ό ἐκζητῶν τὸν ¹¹
 Θεόν. πάντες ἔξεκλιναν, ἄμα ήχρειώθησαν. οὐκ ¹²

^c Psal. 5, 9: ἔστι ποιῶν χρηστότητα, οὐκ ἔστι ἕως ἐνός. ^d τά- ¹³
^d 140, 3. φος ἀνεῳγμένος ό λάρυγξ αὐτῶν, ταῖς γλώσσαις
 αὐτῶν ἐδολιοῦσαν· ἵos ἀσπίδων ὑπὸ τὰ χείλη αὐ-

^e Psal. 10, τῶν· ^f ὃν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει. ^g ὁξεῖς ¹⁴
^f 7. ^g 15.

^h Prov. 1, οἱ πόδες αὐτῶν ἐκχέαι αἷμα· σύντριψα καὶ ταλαι- ¹⁶
ⁱ 16. Esa. 59, πωρία ἐν ταῖς ὄδοις αὐτῶν· καὶ ὄδον εἰρήνης οὐκ ¹⁷
^j 7.

^k Psal. 36, 1. ἔγνωσαν. οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ¹⁸

^k Ezech. 16, ὄφθαλμῶν αὐτῶν. ^l Οἴδαμεν δὲ ὅτι ὅσα ό νόμος ¹⁹
^l 63.

λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ,

^m 17, 7. καὶ ὑπόδικος γένηται πᾶς ό κόσμος τῷ Θεῷ. ⁿ διότι ²⁰
^m Gal. 2, 16. ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώ-
 πιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἀμαρτίας.

was made against both in ii. 1—16; and against the Jews in particular in ver. 17.

10, 11. S. Paul here quotes very loosely. The LXX read, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστι ἕως ἐνός. Κύριος ἐπὶ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς νιὸὺς τῶν ἀνθρώπων, τοῦ ἴδειν εἰς ἔστι συνιῶν, ἢ ἐκζητῶν τὸν Θεόν. These verses, from 10 to 18, all occur together in some good MSS. of Psalm xiv.

15. The LXX read, οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσι, ταχινοὶ ἐγχέαι αἷμα. V. Prov. i. 16.

19. νόμος. See note at John x. 34. This argument is addressed particularly to the Jews. They would have allowed that

the Gentiles deserved punishment for their sins: but S. Paul shews, that the Jewish scriptures spoke of the Jews being all guilty in the sight of God; and therefore *the whole world is guilty*.

20. Consequently, if Jews or Gentiles were to be tried by their obedience to the law, either the law of Moses, or the natural law written upon their hearts, they could not appear righteous in the sight of God: for either of these laws would only serve to convict them of sin. There seems an allusion to Psalm cxliii. 2. For οὐ — πᾶσα, see note at Matt. xii. 25.

- 21 ^{τοῦ} Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέ- ^{την} ^{1, 17.}
 ρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφη- ^{Job. 5, 46.}
 τῶν, ^{τοῦ} δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χρι- ^{Act. 15, 11:}
 στοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας. ^{26, 22.}
 22 οὐ γάρ ἔστι διαστολή· ^{οὐ} πάντες γάρ ἦμαρτον, καὶ ^{οὐ} ^{11, 32.}
 23 ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, ^{πρὸς} δικαιούμενοι δω- ^{πρὸς} ^{Matt. 20,}
 ρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν ^{28. Eph. 1,}
 24 Χριστῷ Ἰησοῦ, ^ᾧ ὃν προέθετο ὁ Θεὸς ἰλαστήριον διὰ ^{1 Tim. 2, 6.}
 τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἐνδειξίν τῆς ^{1 Pet. 1, 18.}
 δικαιοσύνης αὐτοῦ διὰ τὴν πάρεστι τῶν προγεγονό- ^{9 Act. 13,}
 25 των ἀμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἐν- ^{38, 39; 17,}
 26 τῷ ἀνοχῇ τοῦ Θεοῦ, πρὸς ^{30. 2 Cor.} ^{5, 19. Col.}
 τὴν ἄμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ^{1, 20.}
 τὴν ἄμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ^{1 Joh. 2, 2:}
 τὴν ἄμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ^{4, 10.}

21. χωρὶς νόμου, *without any reference to their having obeyed the law.*

Ibid. δικαιοσύνη is *the being righteous, or accounted righteous in the sight of God;* and is used by S. Paul for that state in which a man is placed when he is taken into covenant with God. At that time he is righteous in the sight of God; for all his past sins are forgiven: but this is done because he has faith in Christ, and has no reference whatever to his past life: the greatest sinner, if he has this faith, is at that time accounted righteous: and the best of men is not accounted righteous for his own works, but on account of his faith in Christ. This righteousness is called δικαιοσύνη Θεοῦ, because it is not *a man's own righteousness*, or the result of his own merits, but because God allows him to be accounted righteous for sake of his faith. See x. 3. Phil. iii. 9. where it is called

τὴν ἐκ Θεοῦ δικαιοσύνην.

22. εἰς πάντας καὶ ἐπὶ πάντας.
It has been made known (*re-fanέρωται*) to all men, and the privilege extends to all men.

23. ὑστεροῦνται is a metaphor from persons left behind in a race. Δόξης Θεοῦ is *the image of God*, in which man was created. See i. 23. 1 Cor. xi. 7: or it may mean the glory and happiness of heaven, as in ii. 10. v. 2. viii. 18.

25. Ιλαστήριον was not *a victim*, but *the covering of the ark of the testimony*. See Deylin-gius, *Observ.* part. II. §. 41. Krebsius. It is so used in Lev. xvi. 13, 15, 16. Heb. ix. 5: but it may be an adjective, signifying *habens vim propitiandi*. Vulg. Chrysost. Theophylact, Erasmus, Le Clerc.

25, 26. διὰ τὴν πάρεστι — Θεοῦ. Raphel understands διὰ to mean *with respect to*; but the passage may be rendered, *so that the righteousness ordained by Him* (see note at ver. 21).

δέξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη· διὰ ποίου ²⁷ νόμου; τῶν ἔργων; οὐχὶ, ἀλλὰ διὰ νόμου πίστεως.

¹ Act. 13.39. ² λογιζόμεθα οὖν, πίστει δικαιοῦνται ἄνθρωπον, χωρὶς ²⁸ Gal. 2. 16. ἔργων νόμου. ἡ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ ²⁹ καὶ ἑθνῶν; ναὶ καὶ ἑθνῶν. ἐπείπερ εἰς ὁ Θεὸς, ὃς ³⁰ δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. νόμου οὖν καταργοῦμεν διὰ τῆς πί-³¹ στεως; μὴ γένοιτο· ἀλλὰ νόμου ιστῶμεν.

δικαιοσύνη Θεοῦ) is made manifest, on account of the remission of past sins by the forbearance of God.

26. εἰς τὸ εἶναι αὐτὸν δίκαιον. To shew that it is He, and not man, who is righteous. See δικαιοσύνη Θεοῦ in ver. 21. Τὸν δὲ πίστεως Ἰησοῦ, him that has faith in Jesus, as τοῖς ἐξ ἐριθείας in ii. 8, and οἱ ἐκ πίστεως Gal. iii. 9.

27. οὐχὶ. A law of works would not exclude boasting: but if a man complied with the law, he would boast. The only thing which can hinder his boasting is the principle, that his own works are evil, and that he is justified by the free grace of God.

28. We should perhaps read λογιζόμεθα γάρ.

29. In ver. 20. he had drawn a negative conclusion, that no person whatever, Jew or Gentile, could be righteous from his own works. In ver. 28. he draws a positive conclusion, that every person, Jew or Gentile, may be righteous, if he has faith: and

in order to shew that this proposition is universal as well as the other, he says, that God is the God of the Gentiles as well as of the Jews.

30. ἐπείπερ. Many MSS. read εἴ περ.

Ibid. The opposition between the prepositions ἐκ and διὰ is perhaps more apparent than real. Περιτομὴν ἐκ πίστεως should be taken together, as meaning circumcision which is made by or with faith; and δικαιώσει is not to be connected with ἐκ πίστεως, but only with διὰ τῆς πίστεως. God will justify the Jews who accompany circumcision with faith; and he will also allow faith to be the means of justifying the Gentiles. This construction would be more apparent, if S. Paul had written περιτομὴν τὴν ἐκ πίστεως, as in ix. 30; and in Gal. iii. 9. we have οἱ ἐκ πίστεως. But S. Paul omitted the article, as in ii. 29. Eph. ii. 11. I conceive περιτομὴν ἐκ πίστεως to be a similar expression with ἡ ἐκ φύσεως ἀκροβυστία, ii. 27.

4 Ὡν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρη - [•]*Esa. 51, 2.*
 2 κέναι κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἔξι ἔργων ἐδι-
 3 καώθη, ἔχει καύχημα. Ἀλλ' οὐ πρὸς τὸν Θεόν· ^{τί}*Gen. 15, 6.*
 γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ ^{Gal. 3, 6.}*Jac. 2, 23.*
 4 Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ^{Τῷ} ⁱⁱ*11, 6.*
 δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν,
 5 ἀλλὰ κατὰ τὸ ὄφελημα· τῷ δὲ μὴ ἐργαζομένῳ, πι-
 στεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται
 6 ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. ^{καθάπερ} ^{Δαβὶδ} ^{Psal. 32,}
 λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, φῶν Θεὸς λο- ^{1, 2.}
 7 γίζεται δικαιοσύνην χωρὶς ἔργων, ‘Μακάριοι, ὅν
 ‘ ἀφέθησαν αἱ ἀνομίαι, καὶ ὃν ἐπεκαλύφθησαν αἱ
 8 ἀμαρτίαι. μακάριος ἀνὴρ, φῶν μὴ λογίσηται Κύ-
 9 ριος ἀμαρτίαν.’ Ο μακαρισμὸς οὖν οὗτος ἐπὶ τὴν
 περιτομὴν, ἡ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ

CHAP. IV.

1. Having asserted that no person is righteous by his works, he proceeds to prove it by the case of Abraham, the father of the nation, to whom the promise was originally given. *What shall we say, that Abraham gained by the observance of any ordinances, such as circumcision in his flesh?* Some persons have connected κατὰ σάρκα with πατέρα ἡμῶν, but it more probably relates to circumcision. For the answer to this question, see ver. 11.

2. *Let us see whether Abraham was righteous by any works which he performed: if he was, we shall find him boasting of them: but we find him doing no such thing when conversing with God.*

3. ἐλογίσθη. *It was put or added to the balance of his account out of pure grace and favour.* Pyle.

4. Τῷ ἐργαζομένῳ. *To a man who is performing the work which is appointed to him.* The article before ὄφελημα is perhaps to be omitted.

5. τὸν ἀσεβῆ. It has been inferred from hence, that Abraham had once been an idolater. Bull.

6. λέγει τὸν μακαρισμὸν, *says of the happiness.* Palairet. See x. 5. John i. 45.

9. *Now must this blessing be necessarily confined to persons who are circumcised, or does it extend also to persons who are uncircumcised? We may see this in the case of Abraham: for I have said, that his faith*

ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην· πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὅντι, ἡ ἐν ἀκροβυ- 10

^{y Gen. 17,} στίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ· ^γ καὶ 11
^{11. Gal. 3,} σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστεύοντων δι' ἀκροβυστίας, (εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην,) καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνου, 12 ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἔχνεσι τῆς ἐν τῇ ἀκρο-

^{z Gen. 15,6:} βιντίᾳ πίστεως τοῦ πατρὸς ήμῶν Ἀβραάμ. ^ε Οὐ 13

^{17, 2. &c.} Gal. 3, 18. γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἡ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. εἰ γὰρ οἱ ἐκ νόμου, 14 κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ

was allowed to reckon as righteousness: i. e. his sins were forgiven, like those mentioned in the psalms above quoted.

11. This is a kind of answer to the question in ver. 1. So far was circumcision from being the cause of Abraham's justification, that he was justified (i. e. his sins were forgiven, and he was accounted righteous) before he was circumcised: and circumcision was merely the seal of his faith being accepted.

Ibid. εἰς τὸ εἶναι αὐτόν. So that he is, as in ver. 16, 18. i. 20. vi. 12. Allusion seems to be made to the promise in Gen. xvii. 5. a father of many nations have I made thee: and S. Paul takes the promise in a spiritual sense, as if Abraham was to be the father of all per-

sons who resembled him in his faith.

13. Οὐ γὰρ διὰ νόμου. This refers to τοῖς οὐκ ἐκ περιτομῆς μόνον in ver. 12. Abraham was not the father of the Jews only; for the promise made to him had nothing to do with the Law.

Ibid. τοῦ κόσμου. S. Paul seems certainly to allude to Gen. xvii. 8. I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and again, as in ver. 11. he takes the promise spiritually, as applying to believers throughout the world. We should perhaps read κληρονόμον κόσμου.

14. εἰ γὰρ οἱ ἐκ νόμου δίκαιοι, κληρονόμοι.

15 ἐπαγγελίᾳ· ὃ γὰρ νόμος ὄργὴν κατεργάζεται· οὐ γὰρ ^{εἰς} _{τὸν} 3, 20: 5,
16 οὐκ ἔστι νόμος, οὐδὲ παράβασις. ἀδιὰ τοῦτο ἐκ πί- ^{εἰς} 13, 20: 8, 10. Joh.
στεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαιάνω τὴν ἐπαγ- ^{εἰς} 15, 22:
γελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ^{εἰς} 3, 7, 9.
ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀθραὰμ, ὃς ἔστι πατὴρ πάν- ^{εἰς} 1 Gal. 3, 16,
17 των ἡμῶν (^βκαθὼς γέγραπται, ‘Οτι πατέρα πολλῶν ^{εἰς} Gen. 17,
‘ἔθνων τέθεικά σε,’) κατέναντι οὐ ἐπίστευτε Θεοῦ, τοῦ ^{εἰς} 5.
ζωοποιούντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα
18 ὡς ὄντα. ‘Ος παρ’ ἐλπίδα ἐπ’ ἐλπίδι ἐπίστευσεν, εἰς ^{εἰς} Gen. 15,
τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἔθνων, κατὰ τὸ εἰ- ^{4, 5.} Heb.
19 ρημένον, ‘Οὗτος ἔσται τὸ σπέρμα σου’ ^δκαὶ μὴ ἀ- ^{εἰς} Gen. 17,
σθενήσας τῇ πίστει, οὐκ ατενόησε τὸ ἔστων σῶμα ^{τῷ δῆ} ^{εἰς} 17: 18, 11.
νεκρωμένον, ἐκατονταέτης που ὑπάρχων, καὶ τὴν
20 νέκρωσι τῆς μήτρας Σάρρας· εἰς δὲ τὴν ἐπαγγελίαν ^{εἰς} Heb. 11,
τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ’ ἐνεδυναμώθη
21 τῇ πίστει, δοὺς δόξαν τῷ Θεῷ, ^{εἰς} καὶ πληροφορθεὶς ^{εἰς} Psal. 115,
22 ὅτι ὁ ἐπήγγελται, δυνατός ἔστι καὶ ποιῆσαι. διὸ καὶ ^{εἰς} 3. Luc. 3,
23 ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Ὁ οὐκ ἐγράφη δὲ δι’ ^{εἰς} 15, 4,
24 αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ, ^{εἰς} ἀλλὰ καὶ δι’ ἡμᾶς, ^{εἰς} 6, 11.
^{εἰς} Act. 2

15. *For the law is sure to make persons deserving of punishment for the violation of it*: i.e. if persons were to be tried by their obedience to any law, either written or unwritten, they would be found to deserve punishment. 'Οργή is *punishment* in v. 9. The negative proposition οὐ γάρ οὐκ ἔστι κ. τ. λ. may be expressed positively, wherever there is a law there is sure to be transgression. We should perhaps read οὐ δέ.

16. Διὸς τοῦτο οἱ ἐκ πίστεως δίκαιοι κληρονόμοι εἰσιν, ὥστα η̄ δι-
καιοσύνη η̄ κατὰ χάριν.

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Ibid. *els rd elva*. See note at ver. 11.

17. κατέναντι οὐ ἐπίστευος Θεοί^{is to be connected with πατήρ}
πάντων ἡμῶν, ^{who is looked upon as the father of us all in the sight of that God in whom he believed.} Pyle. Allusion is perhaps intended to Gen. xvii. 8. *Anā I will be their God.*

Ibid. *νεκρούς* is explained by
σῶμα νεκρωμένου in ver. 19.

19. *οὐ* before *κατενόησε* is omitted in some MSS.

20. διεκρίθη. See xiv. 1. Matt.
xxi. 21. Acts x. 20. xi. 2.
Jude 9.

6

οἰς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἔγει-

¹ 8, 32. *ραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, ὃς παρε-* ²⁵
¹ Joh. 1, 7: *δόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἤγέρθη διὰ τὴν*
², 2, 1 Cor. ¹⁵, 17: *δικαίωσιν ἡμῶν.*

¹ Eph. 2, ^{13.} ^κ ΔΙΚΑΙΩΘΕΝΤΕΣ οὖν ἐκ πίστεως, εἰρήνην ἔχο- ⁵
μεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-

¹ Joh. 10, 9: *τοῦ, ὁ δὲ οὐ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει* ²
^{14, 6.}

¹ Cor. 15, *εἰς τὴν χάριν ταύτην, ἐν ᾧ ἐστήκαμεν· καὶ καυχά-*

^{1, Eph. 2,} *18: 3, 12. μεθα ἐπ’ ἐλπίδι τῆς δόξης τοῦ Θεοῦ. ὅν μόνον δὲ, 3*

^{m Phil. 1, 29, Jac. 1, 2, 3.} *ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ*

^{n Jac. 1, 3.} *θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκι-*

μὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπὶς οὐ κατασχύνει· 5

ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις

^{o Eph. 2, 1. ημῶν διὰ πνεύματος ἀγίου τοῦ δοθέντος ημῖν.} ^π Επι 6

^{Col. 2, 13.}

^{Heb. 9, 15. γὰρ Χριστὸς ὄντων, ημῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ}

^{1 Pet. 3, 18.}

25. διά. Horsley observes, that as our transgressions were the cause of Jesus being delivered up, so our justification must be the cause of his being raised again. When Christ died, the anger and justice of God were satisfied: He consented, that men should be accounted righteous, if they had faith in Christ, and there was therefore nothing which required Christ to continue in the grave. His resurrection was the immediate consequence of man's forgiveness and justification. See viii. 10.

CHAP. V.

1. Δικαιωθέντες. Having been justified. He speaks of it as a thing passed. See note at iii. 21.

2. καυχώμεθα. This verb is frequently used by S. Paul for

to rejoice; ver. 11.

Ibid. δόξη. See ii. 10. iii.

23.

3. But even in afflictions we rejoice with hope: for afflictions make us patient; patience brings us acquainted with the mercies of God: and this experience gives us hope of mercies yet to come: and this hope is one which in the end will not cause us to be ashamed of it. We know this from the earnest of the Spirit, which God has already poured into our hearts.

6. Some MSS. read εἴη γὰρ X. ὄντων ημῶν ἀσθενῶν ἔτι.

Ibid. ἀσθενῶν. Without power to save ourselves from the consequence of sin.

Ibid. κατὰ καιρὸν, at the appointed time, as in John v. 4. see Gal. iv. 4. *Bos, Raphael, Alberti.*

7 ἀσεβῶν ἀπέθανε. μόλις γὰρ ὑπὲρ δικαίου τὶς ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τὶς καὶ τολμᾶ 8 ἀποθανεῖν· ῥανίστησι δὲ τὴν ἐαυτοῦ ἀγάπην εἰς ^ρ Joh. 15, ^{13.} Heb. 9, ^{15.} 1 Pet. 3, ^{18.} ἡμᾶς ὁ Θεὸς, ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ^{1.} 9 ὑπὲρ ἡμῶν ἀπέθανε. πολλῷ οὖν μᾶλλον, δικαιωθέντες ¹⁰ μὲν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὄργης. ¹¹ εἴ γὰρ ἔχθροὶ ὄντες κατηλλάγημεν τῷ ¹² Cor. 5, ^{18.} Col. 1, ^{21, 22.} Θεῷ διὰ τοῦ θανάτου τοῦ νιού αὐτοῦ, πολλῷ μᾶλλον ^{13.} 11 καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· οὐ μόνον δὲ, ἀλλὰ καὶ κανχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλαγὴν ἐλάβομεν.

12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἀμαρτία εἰς ^{14.} Gen. 2, ^{17:} 3, 6. 1 Cor. ^{15, 21.}

7. τοῦ ἀγαθοῦ, *the public good.*
Vater.

Ibid. τολμᾶ. *Sustinet.* Beza.
Valcken. See xv. 18. 1 Cor. vi. 1.

8. ὑπὲρ ἡμῶν. It is shewn by Raphael, that this can only mean *vice nostrum*, and such is the meaning in ver. 7. Some MSS. omit δ Θεός.

Ibid. Scultetus observes, that S. Paul could say literally to most of the Christians at Rome, *Christ died for us while we were yet sinners.* We should now say, *that Christ died for us long before we were born.*

9. δικαιωθέντες—σωθησόμεθα. The antithesis is here clearly marked between *justification*, i. e. our first admission into the covenant, and final *salvation*. *Δικαιωθέντες*, *having been justified*, is the same as *καταλλαγέντες*, *having been reconciled*. See x.

10.

10. The death of Christ caused God to forget what was passed. He looked upon man as having received his punishment in the person of Christ. But the resurrection (*ζωή*) of Christ effected still more than this: it enabled all men to rise again and live for ever. See John vi. 57. xiv. 19.

11. And not only have we this hope of the future, but at the present time *we rejoice in God.*

12. Διὰ τοῦτο. Some translate it, *therefore*, and make καὶ οὕτως (*even so*) answer to *ὥσπερ*: but the sentence is probably incomplete, and is not finished till ver. 18: διὰ τοῦτο alludes to the reconciliation, mentioned in ver. 11, and this leads him to speak of the sin of Adam, which made that reconciliation necessary.

τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος,
καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν,
• 4. 15. ἐφ' ὃ πάντες ἥμαρτον. Ἀχρι γὰρ νόμου ἀμαρτία ἦν 13
ἐν κόσμῳ· ἀμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὅντος νόμου·
τι Cor. 15, ἄλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μω- 14
21, 22, 45. σέως καὶ ἐπὶ τοὺς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὄμοιώ-
ματι τῆς παραβάσεως Ἀδὰμ, ὃς ἔστι τύπος τοῦ μέλ-
λοντος. Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ 15
χάρισμα. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ¹²
ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ
δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χρι-
τοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. καὶ οὐχ ὡς δὶ' 16

12. ἐφ' ὃ. Some translate it, in whom, or after whom, viz. Adam: but it more probably means, in as much as, or because: (See 2 Cor. v. 4. (v. not.) Phil. iii. 12. iv. 10.) all men were subject to death, because all men were sinful, (*ἥμαρτον*, which is the same as ἀμαρτῶλοι κατεστάθησαν in v. 19.)

13. But since it might be said, that where there was no law, there was no transgression, and consequently death ought not to have been inflicted, he observes, that all persons died between the times of Adam and Moses; and as death comes by sin, it must have been the sin of Adam, which caused all his descendants to die, whether they committed actual sin or no. "Αχρι νόμου is generally understood to mean, until the law of Moses: but I would rather render the passage, As far as there was law, so was there sin in the world: (which is given

as a proof, that *all men had sinned*: for all men have a law of some kind or other: but in cases where there is no law, (as in infants or ideots,) personal sin is not imputed to them: but still they are subject to death, which must therefore come on account of the sin of Adam. The words ἐπὶ τῷ δμ. τῆς παραβ. Ἀδὰμ are perhaps to be connected with ἐβασίλευσεν.

14. ὃς ἔστι τύπος τοῦ μέλλοντος sc. ἀνθρώπου. Adam was the type of all mankind which was to come after him. Knatchbull. But most commentators take it to mean, that Adam was a type of Christ. All mankind were represented in Adam, as the cause of their punishment; and so they are all represented in Christ, as the cause of their restoration.

15. ἐπερίσσευσε. The difference between the παράπτωμα and the χάρισμα is this: the pardon granted by God is not

ένὸς ἀμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ
ένὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν πα-
17 ραπτωμάτων εἰς δικαιόματα. εἰ γὰρ τῷ τοῦ ἑνὸς πα-
ραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἑνὸς, πολλῷ
μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δω-
ρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύ-
18 σουσι διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. "Αρα οὖν ὡς δὶ'
ένὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κα-
τάκριμα, οὕτω καὶ δὶ' ἑνὸς δικαιόματος, εἰς πάντας
19 ἀνθρώπους, εἰς δικαιώσω ζωῆς. ὥσπερ γὰρ διὰ τῆς
παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἀμαρτωλοὶ κατεστάθη-
σαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δὶ'-
20 καὶ οἱ κατασταθήσονται οἱ πολλοί. ^ἢ Νόμος δὲ παρεισ-
ῆλθεν, ὥa πλεονάση παράπτωμα. οὐ δὲ ἐπλεόνα-^{4, 15: 7,}
^{8. Gal. 3,}
21 σεν ἡ ἀμαρτία, ὑπερεπερίσσευσεν ἡ χάρις· ὥa ὥσ-

merely for that one sin of Adam, but for all the sins which are committed by all men. Οἱ πολλοὶ is the same as πάντες.

16. δώρημα and χάρισμα are in fact the same thing: the latter is *free pardon*; the former is *the gift of eternal life*. Καὶ οὐχ ὡς δὶ' ἑνὸς ἀμαρτήσαντος τὸ κρίμα, οὕτω δὶ' ἑνὸς δικαιοῦντος τὸ δώρημα. The two effects did not take place exactly in the same way.

Ibid. ἐξ ἑνὸς sc. παραπτώματος.

17. Most MSS. read εἰ γὰρ ἐν τῷ ἑνὶ παραπτώματι.

18. After παραπτώματος, we are to supply the word κρίμα, and after δικαιόματος we are to supply χάρισμα. This verse does not contradict v. 15. The righteousness of Christ ex-

tended to *all men*, as the sin of Adam extended to *all men*: but the parallel does not hold in every particular. *All the sins* of men are forgiven, though *one sin* only was committed: and not only is the punishment of death removed, but eternal life is bestowed.

20. ὥa πλεονάση denotes the effect, and not the cause. See note at Matt. i. 22. Sin and death, which were the consequences of Adam's fall, existed always: and so far from men being freed from them by obedience to any law, the only consequence of their having any law, was that their sin became more apparent. But even here, the free grace of God through faith in Christ is sufficient to atone for sin.

περ ἐθασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὗτος καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιουόντης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

Τι οὖν ἔροῦμεν; ἐπιμενοῦμεν τῇ ἀμαρτίᾳ, ὥντα ἡ 6

^x Gal. 6, 14. χάρις πλεονάσῃ; ^y μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ^z

^y Gal. 3, 27. ἀμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; ^γ ἡ ἀγνοεῖτε ὅτι 3
ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θά-

^z 1 Cor. 6, νατον αὐτοῦ ἐβαπτίσθημεν; ^ε συνετάφημεν οὖν αὐτῷ 4

14. Eph. 4, 22, 23, 24. διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ὥντα ὕσπερ

Col. 2, 12; 3, 10. 1 Pet. ἤγερθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς,

4, 1, 2. οὗτος καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

^a 8, 11. Philip 3, 10, 11. ^b Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θα-

νάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα:

CHAP. VI.

1. ἐπιμενοῦμεν. The best MSS. read ἐπιμένωμεν. He had said (v. 18.) that Christ's death atones for all the personal sins of men: and he now prevents the mistaken notion, that therefore men should continue in sin.

2. τῇ ἀμαρτίᾳ. By sin, as in ver. 10, 11. See other instances at Gal. ii. 19. It was sin, which caused all men to suffer the punishment of death. S. Paul's argument is, If sin is such a dreadful thing as to have exposed us all to the punishment of death (which was suffered for us by Christ, and from which his death has alone freed us,) how can we think of continuing in it any longer?

3. Christ died for all men: i. e. when he died, all mankind were supposed to die with him, and so the penalty was paid in

the person of Christ: but each man is admitted to his share of this benefit, when he is baptized: he then professes his faith in the death of Christ, and he is said figuratively to die with him at baptism. After which he rises again, and becomes as it were a new creature.

4. διὰ τῆς δόξης τοῦ πατρὸς. By the power of the Father: or perhaps, because he is the image of the Father. See 1 Cor. xi. 7.

5. I would connect τοῦ θανάτου with σύμφυτοι, not with τῷ ὁμοιώματι. He had shewn in the preceding verse that the burial and resurrection of Christ was a representation of the burial and resurrection of Christians; and he continues, For if by this resemblance or representation we have been partakers in his death, we shall also be partakers in his resurrection. It

6 ^bτοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἀνθρωπός ^{b Gal. 2, 20:}
 συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἀμαρτίας, ^{5, 24.}
 7 τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἀμαρτίᾳ· ^cό γὰρ ἀπο- ^{c 1 Pet. 4,}
 8 θανὼν δεδικαίωται ἀπὸ τῆς ἀμαρτίας. ^dΕἰ δὲ ἀπέθα- ^{d 2 Tim. 2,}
 νομεῖν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐ-
 9 τῷ, ^eεἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκ ἔτι ^{e Apos. 1,}
 10 ἀποθνήσκει· θάνατος αὐτοῦ οὐκ ἔτι κυριεύει. ^fο γὰρ ^{f Luc. 20,}
 ἀπέθανε, τῇ ἀμαρτίᾳ ἀπέθανεν ἐφάπαξ· ^gο δὲ ^{g 18. Heb. 9,} Σῆ, Σῆ ^{38. Heb. 9,}
 11 τῷ Θεῷ. ^hοῦτο καὶ ὑμεῖς λογίζεσθε ἐαυτοὺς νεκροὺς ^{h Gal. 2,}
 μὲν εἴναι τῇ ἀμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ ^{i 19. 1 Pet. 2,}
 12 Ἰησοῦ τῷ Κυρίῳ ἡμῶν. Μὴ οὖν βασιλευέτω ἡ ἀμαρ-
 τία ἐν τῷ θυητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ
 13 ἐν ταῖς ἐπιθυμίαις αὐτοῦ· ^bμηδὲ παριστάνετε τὰ μέλη ^{b 12, 1.}
 ὑμῶν ὅπλα ἀδικίας τῇ ἀμαρτίᾳ· ἀλλὰ παραστήσατε ^{Luc. 1, 74.}
 ἐαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ^{Gal. 2, 20.}
 14 ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἀμαρτία γὰρ ὑμῶν
 οὐ κυριεύσει· οὐ γάρ ἔστε ὑπὸ νόμου, ἀλλ' ὑπὸ χάριν.

is then only necessary to supply σύμφυτοι before ἀναστάσεως, and I should understand this, not of our final resurrection, but of that figurative or spiritual resurrection, by which we rise again at baptism to a newness of life.

6. παλαιὸς ἀνθρωπός is man before he is baptized, while he is under sentence of death. After baptism he becomes a new man.

6. τὸ σῶμα τῆς ἀμαρτίας. To keep up the metaphor, he says that sin is the body which is nailed to the cross, when each individual is crucified with Christ at baptism.

10. τῇ ἀμαρτίᾳ, by or in consequence of sin: i. e. the sinful nature which he assumed: τῷ Θεῷ, by or in consequence of his divine nature.

11. εἶναι and τῷ Κυρίῳ ἡμῶν are perhaps interpolations.

12. Most MSS. omit αὐτῇ ἐν.

13. Do not give up your members to sin, which will use them as instruments of wickedness.

14. οὐ γάρ. This is given as a reason, why sin should not now be their master: and the reason is, because ye are not under the law: i. e. your righteousness is not made to depend upon your perfect obe-

^{1 Gal. 2, 18,} ¹ Τί οὖν ; ἀμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμου, ¹⁵
^{19.} ² ἀλλ' ὑπὸ χάρις ; μὴ γένοιτο. ¹ οὐκ οἴδατε ὅτι φὶ παρ- ¹⁶
^{2 Pet. 2, 19.} ² ιστάνετε ἔαυτοὺς δούλους εἰς ὑπακοὴν, δοῦλοι ἐστε φὶ¹⁷
 ὑπακούετε, ἦτοι ἀμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς
 δικαιοσύνην ; χάρις δὲ τῷ Θεῷ, ὅτι ἡτε δοῦλοι τῆς ¹⁷
 ἀμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδό-
^{1 Joh. 8, 32.} ¹ θητε τύπον διδαχῆς. ¹ ἐλευθερωθέντες δὲ ἀπὸ τῆς ¹⁸
^{1 Pet. 2, 16.} ² ἀμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. ¹ Ανθρώπινον ¹⁹
 λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ
 γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ
 καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστή-
 σατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἀγιασ-
^{m Joh. 8, 34.} ²⁰ μόν. ²⁰ ὅτε γὰρ δοῦλοι ἡτε τῆς ἀμαρτίας, ἐλεύθεροι
^{34.} ²¹ ἡτε τῇ δικαιοσύνῃ. τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' ²¹
 οἷς νῦν ἐπαισχύνεσθε ; τὸ γὰρ τέλος ἐκείνων, θάνα-
 τος. νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας, δου- ²²

dience to any law: if it was, you could only be accounted guilty for the violation of the law: sin would be sure to get the better of you: but you are put into a state of being accounted righteous by the free grace of God.

16. He now tells them of the alternative which is before them: *Do ye not know, with respect to the Master whom ye are to serve, that you must either serve sin, which leads to death, or obedience, which leads to justification?*

17. τύπον. The proper construction would be, ὑπηκούσατε τῷ τύπῳ διδαχῆς, εἰς δὺ παρεδόθητε, ye have obeyed that form or scheme of doctrine, to the guidance of which ye were com-

mitted.

19. ¹ Ανθρώπινον λέγω. I am speaking of what is the common case with men, in consequence of that weakness which is natural to your flesh. He means, that he was not addressing or censuring them personally, but he was speaking of the common case of all men.

Ibid. εἰς τὴν ἀνομίαν, the effect of which was that you became wicked: εἰς ἀγιασμὸν, the effect of which is that you are made holy.

20. ἐλεύθεροι ἡτε τῇ δικαιοσύνῃ. Quod ad justitiam attinet, liberi eratis. Righteousness certainly could not claim you as its servants.

21. τίνα καρπόν. What enjoyment?

λαθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἀγα-
 23 σμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. Ὅτα γὰρ ὄψιών μα ^{α 5, 12.}
 τῆς ἀμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ^{Gen. 2, 17.} 1 Cor. 15,
 7 ζωὴν αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. Ὅτι ^{21. Jac. 1,} ^{1 Pet. 1,}
 ἀγνοεῖτε, ἀδελφοί; γινώσκουσι γὰρ νόμου λαλῶ, ὅτι ^{3.}
 ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ.
 2 Ὡτὶ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ ^{ο 1 Cor. 7,}
 ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου ^{2, 10, 39.}
 3 τοῦ ἀνδρός. Ὅπα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς ^{o Matt. 5,}
 χρηματίσει, ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ^{32.}
 ὁ ἀνὴρ, ἐλευθέρα ἔστω ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι
 4 αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἐτέρῳ. Ὅτι ^{1 8, 2. Gal.}
 ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ ^{2, 19, 20:} ^{5, 18, 22.}
 σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ,
 τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ

CHAP. VII.

1. γινώσκουσι νόμον. *I am speaking to persons who know what is the nature of a law, viz. that the law imposed by any man is in force so long only as the man is alive.* Many persons make τοῦ ἀνθρώπου to be governed by κυρεῖναι—*has force over the man*—but the former construction is preferred by Elsner, Hammond, Mosheim; and the illustration in v. 2. seems to require it. There is a construction somewhat similar in 1 Cor. ii. 11. and perhaps in James iii. 8. Some make νόμος the nominative to ζῇ, but I have preferred ὁ ἀνθρώπος, as in 1 Cor. vii. 39.

2. νόμος and νόμου τοῦ ἀνδρὸς mean the universal law or principle, that a woman is to be subject to her husband.

3. χρηματίζει signifies to be called, or named. See Raphel, Elsner.

Ibid. γένηται is the proper term in this place, as in Lev. xxii. 13. and Heliodorus, εἰς διαδοχὴν σπορᾶς τῆνδε ἐμαυτῷ γενέσθαι διεσκεψάμην, I. p. 40.

4. He is still pursuing the metaphor of men having before been the slaves of sin: but the law sentenced sinners to death, and he supposes all men to have suffered death in the person of Christ (διὰ τοῦ σώματος τοῦ Χριστοῦ.) Ἐθανατώθητε τῷ νόμῳ, Ye were put to death by the law. (see Gal. ii. 19.) εἰς τὸ γενέσθαι, So that you are released from your slavery to sin, and are become the servants of another Master. (See note at iv. 11.) Ἰνα καρποφορήσωμεν, that we might have our enjoyment (see

^{t 6, 21. Gal.} Θεῷ. ὅτε γὰρ ἥμεν ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ⁵
^{5, 19.} ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν
^{s 2, 29: 6; 6,} ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. ^s νυνὶ δὲ ⁶
^{2. 2 Cor. 3,} κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατ-
 ειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύμα-
 τος, καὶ οὐ παλαιότητι γράμματος.

^{t 3, 20.} Τί οὖν ἔροῦμεν; ὁ νόμος ἀμαρτία; μὴ γένοιτο ⁷
^{Exod. 20,} ἄλλὰ τὴν ἀμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου τὴν
^{17. Deut.} τε γὰρ ἐπιθυμίαν οὐκ ἦδειν, εἰ μὴ ὁ νόμος ἔλεγεν,
^{5, 21.} ‘Οὐκ ἐπιθυμήσεις’ [“]ἀφορμὴν δὲ λαβοῦστα ἡ ἀμαρ- ⁸
^{u 4, 15: 5,} τία, διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἑμοὶ πᾶσαν ἐπι-
^{20. Gal. 3,}
^{19.}

vi. 21.) *through God*: he alludes to those spiritual comforts and blessings which God bestows to the regenerate.

5. *τῇ σαρκὶ* is *the unregenerate state*, when men obeyed the lusts of the flesh, without being influenced by the Spirit. See viii. 8, 9.

Ibid. *παθήματα τῶν ἀμαρτιῶν*, i. e. *παθ. ἀμαρτωλά*. See i. 26.

Ibid. *τὰ διὰ τοῦ νόμου*. Some take this merely to mean, *which were under the law*, as *διὰ* is used in iv. 11. 2 Cor. v. 10. 1 Tim. ii. 15. But see Gal. ii. 19. It may mean, *the lusts which became sinful in consequence of the law*, (which prohibited them.)

Ibid. *εἰς τὸ καρπ.* *So that we reaped the fruit of them by death*: i. e. death was the fruit of them.

6. *κατηργήθημεν*. See Gal. v. 4. The reading of *ἀποθανόντες* is preferable to *ἀποθανόντος*. S. Paul does not speak of *the law being dead*: (see note at ver. 1.) but he supposes all persons *to have died* in the person of Christ.

Ἐν ᾧ κατειχόμεθα, *in which we were held fast*: we could not free ourselves from it.

Ibid. ἐν καινότητι πνεύματος, i. e. *καινότητι πνευματικῆ*, *in a new state which gives us the assistance of the Spirit*: *παλαιότητι γράμματος*, *the old or former state, where the letter of the law condemned us*. See 2 Cor. iii. 6. Gal. iii. 9, 10.

7. He had spoken of men being freed from the law, and of the penalties denounced by the law making men still more sinful, and he therefore asks, *Is then the law itself sinful? By no means. All I meant to say was, that the actions of men would not have been sinful, if there had been no law, natural or revealed, which prohibited them*. Τὴν ἀμαρτίαν οὐκ ἔγνων is, *I should not have known the nature of sin*: and *ἐπιθυμίαν οὐκ ἦδειν* is, *I had not known the sinful nature of covetousness*.

8. *ἐν ἑμοὶ*. He is still speaking of an unregenerate man, (see ver. 5.) He supposes sin to

9 θυμίαν· χωρὶς γὰρ νόμου ἀμαρτία νεκρά. ἐγὼ δὲ
 ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ
 10 ἀμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον· ^{καὶ} εὐρέθη μοι ^x Lev. 18,
 11 ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον. ἡ γὰρ ἀμαρ- ^{5. Ezech.}
 12 τία ἀφορμὴν λαβοῦσα, διὰ τῆς ἐντολῆς ἔξηπάτησε
 13 με, καὶ δὶ αὐτῆς ἀπέκτεινεν. ὥστε ὁ μὲν νόμος ^{α-} ^y 1 Tim. 1,
 14 γιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή. Τὸ
 οὖν ἀγαθὸν, ἐμοὶ γέγονε θάνατος; μὴ γένοιτο· ἀλλὰ
 15 η ἀμαρτία· ὡν φανῇ ἀμαρτία διὰ τοῦ ἀγαθοῦ μοι
 κατεργαζομένη θάνατον, ὡν γένηται καθ ὑπερβολὴν
 16 ἀμαρτωλὸς ἡ ἀμαρτία διὰ τῆς ἐντολῆς. ^{Οἴδαμεν} ^z 1 Reg. 2^r,
 γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός ^{20, 25. Esa.}
 17 είμι, πεπραμένος ὑπὸ τὴν ἀμαρτίαν. ^ο γὰρ κατερ- ^{1, 15.} ^a Gal. 5, 17.
 γάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ θέλω, τοῦτο πράσ-

know that the law forbade certain acts, and to have taken every opportunity to urge men to do them.

Ibid. *χωρὶς νόμου*. If it were not for the prohibitions of the law, sin would not exist.

9. ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ. I will suppose there to have been a time when men did not know any thing of the prohibitions of the law: (and all infants are in such a state:) at that time their actions were not sinful: but as soon as they were aware of the commandments and prohibitions, they did what was prohibited, their actions were sinful, and they incurred the penalty of death. 'Εγὼ is used for any person whatever.

11. ἔξηπάτησε, persuaded me that it was lawful to do that which I liked: καὶ δὶ αὐτῆς ἀπέκτεινε, and made me subject to

death in consequence of the commandment which I had broken.

13. I have followed the punctuation of Beza, Elsner, Schmidius, Wolfius. Has that which is good been the cause to me of death? By no means: it was sin which was the cause: so that sin appears to have effected my death in consequence of the law, which is good, having denounced penalties: so that sin becomes still more sinful, because it caused me to transgress so good a law. Γέγονε is perhaps an interpolation.

14. πνευματικός. Persuades a man to do that which his better part approves: ἐγὼ δὲ σαρκικός εἰμι, but men in their natural state are inclined to follow their lusts. Πεπραμένος the metaphor is still kept up of a man being the slave of sin.

15. οὐ γινώσκω. The mean-

σω· ἀλλ' ὁ μισῶ, τοῦτο ποιῶ. εἰ δὲ ὁ οὐ θέλω, τοῦ- 16
το ποιῶ, σύμφημ τῷ νόμῳ ὅτι καλός. νυνὶ δὲ οὐκ 17
ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ

^b Gen. 6, 5: ἀμαρτία. ^b Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ, τουτέστιν 18
8, 21.

ἐν τῇ σαρκὶ μου, ἀγαθόν. τὸ γὰρ θέλειν παράκειται
μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εύρισκω. οὐ 19
γὰρ ὁ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θέλω κακὸν,
τοῦτο πράσσω. εἰ δὲ ὁ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκ 20
ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ^c
ἀμαρτία. Εύρισκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ 21

^a Psal. 1, 2. ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. ^c συνή- 22

^a Cor. 4, 16.

Eph. 3, 16. δομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἀνθρω-

^a Gal. 5, 17. πον· ^d βλέπω δὲ ἔτερον νόμον ἐν τοῖς μέλεσί μου ἀν- 23
τιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμα-
λωτίζοντά με τῷ νόμῳ τῆς ἀμαρτίας τῷ ὅντι ἐν τοῖς
μέλεσί μου. ταλαιπωρος ἐγὼ ἀνθρωπος· τίς με ρύ- 24
σεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; εὐχα- 25
ριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ήμῶν.

ing is, that a servant does not act from his own judgment; he does merely what his master tells him.

16. *nómos* all throughout this passage means a law, natural or revealed. *If I do what my master (sin) tells me, which is not the wish of my own mind, it follows of course, that the law, which forbids me to do it, must be good.*

21. I find, therefore, this law or principle in me, viz. ὅτι τὸ κακὸν παράκειται ἐμοὶ θέλοντι ποιεῖν τὸ καλόν.

22. τὸν ἔσω ἀνθρωπον. We find this expression in Plato,

φαῖ τὸν δέων ταῦτα πράγτειν καὶ ταῦτα λέγειν, ὅθεν τοῦ ἀνθρώπου δέντρος ἀνθρωπος ἔσται ἐγκρατέστατος. de Republ. IX. p. 589. and in the Talmud, Cutis et caro vestis est hominis: sed spiritus interior homo vocatur. See Elsner.

24. *σώματος τοῦ θανάτου* is the same as *σώματος θνητοῦ* or *νεκροῦ*, (see vi. 12. viii. 11.) and therefore *τούτου* agrees with *σώματος*. See Luke xvi. 8.

25. I thank God, *He will deliver me through Jesus Christ. Knatchbull.* Many MSS. read *χάρις* for *εὐχαριστῶ*.

ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοὶ δουλεύω νόμῳ Θεοῦ,
8 τῇ δὲ σαρκὶ, νόμῳ ἀμαρτίας. Οὐδὲν ἄρα μὲν κατά-
κριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περι-
παταντισμ, ἀλλὰ κατὰ πνεῦμα. ὁ γὰρ νόμος τοῦ ^ε 6, 18, 22.
πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἡλευθέρωσέ ^{Job. 8, 36.}
με ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου. ^{Gal. 5, 1.}
3 Ὁ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς ^{2 Cor. 5,}
σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ ιὸν πέμψας ἐν ὁμοιώματι ^{21. Eph. 2,}
σαρκὸς ἀμαρτίας καὶ περὶ ἀμαρτίας κατέκρινε τὴν ^{14, 15.}
4 ἀμαρτίαν ἐν τῇ σαρκὶ, ἵνα τὸ δικαίωμα τοῦ νόμου ^{Gal. 3, 13.}
πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ^{Heb. 7, 18,}
5 ἀλλὰ κατὰ πνεῦμα. Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ ^ε 1 Cor. 2,τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ ^{14.}

CHAPTER VIII.

1. Οὐδὲν κατάκριμα. This is the conclusion from the preceding verse. If God has saved me through Christ from that death to which I was condemned, there is now no sentence of condemnation to those who believe in Christ, and have applied to themselves the benefit of that death. The words *μη—πνεῦμα* are probably an interpolation, and were added by some person who did not know that *οὐδὲν κατάκριμα* applied to the state of a man when he was taken into covenant, and had no reference to his subsequent sins. *Those who are taken into covenant with Christ, have at that time nothing to condemn them.*

2. Ὁ νόμος τοῦ πν. τῆς ζωῆς ὁ Χ. Ι. *The ordinance of God, that spiritual grace and eternal life shall belong to those who be-*

lieve in Christ. Τοῦ νόμου τῆς ἀμ. καὶ τοῦ θανάτου, *the ordinance of God, that sin and death shall always accompany each other.*

3. τοῦ νόμου is here *the natural law, or knowledge of right and wrong.* This was not able to make a man do what is right, because his lusts drew him to what was wrong. Τὸ ἀδύνατον is the accusative absolute.

Ibid. *σαρκὸς ἀμαρτίας*, i. e. *σαρκὸς ἀμαρτωλῆς*.

Ibid. *περὶ ἀμαρτίας.* See note at Heb. x. 6.

Ibid. *κατέκρινε, inflicted sentence upon*, i. e. put to death. God no longer suffered sin to reign over us.

4. *So that we now are able to fulfil the command of the law.*

5. *Φρονεῖν τὰ τυος* is *to take the part of any one.* See Matt. xvi. 23.

^{h 6, 21.} ^b πνεύματος. ^b τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος⁶ τὸ δὲ φρόνημα τοῦ πνεύματος, ζῶὴ καὶ εἰρήνη. Διότι⁷ τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται.
^{i 1 Cor. 2,} ^{i oī δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται.} 8
^{14.} ^{k "Υμεῖς δὲ οὐκ ἔστε ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, ἕπτερ,} 9
^{16. Gal. 4,} ^{πνεῦμα Θεοῦ οἴκει ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ}
^{19. οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν 10}
^{ὑμῖν, τὸ μὲν σῶμα νεκρὸν δὲ ἀμαρτίαν, τὸ δὲ πνεῦμα}
^{16, 4, 5.} ^{ζῶὴ διὰ δικαιοσύνην. Ἑί δὲ τὸ πνεῦμα τοῦ ἐγείραντος 11}
^{Act. 2, 24.} ^{Ιησοῦν ἐκ νεκρῶν οἴκει ἐν ὑμῖν, ὃ ἐγείρας τὸν Χρι-}
^{1 Cor. 6, 14.} ^{2 Cor. 4, 14.} ^{Eph. 2, 5.} ^{στὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θυητὰ σώματα}
^{Col. 2, 13.} ^{ὑμῶν, διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.}

^{m 6, 7, 18.} ^{m "ΑΡΑ οὖν, ἀδελφοί, ὁφειλέται ἐσμὲν οὐ τῇ 12}
^{n Eph. 4, σαρκὶ, τοῦ κατὰ σάρκα ζῆν. "εἰ γὰρ κατὰ σάρκα 13}
^{22: 5, 3 &c.} ^{ζῆτε, μέλλετε ἀποθνήσκεων. εἰ δὲ πνεύματι τὰς πρά-}
^{o Gal. 5, 18. ξεις τοῦ σώματος θανατοῦτε, ζῆσεσθε. °Οσοι γὰρ 14}
^{p 1 Cor. 2, πνεύματι Θεοῦ ἀγονταὶ, οὗτοί εἰσιν οἱ θεοῦ. °οὐ 15}
^{12. 2 Tim.} ^{1, 7. Gal. 3, γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ'}
^{26: 4, 5, 6.} ^{Marc. 14, ἐλάβετε πνεῦμα υἱοθεσίας, ἐν φράζομεν, "Αθβᾶ}
^{36.} ^{q 2 Cor. 1, " ὁ πατήρ." ἡ αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύ- 16}
^{22: 5, 5.} ^{Eph. 1, 13: ματι ήμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ. Ἑί δὲ τέκνα, καὶ 17}
^{4, 30.}
^{r Act. 14, 22.}

6. τὸ φρόνημα τῆς σαρκὸς is the same as τὸ φρονεῖν τὰ τῆς σαρκὸς in v. 5. and therefore means the addicting oneself to the flesh, joining the party of the flesh.

7. οὐ δύναται. Man has no power to do this of himself, without the assistance of the Spirit.

9. ἕπτερ. Since.
Ibid. The Spirit of God, and

Spirit of Christ, appear to be synonymous.

10. In your bodies you may be considered to have suffered death for your sins, but spiritually you have been restored to life, because your faith is counted for righteousness. See iv. 25.

15. Ἀθβᾶ ὁ πατήρ. See Gal. iv. 6.

κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ ^{2 Tim. 2,}
^{11, 12.} Χριστοῦ· ἕπερ συμπάσχομεν, ὥντα καὶ συνδοξασθῶ-

18 μεν· ⁸ λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ ^{9 Matt. 5,}
^{12. 2 Cor.} νῦν καιροῦ πρὸς τὴν μέλλονταν δόξαν ἀποκαλυφθῆ- ^{10, 17.}
^{Philipp. 3,} 19 ναὶ εἰς ἡμᾶς. Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ^{10, 21.}
^{1 Pet. 1, 6:} 20 ἀποκάλυψιν τῶν νιῶν τοῦ Θεοῦ ἀπεκδέχεται. τῇ γὰρ ^{11, 2.}
^{3, 1, 2.} ματαύτητι ἡ κτίσις ὑπετάγη, οὐχ ἐκοῦσα, ἀλλὰ διὰ
²¹ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις
 ἐλευθερωθῆσται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς
²² τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. οἴ-
 δαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συν-
²³ ωδίνει ἄχρι τοῦ νῦν· ¹⁰ οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ ^{11 Luc. 21,}
^{28. 1 Joh. 3,} τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ^{12. 2 Cor. 5,}
^{2, 4.} ἐν ἑαυτοῖς στενάζομεν, νιοθεσίᾳν ἀπεκδεχόμενοι, τὴν
²⁴ ἀπολύτρωσιν τοῦ σώματος ἡμῶν. ¹¹ τῇ γὰρ ἐλπίδι ^{12 Cor. 5, 7.}
 ἐσώθημεν. ἐλπὶς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὁ

17. ἕπερ. Since the end of our suffering with him is that we may be glorified with him.

19. For created beings look anxiously for the time when it shall be revealed, who are the sons of God.

20. For all creation is subject to a state which must come to an end, (not by any will of its own, but according to the will of Him who thus made it subject,) with an expectation, that this creation will be freed &c. For κτίσις, see Mark xvi. 15. Col. i. 23.

21. ὅτι is not because, as in our translation, but that, and is to be coupled with ἐπ' ἐλπίδι, in the hope that this creature &c. We may either put the words τῇ γὰρ ματαύτητι — ὑποτάξαντα in a parenthesis, and couple ἐπ'

ἐλπίδι with ἀπεκδέχεται, or the sentence may be completed at ἀπεκδέχεται, and ἐπ' ἐλπίδι may be coupled with ὑποτάξαντα. I should prefer the former.

22. συστενάζει, συνωδίνει. The metaphor is from a woman in labour. The whole human race looks anxiously forward to its future state.

23. οὐ μόνον. Nor is this confined to the heathen: even Christians are anxious to be released from the body.

24. ἐσώθημεν. We were placed in a state of salvation.

Ibid. βλεπομένη. Josephus uses this word in the same sense, ἐπεὶ γὰρ ἐναργῆ καὶ βλεπόμενα τεκμήρια παρεχόμενα, vol. I. p. 715.

^γ 2 Cor. 4, γὰρ βλέπει τὶς, τί καὶ ἐλπίζει; ^γ εἰ δὲ ὁ οὐ βλέπο-
^{18. Heb. 11,} μεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. ^{Ωσ-} 26
^{1. Zach. 12,} αὗτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ταῖς
^{10. Matt.} ^{20, 22.} ἀσθενείαις ἡμῶν. τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ,
^{Jac. 4, 3.} οὐκ οἴδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυχάνει
^{ἀ 1 Par. 28,} ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις. ^ἢ δὲ ἔρευνῶν τὰς 27
^{9. Psal. 7,} καρδίας οἱδε τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ
^{20: 17, 10.} Θεὸν ἐντυχάνει ὑπὲρ ἀγίων. Οἴδαμεν δὲ ὅτι τοῖς 28
^{ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν, τοῖς}
^{ᵇ Eph. 1, 5,} κατὰ πρόθεσι κλητοῖς οὖσιν. ^ᵇ ὅτι οὓς προέγνω, καὶ 29
^{11. Philipp.} ^{3, 21. Col.} προώρισε συμμόρφους τῆς εἰκόνος τοῦ νιοῦ αὐτοῦ,
^{1, 18.} εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.
^{οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε. καὶ οὓς ἐκά-} 30
^{λεσε, τούτους καὶ ἐδικαίωσεν.} οὓς δὲ ἐδικαίωσε, τού-
^{ᶜ Psal. 56,} τοὺς καὶ ἐδόξασε. ^ᶜ Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ 31
^{11: 118, 6.} ^{ᵈ 4, 25: 5,} ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ^ᵈ ὃς γε τοῦ ἰδίου 32
^{6, 9. Esa.} ^{53, 5. Job.} νιοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδω-
^{3, 16.}

26. ὑπερεντυχάνω. See note at ver. 34. The meaning is, that the prayers which a Christian offers up, are offered by the Holy Spirit which dwells in him. 'Υπὲρ ἡμῶν are wanting in the best MSS.

Ibid. ἀλαλήτοις, *Ineffabilibus.* Beza, Castalio, &c.: but Bos renders it *occultis, quæ non audiuntur.*

27. τί τὸ φρόνημα τοῦ πνεύματος. *God knows which of our thoughts proceed from the Holy Spirit:* (see ver. 6.) *because the Spirit prays for Christians according to the will of God.*

28. τοῖς κατὰ πρόθεσι κλητοῖς. *Who are called, i. e. taken into covenant, in the manner which*

was before ordained of God, (see iii. 21.) viz. by faith, and not for their own merits.

29. *For God knew before who these would be, and determined that they should be created anew after the image of his Son: so that we all are sons of God and joint-heirs with Christ, (see ver. 16, 17.) he being the eldest Son.*

30. *ἐκάλεσε.* He offered the terms of His covenant to those who conformed to the conditions of it, viz. to those who had faith. *Ἐδικαίωσεν, He freely forgave them all their sins.* *Ἐδόξασε, He hath designed them for a future state of glory.*

32. The argument requires, that we should take τοῦ ἰδίου

κεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν
 33 χαρίσεται ; ἕτις ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ ; ^c Εsa. 50,
 8, 9.
 34 Θεὸς ὁ δικαῖων ; ^a τίς ὁ κατακρίκων ; Χριστὸς ὁ ἀπό- ^f Psal. 110,
 θανῶν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ ⁱ Marc. 16,
 19. Heb. 1,
 35 τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν ; τίς ἡμᾶς ^{3: 8, 1: 12,} ^b 1 Pet. 3,
 χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ ; Θλίψις, ^{22. 1 Job.} ἡ ^{2, 1.}
 στενοχωρία, ἡ διωγμὸς, ἡ λιμὸς, ἡ γυμνότης, ἡ κίν-
 36 δυνος, ἡ μάχαιρα ; ^e καθὼς γέγραπται, ‘‘Οτι ἔνεκα ^g Psal. 44,
 22. 1 Cor.
 ‘σοῦ θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ^{4, 9. 2 Cor.}
 4, 11: 11,
 37 ὡς πρόβατα σφαγῆς.’’ ^h Ἀλλ’ ἐν τούτοις πᾶσιν ^{2, 14.} 23.
 38 ὑπερικώμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. πέπεισμαι ^{h 1 Cor. 15,} ^{57. 2 Cor.}
 γὰρ ὅτι οὔτε θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ⁱ Job. 4, 4:
 ἀρχαὶ, οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα, ^{5, 4, 5.} Apoc. 12,
 39 οὔτε ὑψωμα οὔτε βάθος, οὔτε τὶς κτίσις ἐτέρα δυνή- ^{ii.}
 σεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς
 ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

9 ^k ἈΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι, ^{1, 9.}
 συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύ- ^{2 Cor. 1, 23.} Gal. 1, 20.
 φιλ. 1, ^{8. 1 Thess.}

νιοῦ in its strict literal sense :
 for if Christ was merely an
 adopted Son, whom God al-
 lowed to be put to death, we
 could not infer from thence
 that He would also give us all
 things.

33. I have followed the punctuation of Lock, Wells, Blackwall, Vater, which seems still more necessary if Χριστὸς before ὁ ἀποθανὼν is an interpolation.

34. ἐντυγχάνει. See Heb. vii.
 25. The Socinians deny that
 ἐντυγχάνει means *to intercede*.
 But it is so used by Philo Ju-
 dæus, who makes Abraham say
 to God, δεδιὼς καὶ τρέμων ἐντυ-
 vol. II.

χάνω, Gen. xv. 2. and ἐπειδὴν ^{2, 5.}
 γῆν καὶ τέφραν ἐμαυτὸν ἀσθωμαί,
 τηνικάτη ἐντυγχάνειν σοι θαρρῶ,
 xviii. 27. Vol. I. p. 476, 477.

37. ὑπερικώμεν. Alberti denies that this means *amplius quam victores sumus*; but simply *vincimus*.

38. ἀρχὰς seems to be used for *spiritual beings* in Eph. vi.
 12. Col. ii. 15. Some take ἀρ-
 χαὶ and δυνάμεις for *persons in
 authority*. Οὔτε ὑψωμα οὔτε βά-
 θος, neither *things in heaven, nor
 things on earth*.

CHAP. IX.
 1. ἐν Χριστῷ, *teste Christo*.
 See Matt. v. 34. Eph. iv. 17.
 Ibid. συμμαρτυρούσης. This

¹ ιο. 1. ματι ἀγίῳ. ¹ ὅτι λύπη μοὶ ἔστι μεγάλη, καὶ ἀδιάλει-²
 μ³ Exod. 32, πτος ὁδύνη τῇ καρδίᾳ μου· ³ ηὐχόμην γὰρ αὐτὸς ἐγὼ ³
^{32.} ἀνάθεμα εἴναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν
^{π2,17:3,2.} μου, τῶν συγγενῶν μου κατὰ σάρκα· ⁴ οἵτινές εἰσιν
 Exod. 4, 22. ^{Exodus 4, 22.} Ἰσραὴλίται, ὃν ἡ νιοθεσία, καὶ ἡ δόξα, καὶ αἱ δια-
 Deut. 7, 6. ^{Psal. 147,} Ισραὴλίται, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγ-
 19. Jer. 31, ^{9. Eph. 2,} θῆκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγ-
 12. γείσαι, ^{o Matt. 1, 1.} ὃν οἱ πατέρες, καὶ ἐξ ὃν ὁ Χριστὸς τὸ κατὰς
^{&c. Luc. 3,} σάρκα, ὃ ὃν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς
^{23. &c.} Ιοἱ. 1, 1. αἰώνας. ἀμήν. [¶] Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος ⁶
^{Heb. 1, 8, 9.} τοῦ Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσ-
^{p2, 28:3,3.}

seems to mean, that *his own conscience*, and *the Holy Spirit* which dwelt in him, bore witness to this.

3. ἀνάθεμα is a *thing set apart*, and generally in a bad sense, i. e. devoted to destruction: but it has not necessarily that sense: ἀνάθεμα ἀπό τυπος is *set apart by any one*. S. Paul had been set apart and consecrated by Christ to his service: and he had prayed that this devotion of himself might be for the good of his countrymen.

4. Ἰσραὴλίται. This term was only applied to the genuine descendants of Jacob. See John i. 48. Acts xiii. 16. 2 Cor. xi. 22.

Ibid. *νιοθεσία*. See Exod. iv. 22. Hos. xi. 1. Jer. xxxi. 9.

Ibid. *δόξα*. In allusion to the *Glory of the Lord* which appeared on the ark of the covenant. 1 Sam. iv. 21. Psalm lxxviii. 61.

Ibid. *διαθῆκαι*. Not different covenants, for there was only one between the times of Adam and Christ: but God renewed

the covenant at various times, e. g. with Noah, Abraham, Isaac. See Eph. ii. 12. Elsner has brought instances from heathen writers: it perhaps meant αἱ πλάκες τῆς διαθῆκης.

Ibid. *λατρεία*. The privilege of worshipping the true God.

5. The last privilege enumerated is, that Christ, as far as he could be born of human parents, was descended from the Jews. They had the honour of giving birth to him, who in his higher nature was the ever-blessed God. This passage is expressly quoted as asserting the divinity of Christ by Irenæus, Tertullian, Hippolytus, Cyprian, Athanasius, &c. nor did any person ever propose a different interpretation till after the Socinian controversy began.

6. What I have said of these high privileges, might seem at variance with what I have also said, of the Jews being no longer the chosen nation: but it is not that the word of God has failed: he promised bless-

7 ραήλ· ὅνδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες τέκνα,^{Num. 23,}
 8 ἀλλ', 'Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.' ^{19. Job. 8,} τουτ-^{39. Gal. 6,}
 ἔστω, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ^{16. 2 Tim. 2, 13.}
 ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.^{9 Gen. 21, 12. Gal. 4,}
 9 ἐπαγγελίας γὰρ ὁ λόγος οὗτος, 'Κατὰ τὸν καιρὸν^{23. Heb. 11, 18.}
 10 τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ νιός.' ^{10. Gal. 4, 28.} Οὐ^{Gen. 18,}
 μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοιτην ἔχουσα,^{t Gen. 25,}
 11 Ἰσαὰκ τοῦ πατρὸς ἡμῶν^{31.} μήπω γὰρ γεννηθέντων,
 μηδὲ πραξάντων τὶ ἀγαθὸν ἢ κακὸν, ἵνα ἡ κατ' ἐκλο-
 γὴν τοῦ Θεοῦ πρόθεσις μένη, οὐκ ἐξ ἔργων, ἀλλ' ἐκ
 12 τοῦ καλούντος, ^{11. ἐρρήθη αὐτῇ,} "Οτι ὁ μείζων δου-^{11. Gen. 25,}
 13 λεύσει τῷ ἐλάσσονι"^{12. καθὼς γέγραπται,} 'Τὸν^{23. Mat. 1, 2,}
 'Ιακὼβ ἥγαπτησα, τὸν δὲ Ἡσαῦ ἐμίσησα.'^{3.}
 14 'Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;^{y Deut. 32,}
 μὴ^{4. 2 Par. 19,} namely, by faith. See viii. 28, 34, 10.
 29.^{7. Job. 8, 3:}

ings to the true Israelites: but this did not mean all the descendants of Jacob, but those who have faith.

9. The LXX is very different: 'Ἐπαναστρέψων ἡξει πρὸς σε κατὰ τὸν καιρὸν τοῦτον εἰς ἄπειρον, καὶ ἔξει νὺν Σάρρᾳ ἡ γυνὴ σου. The force of this quotation lies in the words τῇ Σάρρᾳ: the promise was not to the children of Abraham generally, but to his son by Sarah.'

10—13. Nor was this the only restriction of the promise. For Rebecca conceived from one specified individual, from Isaac, and before the children were born, it was said &c. &c. Κοίτην ἔχειν is utero gerere. V. Schleusner.

11. ἡ κατ' ἐκλογὴν πρόθεσις. The method which God had determined for choosing those persons who were to be justified,

12. ὁ μείζων, the elder, if applied to the two individuals: the greater, if applied to the two nations. Le Clerc.

13. ἐμίσησα. Μισεῖν sometimes means, to love less than another: Luke xiv. 26. John xii. 25: but the passage in Malachi alludes to the temporal condition of Jacob's and Esau's children.

14. μὴ ἀδικία; Is God unjust in preferring Jacob to Esau, Isaac to Ishmael, or the Jews to any other nation? Certainly not. Neither is he now unjust in pardoning the Gentiles and accepting their faith: for this is just what he did to the Jews, when he pardoned their idolatry at the intercession of Moses, Exod. xxxiii. 19.

^a Exod. 33, γένοιτο. ^b τῷ γὰρ Μωσῆ λέγει, ‘Ελεήσω ὃν ἀν¹⁵
^{19.} ἐλεῶ, καὶ οἰκτειρήσω ὃν ἀν οἰκτείρω.’ ἅρα οὖν οὐ¹⁶
 τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦν-
^c Exod. 9, τος Θεοῦ. ^d λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ, ‘Οτι εἰς¹⁷
^{16.} αὐτὸ τοῦτο ἔξηγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν
 δύναμί μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν
 πάσῃ τῇ γῇ.’ ^e Αρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέ-¹⁸
 λει, σκληρύνει. Ἐρεῖς οὖν μοι, Τί ἔτι μέμφεται; τῷ¹⁹
^b Ess. 45,9: γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε; ^b Μενοῦνγε, ὥ²⁰
 64, 8. Jer.
 18, 6. Sap. ἀνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ
 15, 7. ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, “Τί με ἐποίησας οὐ-
^c 2 Tim. 2, “τως;” ^c ἡ οὐκ ἔχει ἔξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ,²¹
^{20.} ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν
^d 2, 4, 5. σκεῦος, ὃ δὲ εἰς ἀτιμίαν; ^d εἴ δὲ θέλων ὁ Θεὸς ἐνδεί-²²
 ἔσασθαι τὴν ὄργην, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ,
 ἦνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὄργης κατηρ-

16. θέλοντος probably relates to Abraham *wishing* that his son Ishmael might have the promise, Gen. xvii. 18. or Isaac *wishing* to bless Esau, Gen. xxvii. and *τρέχοντος* to Esau *running* to hunt for venison, xxvii. 5.

17. In the LXX it is, ἔρεκεν τούτου διετηρήθης, which means, *for this cause hast thou been preserved in the midst of all these plagues:* and so ἔξηγειρά σε may mean, *I have raised thee up from these plagues.* Hammond, Le Clerc, Junius, Wolfius. See James v. 15. S. Paul had before brought an instance of God pardoning sinners: he now brings an instance of his not pardoning.

19. See iii. 5, 7.

20. It must be remembered, that S. Paul is speaking of temporal blessings, and of the Jews being the chosen people of God. With respect to the offer of eternal happiness, it is plain that this was made to the Jews first, and they wilfully rejected it. S. Paul is shewing in this passage, that it was not for any merit of their own, that God made the Jews his chosen people: and therefore he could not be unjust, if he cast them off for positive disobedience.

21. Compare Wisdom xv. 7. For ἔξουσίαν τοῦ πηλοῦ see Matt. x. 1.

22. Something is wanting to make this sentence complete. Elsner supplies οὐχ ἔχει ἔξουσίαν; Ibid. σκεύη ὄργης. This may

23 τισμένα εἰς ἀπώλειαν· καὶ ὥνα γνωρίσῃ τὸν πλοῦτον
 τῆς δόξης αὐτοῦ, ἐπὶ σκεύη ἐλέους, ἢ προηγούμαστεν
 24 εἰς δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰου-
 25 δαίων, ἀλλὰ καὶ ἐξ ἔθνων· ἡώς καὶ ἐν τῷ Ωση^ε Οσε. 2,
 λέγει, ‘Καλέσω τὸν οὐ λαόν μου, λαόν μου’ καὶ τὴν^{23.} 1 Pet.
 2, 10.
 26 οὐκ ἤγαπημένην, ἤγαπημένην.’ Ἁ^ι καὶ ἔσται ἐν τῷ^ε Οσε. 1, 10.
 ‘τόπῳ οὐ ἐρρήθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ
 27 κληθήσονται νιοὶ Θεοῦ ἔωντος.’ Ἡσαΐας δὲ κρά-^ε εἰς 11, 5.
 ζει ὑπὲρ τοῦ Ἰσραὴλ, ‘Ἐὰν γέρηται ὁ ἀριθμὸς τῶν νιῶν
 ‘Ἰσραὴλ ὡς ή ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα
 28 σωθήσεται· λόγον γάρ συντελῶν καὶ συντέμυων ἐν
 ‘δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύ-
 29 ριος ἐπὶ τῆς γῆς.’ ^{24.} Καὶ καθὼς προείρηκεν Ἡσαΐας,^ε Gen. 19,
 ‘Εἴ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῶν σπέρμα,^{24. Ess. 1,}
 ‘ώς Σόδομα ἀνέγενθημεν, καὶ ως Γόμορρά ἀνώμοι-^{9: 13, 19.}
 30 ὀθημεν.’ Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα^{Jer. 50, 40.}
 Δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ^{Ezech. 16,}
^{46.}

apply to Pharaoh or the Jews : both of them incurred the anger of God, but God bore with the Jews much longer than Pharaoh. So far therefore from complaining of being cast off now, they were treated with great forbearance.

23. σκεύη ἐλέους. The Gentiles, or any persons who obtain pardon on account of their faith.

27. ἵκερ τοῦ Ἰσραὴλ, concerning Israel. Raphel. Isaiah seems to be speaking of a remnant returning from captivity. S. Paul applies it to the small portion of the Jews who believed in Christ.

28. γάρ is not in the LXX.

We must supply ἕστι after συντελῶν. It may mean, God will soon settle the matter, or he will soon sum up the account.

29. προείρηκεν. Had said before the passage last quoted. See Gal. i. 9.

Ibid. Σαβαὼθ is an Hebrew word signifying an host.

30. This is the substance of this whole chapter. Though the Gentiles did nothing to deserve the favour of God, He chose of His own grace and mercy to allow them to become righteous by faith in Christ. The Jews, however, were not cast off by the arbitrary will of God : the offer was made to them before it was made to

¹ 10, 2: 11, τὴν ἐκ πίστεως Ἰσραὴλ δὲ διώκων νόμου δικαιο- 31
^{7.} κ 1 Cor. 1, σύνης, εἰς νόμου δικαιοσύνης οὐκ ἔφθασε· ¹διατί; 32
^{23.} ὅτι οὐκ ἐκ πίστεως, ἀλλ’ ὡς ἐξ ἐργῶν νόμου. προσ-
¹ Ess. 8, 14: ἔκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, ¹καθὼς γέ- 33
^{28, 16.} Psal. 118, γραπταὶ, ‘Ιδοὺ, τίθημι ἐν Σιὼν λίθον προσκόμματος,
^{22.} Matt. 21, 42. ‘καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ’ αὐ-
¹ Luc. 2, 34. ¹ Pet. 2, 7. ‘τῷ οὐ κατασχυνθήσεται.’

ΑΔΕΛΦΟΙ, η μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ Ι Ο
 η δέσησις η πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἔστιν εἰς

^m 9, 31. σωτηρίαν. ^m μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ²
^{Act. 21, 20:} ^{22, 3. Gal.} ἔχουσιν, ἀλλ’ οὐ κατ’ ἐπίγνωσιν. ³ἀγνοοῦντες γὰρ 3.
^{1, 14.} ⁿ 9, 31. τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ιδίαν δικαιοσύνην
 ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπε-
^o Matt. 5, ^{17. Act. 13,} τάγησαν. ^o τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην 4
^{38. 2 Cor.} παντὶ τῷ πιστεύοντι. ^p Μωσῆς γὰρ γράφει τὴν δι- 5
^{3, 13. Gal.} καιοσύνην τὴν ἐκ τοῦ νόμου, ‘Οτι ὁ ποιήσας αὐτὰ
^{3, 24.} ^p Lev. 18,
^{5. Ezech.} ^{20, 11. Gal.} the Gentiles, and they rejected
^{3, 12.} it. The terms διώκειν, καταλαμ-
 βάνειν, φθάνειν, προσκόπτειν, are
 all borrowed from persons run-
 ning in a race.

^{31.} διώκων νόμου δικαιοσύνης.
 Thinking to arrive at a law of
 righteousness, i. e. to reduce it
 to rule and certainty. Most
 MSS. omit the second δικαιο-
 σύνης.

^{32.} ὅτι οὐ διώκουσιν ἐκ πίστεως.
^{33.} This quotation is made
 up of two passages from Isaiah:
 καὶ οὐχ ὡς λίθου προσκόμματι συν-
 αντήσεσθε, οὐδὲ ὡς πέτρας πτώ-
 ματι, viii. 14. Ιδού, ἔγώ ἐμβαλλω
 εἰς τὰ θεμέλια Σιὼν λίθον πολυ-
 τελῆ, ἐκλεκτὸν, ἀκρογωνιάον, ἔντι-
 μον, εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πι-
 στεύων οὐ μὴ κατασχυνθῇ, xxviii.

16. Most MSS. omit πᾶς.

CHAP. X.

1. τοῦ Ἰσραὴλ. Most MSS.
 read αὐτῶν.

2. ζῆλον Θεοῦ, a godly zeal.
 3. τοῦ Θεοῦ δικ. See iii. 21.

The second δικαιοσύνη is omitted
 in some MSS.

Ibid. οὐχ ὑπετάγησαν. They
 have not been arranged or in-
 cluded under. Acts xiii. 48.

4. τέλος. The terminer and
 bound; the scope and aim; the
 perfection and accomplisher.
 Fell. When a man believes in
 Christ, the law is at an end,
 so far as to obtaining his jus-
 tification. Vater.

5. γράφει. See iv. 6.

Ibid. αὐτά. All the things
 which the law ordered. If a

6 ἄνθρωπος, ζήσεται ἐν αὐτοῖς.’ ^α ‘Η δὲ ἐκ πίστεως ^{Deut. 30,}
 δικαιοσύνη οὗτο λέγει, ‘Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου,
 ‘Τίς ἀναθίσεται εἰς τὸν οὐρανόν; τοῦτ’ ἔστι Χρισ-
 7 τὸν καταγαγεῖν’ ‘ἡ τίς καταβίσεται εἰς τὴν ἀβυσ-
 ‘σον;’ τοῦτ’ ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν·
 8 ἀλλὰ τί λέγει; ‘Ἐγγύς σου τὸ ρῆμά ἔστιν, ἐν τῷ ^{Deut. 30,}
 ‘στόματί σου καὶ ἐν τῇ καρδίᾳ σου.’ τοῦτ’ ἔστι, τὸ
 9 ρῆμα τῆς πίστεως, ὃ κηρύσσομεν ^ο ὅτι ἐὰν ὁμολογή- ^{Matt. 10,}
 σης ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύ- ^{32.}
 σης ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ
 10 νεκρῶν, σωθήσῃ καρδίᾳ γὰρ πιστεύεται εἰς δικαιο-
 11 σύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. ^τ Λέγει ^{9, 33. Esa.}
 γὰρ ἡ γραφὴ, ‘Πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ καται- ^{28, 16.}
 12 χνθίσεται.’ ^ο Οὐ γάρ ἔστι διαστολὴ Ἰουδαίου τε ^{3, 22, 29.}
 καὶ Ἑλληνος ^{Act. 10, 34.} ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν ^{35: 15, 9.}
 13 εἰς πάντας τοὺς ἐπικαλούμενους αὐτὸν.’ ^τ Πᾶς γὰρ, ^{1 Tim. 2, 5:}
 ‘ὅς ἀν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται.’ ^{2, 4, 7:}
 14 Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς ^{32. Act. 2,}
 δὲ πιστεύσουσιν οὐκ ἥκουσαν; πῶς δὲ ἀκούσουσι
 15 χωρὶς κηρύσσοντος; ^γ πῶς δὲ κηρύξουσιν ἐὰν μὴ ^{Esa. 52,}
^{γ. Nahum} ^{1, 15.}

man literally complied with this, he might have been righteous.

6. S. Paul here accommodates to the gospel what Moses said of the first covenant. He alters τίς διατεράσσει ἦμῶν εἰς τὸ πέραν τῆς θαλάσσης; into τίς κατέβοσται εἰς τὴν ἀβύσσον;

9. σωθήσῃ. *Thou shalt be placed in the way of salvation.*

10. δικαιοσύνη. The first step in a man's salvation, when he believes in Christ, and is taken into covenant: *σωτηρία*, his fi-

nal salvation, which is granted upon his confessing Christ before men. - See v. 9.

12. Οὐ γάρ. This contains the reason of his saying πᾶς δι πιστεύων.

13. He here quotes Joel as saying πᾶς.

14. If the prophets thus foretold the universality of the gospel, how can the Jews be angry with us apostles for preaching to the Gentiles? *For how can they call &c.?*

ἀποσταλῶσι; καθὼς γέγραπται, ‘Ως ὡραῖοι οἱ πό-

‘δες τῶν εὐαγγελιζόμενων εἰρήνην, τῶν εὐαγγελιζό-

^a *Esa.* 53, ^b *Joh.* 12, ^c 38. ‘μένων τὰ ἀγαθά.’ ^d ‘Αλλ’ οὐ πάντες ὑπῆκουσαν τῷ 16

εὐαγγελίῳ. ‘Ησαῖας γὰρ λέγει, ‘Κύριε, τίς ἐπύστευσε

‘τῇ ἀκοῇ ἡμῶν;’ ἄρα ή πίστις ἔξ ακοῆς, η δὲ ἀκοὴ 17

^a *Psal.* 19, διὰ ρήματος Θεοῦ. ^b ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; 18

^c 4. μενοῦνγε ‘εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐ-

‘τῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ρήματα

^b *Deut.* 32, ‘αὐτῶν.’ ^b Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ; 19

^c 21. πρῶτος Μωσῆς λέγει, ‘Ἐγὼ παρακλήσω ὑμᾶς ἐπ’

^c *Esa.* 65, ‘οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.’ ^c ‘Η-

^c 1. σαῖας δὲ ἀποτολμᾷ καὶ λέγει, ‘Εὐρέθην τοῖς ἐμὲ μὴ

‘ζῆτοῦσι, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.’

^a *Esa.* 65, ^b 4. πρὸς δὲ τὸν Ἰσραὴλ λέγει, ‘Ολην τὴν ἡμέραν ἐξε- 21

^c 2. ‘πέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ

‘ἀντιλέγοντα.’

^e *Jer.* 31, ^f 37. ^g 2 *Cor.* 11, ^h 22. ⁱ *Philipp.* 3, ^j 5. ‘ΛΕΓΩ οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐ-

τὸν; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ

σπέρματος Ἀβραὰμ, φυλῆς Βενιαμίν. οὐκ ἀπώσατο 2

ὁ Θεὸς τὸν λαὸν αὐτοῦ, διὸ προέγνω. η οὐκ οἴδατε ἐν

15. If Isaiah said this of those who *preached peace*, how can we be blamed for doing so? Many MSS. read ἐπικαλέσωνται, πιστεύσωσι, ἀκούσωσι, κηρύξωσι.

16. And if some have rejected the gospel, this also was foretold by Isaiah.

17. πίστις ἔξ ακοῆς. This is deduced from the words ἐπιστευσε τῇ ἀκοῇ. *Isaiah therefore shews, that if the word of God is preached, faith is produced in the hearers.* Many MSS. omit Θεοῦ.

18. It appears from this verse, that the gospel had now been preached in great part of the world. See Col. i. 6, 23.

19. Μὴ οὐκ ἔγνω Ἰσραὴλ; *Did not the Jews know that God meant to make his word known to the Gentiles?*

CHAP. XI.

1. ἀπώσατο. *Has he entirely excluded them from the covenant?* By no means: for all those who believe in Christ (like myself) are still in covenant with him.

2. προέγνω. God may be said not to have *known* the Gentiles

‘Ηλίας τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ
 3 κατὰ τοῦ Ἰσραὴλ, λέγων, ‘Κύριε, τοὺς προφήτας¹ ^{1 Reg. 19,}
 ‘σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκα-^{10.}
 ‘ψαν· κάγὼ ὑπελείφθην μόνος, καὶ ζῆτοῦσι τὴν ψυ-
 4 ‘χῆν μου.’² Άλλὰ τί λέγει αὐτῷ ὁ χρηματισμός;³ ^{1 Reg. 19,}
 ‘Κατέλπιον ἐμαυτῷ ἐπτακισχλίους ἄνδρας, οἵτινες^{18.}
 5 ‘οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.’⁴ Οὕτως οὖν καὶ ἐν⁵ 9, 27.
 τῷ νῦν καιρῷ λειμμα κατ’ ἐκλογὴν χάριτος γέγονεν,
 6 ⁵ εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκ ἔτι¹ ^{4, 4, 5.}
 γίνεται χάρις. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις.^{Deut. 9, 4.}
 7 ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον. ⁶ Τί οὖν; οὐδὲ ἐπι-¹ ^{9, 31.}
 ζῆται Ἰσραὴλ, τούτου οὐκ ἐπέτυχεν, η δὲ ἐκλογὴ ἐπέ-
 8 πυχεῖ· οἱ δὲ λοιποὶ ἐπωρώθησαν,¹ καθὼς γέγραπται,¹ ^{Esa. 6, 9;}
 ‘Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανέξεως, ὁφθαλ-^{29, 10.}
 —^{14. Joh. 12,}
 —^{40. Act. 28,}
 —^{26.}

before they believed in Christ,
 Gal. iv. 8, 9. He knew the
 Jews, and was known by them.
 See Amos iii. 2.

Ibid. ἐν Ἡλίᾳ. Probably, in
 the section or chapter containing
 the history of Elias. See Mark
 xii. 26.

3. κατέσκαψαν. LXX καθέλασ. S. Paul follows the Hebrew.
 4. χρηματισμός. See Matt.

ii. 22.

Ibid. τῇ Βάαλ. In the LXX
 the article is masculine, and in
 Josephus, vol. I. p. 491. Some
 supply στῆλη or εἰκόνι. Light-
 foot says δαμάσει: but in Tobit
 i. 5. we read τῇ Βάαλ τῇ δαμά-
 λει, and in Jer. xii. 16. τῇ Βάαλ.

5. κατ’ ἐκλογὴν χάριτος, ac-
 cording to that method which
 God has devised of choosing
 persons out of his own free
 will: i. e. of allowing their

faith to be accounted as right-
 eousness.

6. ἐπεὶ. Otherwise. See 1 Cor.
 v. 10. The latter clause, εἰ δὲ
 ἐξ ἔργων—ἔργον seems an inter-
 polation.

7. τούτου, viz. Justification.
 See ix. 30, 31.

Ibid. ἐκλογὴ for ἐλεκτοί, as
 περιτομή in iii. 30. Gal. ii. 7,
 8, 9. Eph. ii. 11.

Ibid. ἐπωρώθησαν. In John
 xii. 40. πεπώρωκεν is opposed
 to τετύφλωκεν, and therefore
 means, hardened.

8. This is not an exact quo-
 tation from any part of scrip-
 ture: it most resembles Isaiah
 xxix. 10. the sentiment of the
 latter part is to be found in vi.
 9. Ezek. xii. 2. The words ἔως
 τῆς σήμερον ἡμέρας do not be-
 long to the quotation.

‘μοὺς τοῦ μὴ βλέπειν, καὶ ὥτα τοῦ μὴ ἀκούειν,’ ἔως

^m Psal. 69, τῆς σήμερον ἡμέρας. ^mκαὶ Δαβὶδ λέγει, ‘Γενηθήτω ἡ ἁ

τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάν-

δαλον καὶ εἰς ἀνταπόδομα αὐτοῖς· σκοτισθήτωσαν οἱ 10

‘δόφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐ-

ⁿ Act. 13, ‘τῶν διαπαντὸς σύγκαμψον.’ ⁿΛέγω οὖν, μὴ ἐπται-

σαν, ἵνα πέσωσι; μὴ γένοιτο ἀλλὰ τῷ αὐτῶν παραπ-

τώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραξηλώσαι

αὐτούς. εἰ δὲ τὸ παράπτωμα αὐτῶν πλούτος κόσμου, 12

καὶ τὸ ἥπτημα αὐτῶν πλούτος ἔθνῶν, πόσῳ μᾶλλον

^o 15, 16. τὸ πλήρωμα αὐτῶν; (^o‘Υμῖν γὰρ λέγω τοῖς ἔθνεσιν’ 13

Act. 9, 15: ἐφ’ ὅσον μέν εἰμι ἔγὼ ἔθνῶν ἀπόστολος, τὴν διακο-

νον, Gal. 1, 13: 2, 22, εἴ τις με πάραξεν, εἴ τις παραξηλώσει μου τὴν σάρκα, 14

Eph. 3, 8. νίναν μου δοξάω, εἴ πως παραξηλώσω μου τὴν σάρκα, 14

1 Tim. 2, 7. καὶ σώσω τιὰς ἐξ αὐτῶν.) εἰ γὰρ ἡ ἀποβολὴ αὐ-

²Tim. 1, 11. τῶν, καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ

9. καὶ εἰς θήραν. These words are not in the LXX nor in the Hebrew. Τράπεζα means the food placed upon the table: and the metaphor is taken from birds being caught by the food placed in the trap: so the Jews did not understand what was their spiritual food.

10. σύγκαμψον. Make them stoop under oppression and affliction.

11. μὴ ἐπταισαν; sc. πρὸς τὸν λίθον τοῦ προσκόμματος, ix. 32. Ἰνα πέσωσι, so that they have fallen.

Ibid. παράπτωμα is perhaps used with reference to ἐπταισαν and πέσωσι. It means a falling off to one side, a slip. Αὐτοὺς means the Jews.

12. πλούτος κόσμου. The means of making the world rich. Τὸ

ἥπτημα αὐτῶν, that which is taken away from them, τὸ πλήρωμα αὐτῶν, that which is brought to supply the deficiency, (see Matt. ix. 16.) If the rejection of the gospel by the Jews has been the cause of many Gentiles embracing it, how many more will embrace it, when they see the Jews themselves fill up the deficiency which is now made among them?

13. τὴν διακονίαν μου δοξάω, I am in the habit of boasting of the great success of my ministry among the Gentiles.

15. For if the rejection of the Jews from the covenant has been the means of reconciling the world to God, the admission of them into the covenant (whenever it shall take place) may be said to raise the whole world from death to life.

16 ἐκ νεκρῶν; εἰ δὲ ἡ ἀπαρχὴ ἀγία, καὶ τὸ φύραμα· καὶ
 17 εἰ ἡ ρίζα ἀγία, καὶ οἱ κλάδοι. Ὡς εἴ δέ τινες τῶν κλά-^ν_{της}^{11, 16.}
 δων ἔξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὥν ἐνεκεντρί-
 σθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ρίζης καὶ τῆς
 18 πώτητος τῆς ἑλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλά-
 δων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ρίζαν βαστάζεις,
 19 ἀλλ’ ἡ ρίζα σέ. Ἐρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλά-
 δοι, ὥντα ἐγὼ ἐγκεντρισθώ. ⁴καλῶς· τῇ ἀπιστίᾳ ἐξ-^{q 12, 16.}
 εκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. μὴ ὑψηλο-^{Prov. 28, 14.}
 21 φρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν
 κλάδων οὐκ ἐφείσατο, μή πως οὐδὲ σοῦ φείσηται.^{Esa. 66, 2.}
 22 Ἰδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν
 τοὺς πεσόντας, ἀποτομίαν· ἐπὶ δὲ σὲ, χρηστότητα,^{r 1 Cor. 15,}
 ἐὰν ἐπιμείνῃς τῇ χρηστότητῃ· ἐπεὶ καὶ σὺ ἐκκοπήσῃ.^{2. Heb. 3,}
 23 ^sκαὶ ἐκεῖνοι δὲ ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεν-^{s 2 Cor. 3,}
 τρισθήσονται· δυνατὸς γάρ ἔστιν ὁ Θεὸς πάλιν ἐγ-^{16.}

16. ἀπαρχὴ and ρίζα relate to Abraham as *the parent stock of the Jewish nation*: φύραμα and κλάδοι mean *the whole nation, as branches sprung from him*. “You must not look upon them as finally and entirely rejected. God has still an eye upon them, as a people in covenant with him from Abraham, and as branches sprung from the root of the pious and holy patriarchs.” Pyle. There is an allusion to Lev. xxiii. 17.

17, 18. The Christian covenant is not altogether a new one, but an enlargement of the former: the promise of Christ was made to Abraham; and therefore Christians are grafted

upon the stock of Abraham, and grow from him as *the root*.

19. ὥν is here used for *the consequence*, not *the cause*, or else S. Paul would not have answered, καλῶς. He merely admits the fact of some of the Jews being rejected, and gives the reason of it, viz. for not believing in Christ.

20. ἔστηκας, in opposition to πεσόντας in ver. 22.

22. ἐπεὶ, *otherwise*, as in ver. 6.

23. This seems to preclude the notion of arbitrary and irresponsible election or reprobation. Those who are rejected now, may, if they have faith, be accepted.

κεντρίσαι αὐτούς. εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν²⁴
 ἔξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης
 εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν
^t Luc. 21, 24. ἐγκεντρισθήσονται τῇ ἴδιᾳ ἐλαίᾳ; Ὁὐ γὰρ θέλω²⁵
 ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, τὸ μωσῆριον τοῦτο, (ἴνα μὴ
 ἥτε παρ' ἑαυτοῖς φρόνιμοι,) ὅτι πώρωσις ἀπὸ μέρους
 τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν
^u Esa. 59, 20. εἰσέλθῃ· "καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς
 γέγραπται, "Ἡξει ἐκ Σιών ὁ ρύμενος, καὶ ἀποστρέ-
^x Psal. 14, 7. ^z Esa. 27, 9. Jer. 31, 31, &c.
^y Cor. 3, 16. Heb. 8, 10, 16. Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ²⁶
 τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. ἀμεταμέ-²⁷
 λητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ.
 "Ωσπερ γὰρ καὶ ὑμεῖς ποτὲ ἡπειθήσατε τῷ Θεῷ, μὴν²⁸
 δὲ ἡλεήθητε τῇ τούτων ἀπειθείᾳ, οὕτω καὶ οὗτοι μὴν²⁹
 ἡπειθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

25. παρ' ἑαυτοῖς φρόνιμοι. See xii. 16.

Ibid. ἀπὸ μέρους. In allusion to part of the Jews having embraced the gospel. See xv. 15.

Ibid. τὸ πλήρωμα τῶν ἐθνῶν. The Gentiles who come in to fill up the vacancy caused by the Jews. See ver. 12.

26. ἐκ Σιών. The LXX read ἐνεκεντρεῖ Σιών. The last words, ὅταν ἀφ. τὰς ἀμαρτίας αὐτῶν, seem taken from Is. xxvii. 9. καὶ τοῦτο ἔστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμα τὴν ἀμαρτίαν αὐτοῦ. See Psalm xiii. 7.

28. With respect to the offer which has actually been made to them in the gospel, they have

made God their enemy, because He is now reconciled to you: but with respect to his inviting all men into his covenant, they are still objects of his love on account of their forefathers: i. e. God still wishes, that they would have faith and enter into the covenant: it depends upon themselves, whether they are elect or no.

29. For God can never repent of the favour which he shewed formerly to the Jews, nor of his having called them to be his peculiar people.

31. ἡπειθησαν τῷ ὑμετέρῳ. Have been excited to unbelief by jealousy at seeing the mercy shewn to you. He means to

32^γ συνέκλειστε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ^γ 3, 9.
 33 ὥντα τοὺς πάντας ἐλέγοη. ^ε 3^Ω βάθος πλούτου καὶ ^ζ Job. 11, 7.
 σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρί- ^η Psal. 36, 6:
 34 ματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὄδοι αὐτοῦ. ^α τίς ^α Esa. 40,
 γὰρ ἔγνω νοῦν Κυρίου; ἡ τίς σύμβουλος αὐτοῦ ἐγέ- ^β 13. Jer. 23,
 35 νετο; ^β ἡ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται ^γ 18. Sap. 9,
 36 αὐτῷ; ^ε ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ ^δ 13. 1 Cor.
 πάντα· αὐτῷ η δόξα εἰς τοὺς αἰῶνας. ἀμήν.

I 2 ^δ ΠΑΡΑΚΑΛΩ οὐν ὑμᾶς, ἀδελφοὶ, διὰ τῶν οἰ- ^ε Prov. 16,
 κτιφμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν ^ε 4. 1 Cor. 8,
 θυσίαν ζῶσαν, ἀγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογι- ^δ 6. Col. 1, 16.
 2 κὴν λατρείαν ὑμῶν· ^ε καὶ μὴ συσχηματίζεσθε τῷ ^ε Eph. 1, 18:
 αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαυνώσει ^{4, 23: 5, 10,} 17. 1 Thess.
 τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα ^{4, 3. Col. 3,}
 τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. ^ε 10. 1 Joh.
 3^ε Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ ^ε 1 Cor. 12,
 τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ^{η, 11.} Eph. 4, 7.

say, that as the Gentiles have been freely forgiven by God, so may the Jews be.

32. *Has convicted all of disobedience.* Raphael.

35. Neither Jew nor Gentile can say that he deserves a favour at the hand of God as a reward for his services.

36. *ἐξ αὐτοῦ, from Him, as the Creator; δ' αὐτοῦ, by Him, as the Governor and Disposer; εἰς αὐτὸν, to Him, as the end and object of them.*

CHAPTER XII.

1. *λογικήν.* So Philo Judaeus says, Τόδε ἔστι σύμβολον οὐχ ἔτερου τινος, ἡ τοῦ παρὰ Θεῷ μὴ τὸ πλήθος τῶν καταθυμένων εἶναι τί-

μον, ἀλλὰ τὸ καθαρώτατον τοῦ θύσιος, πνεῦμα λογικόν. Vol. II. p. 254. It means *the service of the heart*, as opposed to the sacrifice of animals which have no reason, *ἀλογία*.

2. Most MSS. read *συσχηματίζεσθαι* and *μεταμορφοῦσθαι*.

Ibid. τί τὸ θέλημα κ.τ.λ. Rufinus mentions two translations, *Quæ sit voluntas Dei, quod bonum et beneplacitum et perfectum;* and, *Quæ sit voluntas Dei bona et beneplacita et perfecta.* Origen. vol. IV. p. 644.

3. διὰ may be a form of adjuration, as in ver. 1. He is supposed to allude to the distribution of spiritual gifts.

ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ως ὁ Θεὸς

^{g 1 Cor. 12, 12, &c.} ἐμέρισε μέτρον πίστεως. ^h Καθάπερ γὰρ ἐν ἐνὶ σώ-

Eph. 4, 16. ματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν

^{i 1 Cor. 12, 27. Eph. 1, 23: 5, 23. Col. 1, 24.} αὐτὴν ἔχει πρᾶξιν, ^b οὗτως οἱ πολλοὶ ἐν σῷμα ἐσμεν

^{j 1 Cor. 12, 4, 5, 10. 1 Pet. 4, 10.} ἐν Χριστῷ, ὁ δὲ καθ' εἰς ἀλλήλων μέληⁱ ἔχοντες δὲ^k 6

1 Cor. 12, χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διά-

1 Cor. 12, 4, 5. φορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς

^{l 1 Cor. 12, 28. Eph. 4, 11. 1 Pet. 4, 10.} πίστεως· ^l εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ δι-

1 Matt. 6, παρακλήσει. ὁ μεταδιδούς, ἐν ἀπλότητι· ὁ προϊστά-

1, &c. 2 Cor. 9, 7. μενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι.

1 Pet. 5, 2. ^m Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πο-

4: 97, 10. Amos 5, 15. ⁿ ηγρὸν, κολλώμενοι τῷ ἀγαθῷ· ⁿ τῇ φιλαδελφίᾳ εἰς 10

1 Tim. 1, 5. ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγού-

1 Pet. 1, 22; 4, 8. μενοι· ^o τῇ σπουδῇ μὴ ὄκνηροι, τῷ πινεύματι ζέοντες, 11

^p Heb. 13, 1. Philipp. 2, τῷ καιρῷ δουλεύοντες· ^p τῇ ἐλπίδι χαίροντες, τῇ 12

3. 1 Pet. 2, 17. 2 Pet.

1, 7. 3. μέτρον πίστεως. If we o Apos. 3, compare ver. 6. Eph. iv. 7, it

15. might be thought that these p 15, 13. spiritual gifts were bestowed in Eph. 6, 18. proportion to the faith of indi-

16, 17. viduals. Col. 4, 2. 5. καθ' εἰς. See note at Mark

Heb. 12, 1. xiv. 19. Most MSS. read τὸ δὲ Jac. 5, 7. καθ' εἰς.

6, 7, 8. We must supply *ἔχοντες* and *ἔστω*. Elsner, Wolf: or perhaps *σωφρονεῖν, let him bear himself meekly in the exercise of any of these gifts.*

6. κατὰ τὴν ἀναλ. τῆς πίστεως. According to the proportion in which he has received this gift,

which is in proportion to his faith. See ver. 3.

7. διακονίαν, exercising the public office of a deacon.

8. μεταδιδούς. *He who is inspired to impart his possessions to others.* Charity was one of the spiritual gifts; 1 Cor. xii.

28. Ibid. *ἀπλότητι.* Tacitus says of L. Vitellius, “Inerat tamen simplicitas ac liberalitas.” Hist. III. 86. See 2 Cor. viii.

2. James i. 5.

9. ἀγάπη — ἀποστυγοῦντες. There is a similar construction in Heb. xiii. 5.

10. ἀλλήλους προηγούμενοι. Each thinking the other his super-

ior. See Phil. ii. 3.

11. ζέοντες. See note at 1 Thess. v. 19.

Ibid. τῷ καιρῷ δουλεύοντες. The reading of *κυρίῳ* is supported by more authority than *καιρῷ*.

θλέψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες·

13 ὅτις χρείας τῶν ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν ^{1 Cor. 16,}

14 διάκοντες· ἐύλογεῖτε τοὺς διάκοντας ὑμᾶς· εὐ- ^{1. Heb. 13;}

^{2, 16. 1 Pet.} 15 λογεῖτε, καὶ μὴ καταράσθε. Χαίρειν μετὰ χαιρόν- ^{4, 9.}

16 των, καὶ κλαίειν μετὰ κλαύντων. τὸ αὐτὸ εἰς ἀλ- ^{44. Luc. 6,}

^{28. 1 Cor.} λήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ ^{4, 12. 1 Pet.}

^{3, 9.} τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι ^{* 11, 25: 15,}

17 παρ' ἑαυτοῖς. μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. ^{5. Prov. 3,}

18 προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· εἰ ^{7. Psal. 131,}

^{1. Esa. 5,} δυνατὸν, τὸ ἔξ ὑμῶν, μετὰ πάντων ἀνθρώπων είρη- ^{10. Phil.}

^{lipp. 2, 2.} 19 νεύοντες. μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ ^{3, 16.}

^{Prov. 20,} δότε τόπον τῇ ὄργῃ· γέγραπται γὰρ, ‘Ἐμοὶ ἐκδίκη- ^{21. 1 Cor. 6,}

^{7. 2 Cor. 8,} 20 σις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.’ γ’ Εἲν τὸν ^{21. 1 Thess.}

^{5, 15. 1 Pet.} πεινᾶ ὁ ἔχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾶ, πότιξε ^{3, 8, 9.}

^{u Marc. 9,} αὐτόν· τοῦτο γὰρ ποιῶν, ἀνθρακας πυρὸς σωρεύσεις ^{50. Heb. 12,}

^{14.} 21 ἐπὶ τὴν κεφαλὴν αὐτοῦ. μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ ^{x Lev. 19.}

^{18. Deut.} 22. 32, 35. Eccl.

^{28. 1. Matt.} νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

I 3 *ΠΑΣΑ Ψυχὴ ἔξουσίας ὑπερεχούσαις ὑποτασ-

S. Paul meant to exhort them to give themselves up entirely to the Lord. See Acts xx. 19. Eph. vi. 7. Col. iii. 24.

16. συναπαγόμενοι. *Suffering yourselves to be led away with, i. e. following.*

18. εἰ δυνατὸν, if the thing is possible, τὸ ἔξ ὑμῶν, at least as far as you are concerned.

19. δότε τόπον. Plutarch says, δεῖ δὲ μήτε παῖσσος τῇ ὄργῃ διδότε τόπον, *de coib. ira.* p. 462. and in Eph. iv. 27. we find μήτε διδοτε τόπον τῷ διαβόλῳ, so that S. Paul perhaps meant in this passage, give place to him who is properly the minister of vengeance: for it is written, &c.

Knatchbull. Krebsius. This is ^{y Prov. 25,} also the interpretation of Chrys-

^{21. Matt.} ostom, OEcumenius, Hammond, ^{5, 44.} ^{z Prov. 8,}

Beza, Casaubon, and the Gothic ^{15, 16. Dan.}

version appears to supply θεοῦ ^{4, 32.} Sap. after ὄργῃ. So in Ecclesiasticus. xix. 19, 11. Tit.

17. θελεγον τὸν πλησίον σου πρὶν ^{6, 4. Joh.}

ἡ ἀπελῆσαι, καὶ δὸς τόπον νόμῳ ^{2, 13.}

ὑψίστου.

19. The LXX is very different: Ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω.

20. ἀνθρακας. Such a forgiving behaviour will move him much more than if in a passion you were to heap coals of fire upon his head.

CHAP. XIII.

1. It may be remembered

σέσθω. οὐ γάρ ἐστιν ἔξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι ἔξουσίαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν. ὅστε² ὁ ἀντιτασσόμενος τῇ ἔξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λή-

^{a 1 Pet. 2, 14.} ψυνται. ^b οἵ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν³ ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἔξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἔξεις ἐπανον ἔξ αὐτῆς· Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν.⁴ ἐὰν δὲ τὸ κακὸν ποιῆσ, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἕκδικος εἰς ὄργὴν τῷ τὸ κακὸν πράσσοντι· διὸ ἀνάγκη ὑποτάσ-⁵ σεσθαι, οὐ μόνον διὰ τὴν ὄργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λει-⁶ τουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸν τοῦτο προσκαρτε-

^{b Matt. 22, 21.} ^{c Gal. 5, 14. 1 Tim. 1, 5.} ροῦντες. ^d ἀπάδοτε οὖν πᾶσι τὰς ὄφειλάς· τῷ τὸν φό-⁷ ρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φό-⁸ βον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμήν. ^e Μηδενὶ⁹ 8 μηδὲν ὄφειλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ

that this Epistle was probably written A.D. 53, in the last year but one of the reign of Claudius. He says πᾶσα ψυχὴ, but he perhaps alluded particularly to the Jews, who were apt to think that they were subject only to God. Most MSS. read ὑπὸ Θεοῦ for ἀπὸ Θεοῦ, and omit ἔξουσια.

I. ὑπὸ Θεοῦ τεταγμέναι perhaps refers to ὑποτασσέσθω. The expression is used by Epictetus, ὡς ὑπὸ τοῦ Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν. *Enchir.* 29.

3. φόβος. *A cause of fear.* So

αἱ ἡμέραι ἔσονται θλίψις, *Mark* xiii. 19. μηδὲ συμφορὰν δέχου τὸν ἄδρα. *Soph. Aj.* 985. Most MSS. read τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.

4. διάκονος εἰς τὸ ἀγαθὸν is opposed to διάκονος εἰς ὄργην.

5. διὸ and διὰ τοῦτο in ver. 6. mean, because these authorities are ordained by God.

6. εἰς αὐτὸν τοῦτο sc. τὴν Θεοῦ λειτουργίαν.

8. εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους. You may, if you please, always reckon yourselves in debt to your neighbour, as to loving him.

- 9 ἀγαπῶν τὸν ἔτερον, νόμου πεπλήρωκε. ^δτὸ γὰρ, [‘]Οὐ⁴ Exod. 20,
 ‘ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυ-^{12. &c.}
 ‘ ρῆσεις, οὐκ ἐπιθυμήσεις,’ καὶ εἴ τις ἐτέρα ἐντολὴ,<sup>Lev. 19, 18.
Deut. 5, 16.
&c. Matt. 19, 18: 22.
39.</sup>
 ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, ‘Αγα-
- 10 [‘]πήσεις τὸν πλησίον σου ὡς ἑαυτόν: ^εἡ ἀγάπη τῷ
 πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ^ἡ⁵ Matt. 22,
 αγάπη.<sup>40. Gal. 5,
14. Jac. 2,
8.</sup>
- 11 [‘]ΚΑΙ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἦδη^{1 Cor. 15,}
 ἔξ ὑπνου ἐγερθῆναι· μὲν γὰρ ἐγγύτερον ἡμῶν ἡ σω-<sup>34. Eph. 5,
14. 1 Thess. 5, 6.</sup>
- 12 πτρία, ἡ ὅτε ἐπιστεύσαμεν. ^εἡ μὲν προέκοψεν, ἡ δὲ⁵ Eph. 5,
 ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους,<sup>11: 6, 13,
14. Col. 3, 8.</sup>
- 13 καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. [‘]ώς ἐν ἡμέρᾳ,⁵ b Luc. 21,
 εὐσχημόνως περιπατήσωμεν, μὴ κάώμοις καὶ μέθαις,^{34. 1 Cor. 6, 9, 10.}
- 14 μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζῆλῳ· ⁱἀλλ’,<sup>Eph. 5, 5.
Gal. 5, 19.
&c. Philipp. 4, 12: 5, 6.
&c. Jas. 3, 14. 1 Pet.</sup>
 ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρ-^{4, 3.}
 κὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.
- 14 [‘]ΤΟΝ δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε,^{1 Prov. 23,}
<sup>2 μὴ εἰς διακρίσεις διαλογισμῶν. [‘]Ος μὲν πιστεύει<sup>20. Gal. 3,
27: 5, 16.
1 Pet. 2, 11.</sup></sup>

Ibid. πεπλήρωκε may mean simply, fulfills: but perhaps it means literally, he makes up for his deficiency in not fulfilling the whole law. See xi. 12.

9. οὐ ψευδομαρτυρήσεις seems to be an interpolation.

10. πλήρωμα. See v. 8.

11. καὶ τοῦτο. And let us do this, i. e. let us love our neighbour. ‘Ημᾶς is perhaps an interpolation.

Ibid. ἐγγύτερον. It either means literally, that every day brings them nearer to their final salvation; or that they now understood the doctrines of salvation better than when

they were first converted, ^ἢ ¹ Joh. 2,
 δὲ ἐπιστεύσαμεν: so πιστεύσω-^{16.}
 τες in Eph. i. 13. ^k 15, 1, 7.
¹ Cor. 8, 9,
^{11: 9, 22.}

CHAP. XIV.

1. προσλαμβάνεσθε. Wolfius interprets it *pro membro ecclesiæ agnoscite*. Krebsius, *corrigit, meliora docete*, and he thinks that αὐτὸν προσελάβετο has the same meaning in v. 3. but it probably means, *admit him to your company*. The metaphor is from *taking hold of a person who is weak and unable to stand*. See xv. 1. 1 Thess. v. 14.

Ibid. μὴ εἰς διακρίσεις διαλογισμῶν. *Not to judge of his inward thoughts*. Knatchbull.

¹ Col. 2, 16. φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἔσθιει. ¹ ὁ ἔσθιων, ³ τὸν μὴ ἔσθιοντα μὴ ἔξουθενείτω· καὶ ὁ μὴ ἔσθιων, τὸν ἔσθιοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο.

^m Jac. 4, ^m σὺ τίς εἰ ὁ κρίνων ἀλλότριων οἰκέτην; τῷ ἴδιῳ κυρίῳ ⁴ 12. στήκει, ἢ πίπτει, σταθήσεται δέ δυνατὸς γάρ ἔστιν

ⁿ Gal. 4, ὁ Θεὸς στῆσαι αὐτὸν. ⁿ ^a Ος μὲν κρίνει ἡμέραν παρ' ⁵ 10. Col. 2, ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. ἔκαστος ἐν τῷ ^{16.} 31. 1 Tim. ^o 1 Cor. 10, ἴδιῳ νοὶ πληροφορεῖσθω. ^o ὁ φρονῶν τὴν ἡμέραν, Κυ- ^{31.} 4. 3. ^p ρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. ὁ ἔσθιων, Κυρίῳ ἔσθιει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἔσθιων, Κυρίῳ οὐκ ἔσθιει, καὶ εὐχαρι-

^p 2 Cor. 5, στεῖ τῷ Θεῷ. ^p Οὐδεὶς γὰρ ἡμῶν ἔαντῳ ^q ζῇ, καὶ οὐδεὶς ⁷ 15. Gal. 2, ^r έαντῳ ἀποθνήσκει. ἔάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν ^s 20. 1 Thess. ^r έαντῳ ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. ἔάν ^t 5, 10. 1 Pet. 4, 2. ^t έαντῳ τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. ἔάν τε οὖν ζῶμεν, ἔάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἔσ- ^q Act. 10, ^u μέν. ^u εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἀνέστη ⁹ 42. 2 Cor. ^v 5, 15.

2. The Jews when in foreign countries sometimes would not eat meat. Dan. i. 8—17. Josephus mentions some priests, who when at Rome οὐκ ἔξελάθοντο τῆς εἰς τὸ Θεῖον εὐσεβίας, διατρέφοντο δὲ σύκους καὶ καρπούς. Vit. 3.

4. τῷ ἴδιῳ κυρίῳ. By his own master's sentence. Σταθήσεται is understood by Macknight to allude to the day of judgment.

5. κρίνει ἡμέραν παρ' ἡμέραν, compares one day with another: as Sophocles Aj. 475. τί γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει; Παρὰ is never used by S. Paul (except in the Epistle to the Hebrews) for *præ*. Valckenaer ad 1 Cor. iii. 11.

Ibid. πληροφορεῖσθω, be fully convinced. See iv. 21. Grotius

renders it, let each keep his own opinion.

6. Κυρίῳ. By what he considers the will of the Lord. The words καὶ ὁ μὴ φρ. τὴν ἡμ. Κυρίῳ οὐ φρονεῖ are omitted in many MSS. which read καὶ ὁ ἔσθιων.

7. έαντῳ ^{ζῇ}—έαντῳ ἀποθνήσκει. Dion. Hal. III. p. 153. εὐσεβεῖς μὲν πρᾶγμα ποιεῖτε, ὡς παῖδες, τῷ πατρὶ ζῶντες καὶ οὐδὲν ἄνει τῆς ἔμῆς γνῶμης διαπραττόμενοι Soph. Aj. 990. Θεοῖς τέθηκεν οὐτος. 'Εαντῷ is by himself, i. e. by his own power: and κυρίῳ in v. 8. is by the will of the Lord.

9. εἰς τοῦτο, sc. that we may be the Lord's. The reading seems to be—Χριστὸς ἀπέθανε καὶ ζῆσεν.

καὶ ἀνέζησεν, ὥα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.
 10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἔξου-
 θενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησό-

Matt. 25,
31. 2 Cor.
5, 10.
Esa. 45,
23. Philipp.
2, 10.

11 μεθα τῷ βήματι τοῦ Χριστοῦ. γέγραπται γὰρ, ‘Ζῶ

Matt. 12,
36. 1 Cor.
3, 8. Gal. 6,
5.
Matt. 18,
7, 8, 9.
1Cor. 10, 32.
2 Cor. 6, 3.

‘έγὼ, λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ

12 πᾶσα γλώσσα ἔξομολογήσεται τῷ Θεῷ.’ Ἄρα οὖν

Matt. 10,
1. Tit. 1,
1. Cor. 8,
8.

13 ἔκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ. Μῆ-

3. Tit. 1,
11. Act. 10,
15. 1 Cor.
8, 4, 7, 10.
1 Tim. 4,
4. Tit. 1,
1. Cor. 8,
8.

κέτι οὖν ἄλλήλους κρύωμεν· ἀλλὰ τοῦτο κρίνατε

Matt. 15,
11. Act. 10,
15. 1 Cor.
8, 4, 7, 10.
1 Tim. 4,
4. Tit. 1,
1. Cor. 8,
8.

μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάν-

14 δαλον. οὖδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν

Matt. 15,
11. Act. 10,
15. 1 Cor.
8, 4, 7, 10.
1 Tim. 4,
4. Tit. 1,
1. Cor. 8,
8.

κοινὸν δὶ’ ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τὶ κοινὸν εἴναι,

15 ἔκεινφ κοινόν· εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖ-

1. Tit. 1,
1. Cor. 8,
8.

ταὶ, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματι

16 σου ἔκεινον ἀπόλλυε, ὑπὲρ οὐ Χριστὸς ἀπέθανε. Μῆ-

1. Tit. 1,
1. Cor. 8,
8.

17 βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. οὐ γάρ ἔστιν

1. Cor. 8,
8.

ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαι-

18 ουσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ ὁ γὰρ

ἐν τούτοις δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ,

19 καὶ δόκιμος τοῖς ἀνθρώποις. ἄρα οὖν τὰ τῆς εἰρήνης

διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἄλλήλους.

10. Χριστοῦ. The best MSS. read Θεοῦ.

11. This quotation nearly resembles the Alexandrian copy of the LXX.

14. εἰ μὴ. See Matt. xii. 4.

15. μὴ τῷ βρώματι. See 1 Cor. viii. 11.

16. τὸ ἀγαθόν. That which is in itself so good, viz. your liberty. Let it not be evil spoken of and abused, which might be the case, if the Christians were known to dispute upon these points.

17. *Admission into the Christian covenant does not require abstinence from certain food; but it gives justification, reconciliation with God, and sanctification, all which is the cause of joy: for he who has received these gifts, being the servant of Christ, is in favour with God and man.* The best MSS. read ἐν τούτῳ for ἐν τούτοις in ver. 18.

19. *Being therefore at peace with God, let us pursue that course which consults the peace of our brother.*

Μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. 20
πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ

^b 1 Cor. 8, προσκόμματος ἐσθίοντι· ^b καλὸν τὸ μὴ φαγεῖν κρέα, 21
^{13.} μηδὲ πιεῖν οἶνον, μηδὲ ἐν φῷ ὁ ἀδελφός σου προσκό-
πτει ἡ σκανδαλίζεται ἡ ἀσθενεῖ. Σὺ πίστιν ἔχεις; 22
κατὰ σαυτὸν ἔχει ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ
κρίνων ἑαυτὸν ἐν φῷ δοκιμάζει. ὁ δὲ διακριώμενος, 23
ἔὰν φάγῃ, κατακέριται, ὅτι οὐκ ἐκ πίστεως πᾶν δὲ

^c 1 Cor. 9, ὁ οὐκ ἐκ πίστεως, ἀμαρτία ἐστίν. ^c Ὁφείλομεν δὲ I 5
^{22.} Gal. 6, οἵμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστά-
1.

^d 1 Cor. 9, ζεῖν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. ^d ἔκαστος γὰρ ήμῶν τῷ 2
19: 10, 24,
33. Philipp. πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. ^e καὶ 3
2, 4, 5.

^e Psal. 69, 9. γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγρα-
πται, ‘Οι ὄνειδισμοὶ τῶν ὄνειδιζοντων σε, ἐπέτεσον
4, 23, 24. ‘ἐπ’ ἐμέ.’ ^f “Οσα γὰρ προεγράφη, εἰς τὴν ήμετέραν 4
1 Cor. 10,
11. 2 Tim. διδασκαλίαν προεγράφη, ὥνα διὰ τῆς ὑπομονῆς καὶ τῆς
3, 16.

20. τὸ ἔργον τοῦ Θεοῦ. *What God has already done in his conversion.*

21. μηδὲ ἐν φῷ. *Nor to do any thing by which &c.*

22. πίστις here means a *persuasion that one is acting right.*

Ibid. μακάριος. *He is happy, who does not condemn himself in that which he is determined to do.*

23. A great majority of MSS. place the three last verses of the Epistle at the end of this chapter.

CHAP. XV.

1. δυνατοὶ — βαστάζειν. A metaphor from strong persons helping the weak to carry a burden, and not consulting their own ease. So those who have no scruples about things

indifferent should not always indulge their wishes, but consider the case of those who have scruples.

2. Nearly all the best MSS. omit γάρ.

3. The example of Christ is quoted, who carried his consideration for other persons so far, that he even suffered the wicked to reproach him without resenting it.

4. Οσα προεγράφη. Any passage in the scripture, like that in Psalm lxix. 10, may be applied to our own example and instruction. The second προεγράφη is ἔγραφη in the best MSS.

Ibid. ὥνα διὰ τῆς ὑπομονῆς. Herzogius makes the construc-

5 παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. ὁ δὲ εἰς^{12, 16.}
 Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δύνη ὑμῶν τὸ^{1 Cor. 1, 10.}
 6 αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, ἵνα
 ὅμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζῃ τὸν Θεόν καὶ
 7 πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Διὸ^h εἰς^{14, 1, 3.}
 προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς
 8 προσελάβετο ἡμᾶς, εἰς δόξαν Θεοῦ. λέγω δὲ, Ἰησοῦν^{1 Matt. 15,}
 Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀλη-^{24. Act. 3,}
 θείας Θεοῦ, εἰς τὸ βεβαιώσαι τὰς ἐπαγγελίας τῶν
 9 πατέρων· τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεὸν,^{1 11, 30.}
 καθὼς γέγραπται, Διὰ τοῦτο ἔξομολογήσομαι σοι^{2 Sam. 22. Psal.}
 10 ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.^{18, 49.} Καὶ πάλιν^{1 Deut. 32,}
 λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.^{43. Psal. 67, 5.}
 11 Καὶ πάλιν, Αἴνεστε τὸν Κύριον, πάντα τὰ ἔθνη,^{m Psal. 117,}
 12 καὶ ἐπανέσατε αὐτὸν, πάντες οἱ λαοί.^{1 Καὶ πάλιν n Esa. 11, 1.}
 Ἡσαΐας λέγει, Εσται ἡ ρίζα τοῦ Ἰεσσαὶ, καὶ ὁ^{10. Αρο.}
 5. κατὰ Χριστὸν Ἰησοῦν. After the pattern or example of Christ Jesus. Raphel.

tion thus: ἵνα διὰ τῆς ὑπομονῆς ἔχωμεν τὴν ἐλπίδα καὶ τῆς παρακλήσεως τῶν γραφῶν, that by following these examples of patience we may hope also to receive the consolations which the scriptures hold out.

5. κατὰ Χριστὸν Ἰησοῦν. After the pattern or example of Christ Jesus. Raphel.

6. δόμοθυμαδὸν. This implies unanimity between Jews and Gentiles, or those who differed upon any immaterial points.

7. He reminds them, that Christ had admitted both Jews and Gentiles into his covenant. Εἰς δόξαν Θεοῦ may relate either to προσλαμβάνεσθε or προσελάβετο. The glory of God is promoted by Christ admitting men

into his covenant, and by Christians tolerating each other: see δοξάσαι τὸν Θεόν in ver. 9. Most MSS. read ὑμᾶς for ἡμᾶς.

8, 9. He now observes, that the gospel was preached to the Jews, because they were already in covenant with God, and had received the promise of Christ: it was preached to the Gentiles out of the free grace and mercy of God, as had been foretold by the prophets. Most MSS. read λέγω γάρ Χριστόν.

9. The construction is, εἰς δὲ τὸ τὰ ἔθνη δοξάσαι. The words ὑπὲρ ἀληθείας and ὑπὲρ ἐλέους have a reference to each other.

10. ἔθνη. The LXX read οὐρανοί.

‘ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ’ αὐτῷ ἔθνη ἐλπιοῦ-
· σιν.’ Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαυ ὑμᾶς πά- 13
σης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ πε-
ρισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος
ἀγίου.

^{ο 2 Pet. 1,} ° ΠΕΠΕΙΣΜΑΙ δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ 14
^{12. 1 Joh.} περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἔστε ἀγαθωσύνης,
^{2, 21.} πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλή-
πι, 5: 12, 3. λους νοιθετεῖν. Ῥ τολμηρότερον δὲ ἔγραψα ὑμῖν, 15
ἀδελφοὶ, ἀπὸ μέρους, ὡς ἐπαναμμῆσκων ὑμᾶς, διὰ
^{q 11, 13.} τὴν χάριν τὴν δοθεῖσάν μοι ὑπό τοῦ Θεοῦ, [¶] εἰς τὸ 16
^{Act. 9, 15:} εἶναι με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, [¶] ε-
^{13, 2.} Gal. 2, 7, 8.
^{1 Tim. 2, 7.} προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἥγιασμένη ἐν
^{2 Tim. 1, 11.} πινεύματι ἀγίῳ. ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ 17
τὰ πρὸς Θεόν· οὐ γὰρ τολμήσω λαλεῖν τι ὡν οὐ 18
τι, 5: 16, κατειργάσατο Χριστὸς δι’ ἐμοῦ [¶] εἰς ὑπακοὴν ἐθνῶν,
λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν 19
δυνάμει πνεύματος Θεοῦ· ὥστέ με ἀπὸ Ἱερουσαλήμ

13. περιστεύειν. He wishes, that the gifts of the Holy Ghost, which they receive at present, may encourage them to hope for still greater blessings hereafter.

15. ἀπὸ μέρους. Some think that this means, *to part of you*, viz. to the Gentiles. See xi. 25. 2 Cor. ii. 5. *Though I am confident that you will act thus of yourselves, yet I write to remind you of it, and I write more boldly, because I am the apostle of the Gentiles.*

16. λειτουργὸν — ἵερουργοῦντα

— προσφορὰ — ἥγιασμένη. All these terms are borrowed from the service in the temple. See Isaiah lxvi. 20.

17. Having been so employed by Jesus Christ in the service of God, I will boast of what has been done: but I will not boast of any thing of my own; for I shall not venture to speak of any thing, except what Christ has employed me to do, in converting the Gentiles.

19. πνεύματος Θεοῦ. Most MSS. read πν. ἀγίου.

καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ
 20 εὐαγγέλιον τοῦ Χριστοῦ, ὃ οὗτος δὲ φιλοτιμούμενον<sup>2 Cor. 10,
 εὐαγγελίζεσθαι, οὐχ ὅπου ὀνομάσθη Χριστὸς, (ἴα
 21 μὴ ἐπ' ἄλλοτριον θεμέλιον οἰκοδομῶ,) ἀλλὰ καθὼς^{Esa.52, 15.}
 γέγραπται, ‘Οἰς οὐκ ἀνηγγέλῃ περὶ αὐτοῦ, ὅφονται·
 22 καὶ οἱ οὐκ ἀκηκόαστι, συνήσουσι.’^{1 Thess. 2,} Διὸ καὶ ἐνεκο-^{1, 13.}
 23 πτόμην τὰ πολλὰ τοῦ ἐλθεῶν πρὸς ὑμᾶς. ^{1 Thess. 3,} νυνὶ δὲ^{18.}
 μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιπο-<sup>1, 10: 15,
 θίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν^{1 Thess. 2,}
 24 ἔτῶν, ὡς ἐὰν πορεύομαι εἰς τὴν Σπανίαν, ἐλεύσομαι^{1, 4.}
 πρὸς ὑμᾶς. ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι
 ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν
 25 πρῶτον ἀπὸ μέρους ἐμπλησθῶ. ¹ Νυνὶ δὲ πορεύομαι<sup>Act. 19,
 21: 24, 17.</sup>
 26 εἰς Ἱερουσαλήμ, διακονῶν τοῖς ἀγίοις. ² εὐδόκησαν<sup>1 Cor. 16,
 γὰρ Μακεδονίᾳ καὶ Ἀχαΐᾳ κοινωνίαν τινὰ ποιήσα-<sup>1, 2 Cor. 8,
 σθαι εἰς τοὺς πτωχοὺς τῶν ἀγίων τῶν ἐν Ἱερουσα-<sup>1, &c.: 9, 2,
 12. Gal. 2,
 9, 10.</sup></sup></sup></sup></sup>

27 λήμ· ² εὐδόκησαν γὰρ, καὶ ὀφειλέται αὐτῶν εἰσίν. εἰ^{1 11, 17.}
 γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοώνησαν τὰ ἔθνη,<sup>1 Cor. 9, 11.
 Gal. 6, 6.</sup>
 ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.
 28 τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν
 καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπα-

Ibid. Ἰλλυρικοῦ. This does not mean, that he had undertaken any journey to Illyria, not recorded in the Acts, but in traversing Macedonia he had gone to the borders of Illyria. Apollonia is placed in Illyria by Steph. Byz. See Acts xvii. 1.

20. οὗτος δὲ φιλ. εὐαγγελίζεσθαι, And I am anxious to preach with the same success. For φιλοτιμούμενον, see 2 Cor. v. 9. 1 Thess. iv. 11.

. 22. Διβ. In consequence of this wish to visit new countries.

23. He had been passing the three winter months at Corinth. Acts xx. 3.

24. ἐάν. Most MSS. read ἀν, and omit ἐλεύσομαι πρὸς ὑμᾶς.

Ibid. ἐάν — ἐμπλησθῶ. After I have staid a little while with you.

28. σφραγισάμενος. Having safely delivered. Pyle.

^b 1, 11. *νίαν.* ^b οἶδα δὲ ὅτι ἔρχόμενος πρὸς ὑμᾶς, ἐν πληρώ- 29
ματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσο-
^c 2 Cor. 1, μα. ^c Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ Κυρίου 30
^{11. Philipp.} 2, 1. ήμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύ-
ματος, συναναπταύσωμαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ
^d 2 Thess. 3, ἐμοῦ πρὸς τὸν Θεὸν, ^d ὥντα ρύσθω ἀπὸ τῶν ἀπειθούν- 31
των ἐν τῇ Ἰουδαϊᾳ, καὶ ὥντα ἡ διακονία μου ἡ εἰς
^e ver. 23: ^f 1, 10. Act. 18, 21. ^g Ιερουσαλήμ εὐπρόσδεκτος γένηται τοῖς ἀγίοις· ^e ὥντα 32
^{1 Cor. 4, 19.} ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ
Jac. 4, 15. συναναπταύσωμαι ὑμῶν. ^f ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ 33
^f 16, 20. ^g 1 Cor. 14, πάντων ὑμῶν. ἀμήν.
^{33. 2 Cor.} **ΣΥΝΙΣΤΗΜΙ** δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ήμῶν, ⁱ 6
^{13, 11. Philipp. 4,} οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς· ^e ὥντα 2
^{5, 23.} ^{2 Thess. 3,} αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἀγίων, καὶ
^{16. Heb. 13,} ^{20.} παραστῆτε αὐτῇ ἐν φῶ ἀν ὑμῶν χρήζῃ πράγματι· καὶ
^e 3 Joh. 6. γὰρ αὕτη προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.
^b Act. 18, 2, ^b **Ασπάσασθε** Πρίσκιλλαν καὶ Ἀκύλαν τοὺς συνερ- 3
^{26. 2 Tim.} 4, 19. γούς μον ἐν Χριστῷ Ἰησοῦν· οἵτινες ὑπὲρ τῆς ψυχῆς 4
μον τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς οὐκ ἐγὼ
μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν
ἐθνῶν· καὶ τὴν καὶ οἴκον αὐτῶν ἐκκλησίαν. ἀσπά- 5

29. ἐν πληρώματι εὐλογίας.
With most plentiful gifts of the
Holy Ghost. Fell. See i. 11.
Eph. i. 3. Most MSS. omit τοῦ
εὐαγγελίου τοῦ.

30. τῆς ἀγάπης τοῦ πνεύματος.
Such love as the Spirit inspires.
See Col. i. 8.

32. συναναπταύσωμαι ὑμῖν. *And*
rest myself on my journey in your
company. Many MSS. omit
these words.

CHAP. XVI.
1. **Φοίβην.** She seems to have

gone with the persons who carried this letter to Rome.

Ibid. δάκονον. The deaconesses attended upon the female converts. See i Tim. iii. 11.

Ibid. Κεγχρεαῖς. The eastern port of Corinth, nine miles from the city. See Acts xviii. 18.

3. Ἀκύλαν. See Acts xviii.

26. Most MSS. read Πρίσκαν.

4. This perhaps happened at Ephesus.

5. Either Aquila's own fa-

σασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὃς ἐστιν ἀπαρ-
 6 χὴ τῆς Ἀχαΐας εἰς Χριστόν. ἀσπάσασθε Μαριὰμ,
 7 ἣτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. ἀσπάσασθε Ἄνδρό-
 νικον καὶ Ἰουνίαν τοὺς συγγενεῖς μουν καὶ συναχμα-
 λώτους μουν οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις,
 8 οἱ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. ἀσπάσασθε
 9 Ἀμπλίαν τὸν ἀγαπητόν μουν ἐν Κυρίῳ. ἀσπάσασθε
 Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν
 10 τὸν ἀγαπητόν μουν. ἀσπάσασθε Ἀπελλῆν τὸν δόκι-
 μον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβού-
 11 λον. ἀσπάσασθε Ἡροδίωνα τὸν συγγένη μουν. ἀσπά-
 σασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ.
 12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφώσαν τὰς κοπιώσας

mily, or the Christians who used to meet in his house.

Ib. ἀπαρχή. In 1 Cor. xvi. 15, the house of Stephanas is called ἀπαρχὴ τῆς Ἀχαΐας. Epenetus probably was related to Stephanas; and if so, was baptized by S. Paul himself: see 1 Cor. i. 16, but nearly all the old MSS. and several other authorities read Ἀσίας for Ἀχαΐας, which is considered to be the true reading by Grotius, Mill, Valckenaer. Ἀπαρχὴ—εἰς Χριστόν, the first offering which Achaea made to Christ.

6. ἡμᾶς. Most MSS. read ἡμέας.

7. συγγενεῖς may merely mean Jews. See ix. 3.

Ib. συναχμαλέτους. S. Paul was not now in prison: so this must relate to some imprisonment not mentioned in the Acts. It probably happened during the three years which

he is said to have passed at Ephesus. See 2 Cor. xi. 23. Philemon 23.

Ibid. ἐν τοῖς ἀποστόλοις. Not that they were themselves called apostles, but they were well known to the apostles. Some old MSS. read τοῖς πρὸ ἐμοῦ, which would materially alter the sense. Other persons, however, are called apostles in 2 Cor. viii. 23. Phil. ii. 25.

8. Ἀμπλίαν. Amplias is the same name as Ampliatus, and some old MSS. read Ἀμπλιατον.

10. Ἀπελλῆν. Origen thought this might be Apollos, vol. IV. p. 682.

11. Ναρκίσσου. Some have understood the celebrated freedman of Claudius, who was put to death in the first year of Nero, (Tacit. *Annal.* XIII. 1.) which is possible, if the Epistle was written in 53.

ἐν Κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. ἀσπάσασθε Ῥοῦφον τὸν 13 ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἔμοῦ. ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἐρμᾶν, Πατρό- 14 βαν, Ἐρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. ἀσπά- 15 σασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελ- φὴν αὐτοῦ, καὶ Ὁλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας

¹¹ Cor. 16, ἀγίους· ¹ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ. ¹⁶
^{20.} ² Cor.

^{13,} ^{12.} ἀσπάζονται ὑμᾶς οἱ ἐκκλησίαι τοῦ Χριστοῦ. ⁴Παρα- ¹⁷

¹ Thess. 5, ^{26.} ¹ Pet. 5, καλῶ δὲ ὑμᾶς, ἀδελφοὶ, σκοπεῦν τοὺς τὰς διχοστα-

^{14.}

^k Matt. 18, σίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ^{8,} ^{17.} Col. ^{2,} 2 Thess. ἐμάθετε, ποιοῦντας· καὶ ἐκκλίνατε ἀπὸ αὐτῶν. ¹οἱ γὰρ ¹⁸

^{3,} ^{6,} ^{14.}

¹ Tim. 6, 3. τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύ-

² Tim. 3, ^{2.} Tit. 3, ^{10.} ουσιν, ἀλλὰ τῇ ἐαντῶν κοιλίᾳ· καὶ διὰ τῆς χρηστο-

² Joh. 10.

¹ Ezech. 13, λογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν

^{18.} Philipp. ἀκάκων. ^mἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ¹⁹
^{3,} ^{18,} ^{19.}

² Pet. 2, ^{3.} χαίρω οὖν τὸ ἐφ' ὑμῖν· ⁿθέλω δὲ ὑμᾶς σοφοὺς μὲν

^m 1, 8.

ⁿ Matt. 10, εἶναι εἰς τὸ ἀγαθὸν, ἀκεραίους δὲ εἰς τὸ κακόν. ^oὁ δὲ ²⁰

^{16.} ¹ Cor.

^{14,} ^{20.}

^o Gen. 3, ^{13.} ^{13.} Ῥοῦφον. See note at ^{15.} Mark xv. 21.

Ibid. καὶ ἔμοῦ, who has behaved like a mother to me also.

This was probably at Jerusalem, where she may have been with her husband Simon of Cyrene.

^{14.} Ἐρμᾶν. Origen thought that this was the Hermas of whom there is an Epistle still extant. vol. IV. p. 683.

^{17,} ^{18.} Either the persons who wished to introduce Judaism, or the Gnostics; probably the latter.

^{18.} κοιλίᾳ. Allusion is made to false teachers being actuated

by motives of gain in Acts xx.

^{29.} ² Cor. ii. 17. ¹ Thess. ii. 5.

¹ Tim. vi. 5. Tit. i. 11. ² Pet. ii. 3. Jude 16.

Ibid. χρηστολογίας, using soft and persuasive words. The emperor Pertinax was called *Chrestologus*, “qui bene loqueretur, “ et male faceret.” Jul. Capit. 13. or as he elsewhere calls him, “magis blandus quam benignus,” c. 12. Εὐλογίας means complimentary words.

^{19.} ἡ γάρ. This is connected with ἐκκλίνατε. Avoid such men: I am sure that you will do so, for your obedience is universally known.

Θεὸς τῆς εἰρήνης συντρέψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. Ὁ Ασπάζονται ὑμᾶς Τιμό-

^ο Act. 13, 1:
θεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ ^{16, 1: 17, 5:}
^{1 Thess. 3,}

² Σωσίπατρος οἱ συγγενεῖς μου. ἀσπάζομαι ὑμᾶς ἐγὼ ^{2, 1 Tim. 1,}

²³ Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν, ἐν Κυρίῳ. Ὡςπά-

^ρ Act. 19,
ζέται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ^{22, 1 Cor. 1,}
^{14, 2 Tim.} δόλης. ἀσπάζεται ὑμᾶς Ἐραστος ὁ οἰκονόμος τῆς ^{4, 20,}
πόλεως, καὶ Κούαρτος ὁ ἀδελφός.

²⁴ Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν. Ὅτῳ δὲ δυναμένῳ ὑμᾶς στη-

⁹ Eph. 1, 9:
ρίζαι κατὰ τὸ εὐαγγέλιον μου καὶ τὸ κήρυγμα Ἰησοῦ ^{3, 9, 20:}
Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰώνι-

^{Col. 1, 26.}
^{2 Tim. 1, 10.}
^{1 Pet. 1, 20.}
^{Jud. 24.}
^{r 1 Joh. 1, 1.}

²⁶ οἰς σεσιγημένου, φανερωθέντος δὲ νῦν, διά τε γρα-

20. τὸν Σατανᾶν. In allusion to the false teachers mentioned in v. 17.

21. Λούκιος. Probably Lucius of Cyrene, mentioned Acts xiii. 1. Some thought him to be Luke. Origen, vol. IV. p. 686.

Ibid. Ἰάσων. He was of Thessalonica, Acts xvii. 5.

Ibid. Σωσίπατρος. Probably Sopater of Berea, Acts xx. 4.

22. Τέρτιος. Burman thought that this might be Silas: Σιλᾶς is tres. Ἐν κυρίῳ is to be coupled with ἀσπάζομαι.

23. Γάιος. This was probably the Caius who was baptized by S. Paul, and apparently an inhabitant of Corinth, 1 Cor. i. 14. Origen says there was a tradition of his being the first bishop of Thessalonica, vol. IV. p. 687. but this was more probably Caius the Macedonian,

mentioned in Acts xix. 29.

Ibid. Ἐραστος. See Acts xix.

22. 2 Tim. iv. 20.

Ibid. οἰκονόμος. Administrator, dispensator pecuniarum publicarum. Krebsius.

Ibid. τῆς πόλεως. Corinth.

25. See note at xiv. 23.

Ibid. χρόνοις αἰώνιοις. We find ἀποκεκρυμμένους ἀπὸ τῶν αἰώνων in Eph. iii. 9. ἀποκ. ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν in Col. i. 26. χάρις δοθεῖσαν ἐν X. 1. πρὸ χρόνων αἰώνιων in 2 Tim. i. 9.

— ζωῆς αἰώνιου, ἦν ἐπηγγειλατό

πρὸ χρόνων αἰώνιων in Tit. i. 2.

— Χριστοῦ προεγνωσμένου πρὸ καταβολῆς κόσμου in 1 Pet. i. 20. all which passages seem to

prove, that the doctrine of redemption had been revealed from the beginning, but faintly and obscurely.

26. The construction is, γνω-

φῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ,
εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γυνωρισθέντος,

^a Heb. 13,
^b 15. 1 Tim.
^c 1, 17.
^d Jud. 25.

μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, φῶν δόξα εἰς 27
τοὺς αἰῶνας. ἀμήν.

Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης
τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.

μισθέντος τε διὰ γραφῶν προφη-
τικῶν—εἰς ὑπ. πίστεως εἰς πάντα
τὰ ἔθνη, and which was made
known by prophetic declarations,
which were given by the
command of God, for the pur-
pose of bringing all nations into
obedience to the gospel. See i. 5.

27. μόνῳ σοφῷ. See 1 Tim.
i. 17.

The inscriptions at the end
of the Epistles are later addi-
tions, and not to be depended
on. Many of them are de-
monstrably wrong.

FIRST EPISTLE TO THE CORINTHIANS.

This Epistle was written before Easter in the year 52, at the end of S. Paul's long residence in Ephesus. The Corinthians had written to S. Paul, vii. 1. and he had accounts of schisms and dissensions among them, i. 11. 2 Cor. i. 23. ii. 1. Perhaps the same false teachers who had been to Galatia had been also to Corinth. S. Paul probably sent his Epistle by Timothy, iv. 17. Acts xix. 22. who was to pass through Macedonia, and he himself meant to go to Corinth after Pentecost, xvi. 8. iv. 19. xvi. 6.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

ΠΑΥΛΟΣ κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ Ι

- ^a Joh. 17, θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφὸς, ^b τῇ ἐκ-²
^{19.} Act. 9,
^{14.} 21: 15, κλησίᾳ τοῦ Θεοῦ τῇ οὖσῃ ἐν Κορώνῳ, ἥγιασμένοις
8, 9: 22, 16.
Rom. 1, 7. ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἀγίοις, σὺν πᾶσι τοῖς ἐπι-
Eph. 1, 1.
1 Tress. 4, καλούμενοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
7. 2 Tim. 1,
9: 2, 22. στοῦ, ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν. ^b χάρις ὑμῖν 3
Jnd. ver. 1.
^b Rom. 1, καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ
7. Eph. 1,
2. 1 Pet. 1. Χριστοῦ.
2.
^c Rom. 1, ^d Εὐχαριστῷ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ 4
8. τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰη-
σοῦ. ^e ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ 5
d 12, 8.
2 Cor. 8, 7.
Col. 1, 9.

CHAP. I.

1. Σωσθένης. See note at
Acts xviii. 17. Eusebius says
he was one of the seventy dis-
ciples, I. 12. but this is highly
improbable.

2. ἐπικαλούμενοις. Some ren-
der it, *who are called by the
name*. Olearius, Hammond,
Lock. But it has an active
sense in Acts vii. 59. xxii. 16.
Rom. x. 14. 2 Tim. ii. 22. The

expression is a proof that Jesus
Christ was worshipped.

Ibid. αὐτῶν τε καὶ ἡμῶν. This
is connected with Κυρίου ἡμῶν,
their *Lord and ours*, by Chry-
sostom, Photius, Beza, Fell,
Schmiedius, Valckenaer : with
τόπῳ by Luther, Erasmus.

5. ἐπλουτίσθητε in the past
tense is not inconsistent with
his censures in iii. 2.

6 λόγῳ καὶ πάσῃ γνώσει, καθὼς τὸ μαρτύριον τοῦ
 7 Χριστοῦ ἐβεβαιάθη ἐν ὑμῖν· ἀστε ὑμᾶς μὴ ὑστε- ^aPhilipp. 3,
 ρεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ^bTit. 2,
 8 ἀποκάλυψαι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ^bὅς ^c1 Thess. 3,
 καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλίσους ἐν τῇ ^dCol. 1, 22.
 9 ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ^eπιστὸς ὁ ^c10, 13.
 Θεὸς, δι' οὐ ἐκλήθητε εἰς κοινωνίαν τοῦ νιοῦ αὐτοῦ ^f1 Thess. 5,
 Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ^g2 Thess. 3, 3. ^h1 Joh. 1, 3.

10 ⁱΠαρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ ὄνόματος ^jRom. 12,
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε ^k16: 15, 5.
 πάντες, καὶ μὴ ἢ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρ- ^lPhilipp. 2,
 11 τισμένοι ἐν τῷ αὐτῷ νοὶ καὶ ἐν τῇ αὐτῇ γνώμῃ. ἔδη-
 λάθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν
 12 Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι· ^mλέγω δὲ τοῦτο, ὅτι ⁿ3, 4: 16,
 ἔκαστος ὑμῶν λέγει, Ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ ^o12. Act. 18.
 13 Ἀπολλὼ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. Μεμέρι-

Ibid. λόγῳ, alluding to the gift of tongues. *Fell, Macknight.*
 See χαρίσματ in the next verse.

Ib. γνῶσις used by S. Paul for that knowledge of the mysteries of Christianity which formed one of the spiritual gifts.

6. μαρτύριον τοῦ Χριστοῦ, the testimony concerning Christ, i. e. the gospel. See ii. 1. 2 Tim. i. 8.

Ibid. ἐβεβαιάθη. The truth of what S. Paul had preached had been confirmed to the Corinthians by their receiving spiritual gifts.

8. ὁς. i. e. God, see ver. 4. Who will confirm this hope to those of you who are found blameless &c.

9. πιστὸς, will keep his promise, as expressed in v. 8.

10. κατηρτισμένοι. This verb implies the repairing of a breach, as in Herodotus, Πάροι μὲν τὸν οὐτώ Μιλησίους κατήρτισαν, V. 29. See 2 Cor. xiii. 11. Gal. vi. 1. Bos, Elsner, Valckenaer.

11. τῶν Χλόης, the children of Chloe. Grotius, Valckenaer. See Rom. xvi. 10, 11. where this can hardly be the meaning.

12. λέγω δὲ τοῦτο. I mean to say. See Rom. xv. 8. Eph. v. 32. Col. ii. 4. Raphel.

Ibid. Ἀπολλὼ. See Acts xviii. 24, 27. xix. 1.

Ibid. Κηφᾶ. It does not follow, that Peter had been to Corinth. The Judaizing teachers had perhaps made use of his name.

13. μεμέρισται, does Christ belong to any one part only?

σται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν,

¹ Act. 18, 8. ² Rom. 16, 23. ³ ἡ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθη; ⁴ εὐχαριστῶ 14 τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάιον· ὥνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα 15 ⁵ 16, 15, 17. ἐβάπτισα. ⁶ ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· 16 λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

⁷ 2, 1, 4, 13. ⁸ 2 Pet. 1, 16. ⁹ Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' 17 εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ὥνα μὴ κενωθῇ

¹⁰ 1 Rom. 1, 16. ¹¹ ὁ σταυρὸς τοῦ Χριστοῦ. ¹² ὁ λόγος γὰρ ὁ τοῦ σταυ- 18 ροῦ τοῖς μὲν ἀπολλυμένοις μωρίᾳ ἐστὶ, τοῖς δὲ σω-

¹³ 1 Esa. 29, 14. ¹⁴ Ζομένοις ἡμῖν δύναμις Θεοῦ ἐστι. ¹⁵ γέγραπται γὰρ, 19

¹⁶ Job. 5, 12. ¹⁷ Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν

¹⁸ 1 Esa. 33, 18. ¹⁹ Job. 12, 20. ²⁰ ματεύς; ποῦ συζητητὴς τοῦ αἰώνος τούτου; οὐχὶ 21

²¹ 20, 24. ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;

²² m Matt. 11, ²³ m' Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ 21

²⁴ 25. Luc. 10,

²⁶ 21. Rom. 1,

²⁷ 21, 28. ²⁸

14. εὐχαριστῶ. *I am now very thankful.*

Ibid. Κρίσπον. See note at Acts xviii. 8.

Ibid. Γάιον. Caius had a house at Corinth, and received S. Paul. Rom. xvi. 23.

16. Στεφανᾶ. Stephanas and his family were the first Corinthian converts, xvi. 15. and he was perhaps employed by S. Paul to baptize. Theophylact says that he was a person of note.

17. ὥνα μὴ κ. τ. λ. He did not use eloquent arguments, lest his hearers should be attracted by them, rather than by the doctrine of faith in the death of Christ.

18. σωζομένοις. This word is applied by S. Paul to those

who have been put into a state of salvation at baptism. v. Index, σώζεσθαι.

19. ἀθετήσω. In the LXX, κρύψω.

20. Valkenaer applies σοφὸς to moral philosophers, γραμματεὺς to persons acquainted with history, laws, &c. συζητητὴς to natural philosophers. Fell understands γραμματεὺς of the Jews. See Isaiah xxxiii. 18.

21. ἐν τῇ σοφίᾳ τοῦ Θεοῦ. In the wise government of God, or, in the clear manifestations of the wisdom of God. Fell, Macknight. It means, that human wisdom did not lead men to perceive the wisdom of God, which they might have done by the works of nature. See Rom. i. 20.

κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς
διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύ-
22 οντας· ὁ ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἴτοῦσι, καὶ^a Matt. 12,
23 Ἐλλῆνες σοφίαν ζητοῦσιν· ὥμεις δὲ κηρύσσομεν^b 38: 16, 1.
χριστὸν ἔσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον,^c Joh. 4, 48.
24 Ἐλλῆσι δὲ μωρίαν· αὐτοῖς δὲ τοῖς κληροῖς Ἰουδαίοις^d 2, 14.
οις τε καὶ Ἐλλῆσι, χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ^e Matt. 11, 6.
25 σοφίαν. ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀν-
θρώπων ἔστι· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον
26 τῶν ἀνθρώπων ἔστι. Ὁ βλέπετε γὰρ τὴν κλῆσιν ὑμῶν,^f Joh. 7, 48.
ἀδελφοὶ, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ^g Jac. 2, 5.
27 δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσ-
μου ἔξελέξατο ὁ Θεὸς, ὡν τοὺς σοφοὺς κατασχύνῃ.
28 καὶ τὰ ἀσθενῆ τοῦ κόσμου ἔξελέξατο ὁ Θεὸς, ὡν
κατασχύνῃ τὰ ἰσχυρά· καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ
τὰ ἔξουθενημένα ἔξελέξατο ὁ Θεὸς, καὶ τὰ μὴ ὄντα,
29 ὡν τὰ ὄντα καταργήσῃ. Ὅπως μὴ καυχήσηται πᾶσαⁱ Rom. 3,
30 σάρξ ἐνώπιον αἵτοι. ὁ ἔξ αὐτοῦ δὲ ὥμεις ἔστε ἐν^j Eph. 2,
χριστῷ Ἰησοῦ, ὃς ἐγενήθη ὥμιν σοφία ἀπὸ Θεοῦ, δι-^k Joh. 17,
31 καμοσύνη τε καὶ ἀγιασμὸς καὶ ἀπολύτρωσις.^l ὡν^m 19. Rom. 4,
7. Col. 2, 3.
ⁿ Eph. 1, 7. Col. 2, 3.
^o Isa. 65,
^p 16. Jer. 9,

22. σημεῖον. Since S. Paul worked many miracles, this must mean *a sign from heaven*, some visible manifestation of God coming to redeem his people. See Matt. xii. 38. xvi. 1.

23. σκάνδαλον. See Gal. v. 11.

24. δύναμις — σοφίαν. This means, that the gospel is really *the sign*, which the Jews asked for, and *the wisdom*, which the Greeks sought after.

25. τὸ μωρὸν τοῦ Θεοῦ, the counsels of God, which are thought foolish by the heathen.

VOL. II.

26. τὴν κλῆσιν ὑμῶν, *the man-*^{23, 24.}
*ner in which you were called to the*² Cor. 10,
gospel, as ἐκλογὴ in 1 Thess. i. 4.^{17.}

28. τὰ μὴ ὄντα, *things which are held in no account*: so Euripides, *Troad*. 608. Ὁρῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργαῦσ' ἄνω τὰ μηδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν.

29. μὴ—πᾶσα σάρξ, *no human being*. See Matt. xii. 25.

30. ἔξ αἵτοι, *by the will and mercy of God alone you are now Christians*.

Ibid. δικαιοσύνη. Valckenaer

καθὼς γέγραπται, ‘Ο καυχώμενος, ἐν Κυρίῳ καυ-
 u ver. 4, 13: ‘χάσθω.’ Ἁγώ ἐλθὼν πρὸς ὑμᾶς, ἀδελφὸι, ἥλθον 2
 1, 17. 2 Pet. 1, 16. οὐ καθ' ὑπεροχὴν λόγου ἡ σοφίας καταγγέλλων ὑμῶν
 x Gal. 6, 14. τὸ μαρτύριον τοῦ Θεοῦ. *οὐ γὰρ ἔκρινα τοῦ εἰδέναι 2
 τὶ ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἔσταυ-
 γ Act. 18, ρωμένον. 1 καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν 3
 1, 3. 2 Cor. 10, 10: 11, τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς· καὶ ὁ λόγος μου 4
 30: 12, 5, 9. Gal. 4, 13. καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σο-
 φίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνά-
 2 Cor. 4, μεως· *ἴνα ἡ πίστις ὑμῶν μὴ γῇ ἐν σοφίᾳ ἀνθρώπων, 5
 7. ἀλλ' ἐν δυνάμει Θεοῦ.

b 15, 24. ^bΣοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ δ
 Job. 28, 21.

Jac. 3, 15. connects this, not with δε ἐγε-
 ὦθη, but with ὑμεῖς ἔστε: eis
 beneficio vos estis in Christo Jesu
 δικαιοσύνη &c. i. e. estis justifi-
 cati, sanctificati et redempti. So
 did Alethæus, Le Clerc: but
 the common construction is to
 be preferred. The doctrine of
 Christ not only contains wis-
 dom, and much truer wisdom
 than what the Gentiles seek;
 but it also gives, what human
 wisdom cannot give, justification,
 &c.

31. In Jerem. ix. 24. the
 LXX read, ἐν τούτῳ καυχάσθω δ
 καυχώμενος, συνιέντων καὶ γνωσκει-
 έται: ἐγώ εἰμι Κύριος.

CHAP. II.

1. μαρτύριον. Some MSS.
 read, μυστήριον, which is pre-
 ferred by Beza and Valcken-
 aer. See i. 6.

2. ἔκρινα τοῦ εἰδέναι. See note
 at Acts xxvii. 1. But the τοῦ
 is probably an interpolation
 here. It is the same as ἔκρινα
 εἰδέναι οὐδέν.

3. ἀσθενείᾳ. See note at 2 Cor.

xii. 7.

4. λόγος — κήρυγμα, private
 discourse—public teaching.

Ibid. πειθοῖς. The adjective
 πειθός is used by no other au-
 thor. Eusebius read ἐν πειθοῖς d.
 σ. λόγων, which is followed by
 Beza, Cocceius, and Schmidius.
 Alberti proposed πειθόν
 d. σ. λόγωις. Kuhnus considered
 πειθοῖς, or πειθοῖς, to have been
 a contraction for πιθανοῖς, in
 which he is followed by Valcken-
 aer. But πειθός may be an
 adjective, like φειδός, μιμός. Αν-
 θρωπίνης is perhaps to be ex-
 punged.

Ibid. ἐν ἀποδείξει πνεύματος καὶ
 δυνάμεως. Origen understands
 πνεύματος of the prophecies con-
 cerning Christ, and δυνάμεως of
 the miracles worked by S. Paul:
 vol. I. p. 320. but πνεύματος
 probably refers to the gifts of
 the Spirit, which he imparted:
 these were his means of demon-
 strating the truth of the
 gospel.

6. ἐν τοῖς τελείοις. In holy, or

οὐ τοῦ αἰώνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰώνος
τούτου, τῶν καταργουμένων· ἀλλὰ λαλοῦμεν σοφίαν ^{c 4, 1.}
^{Rom. 16,}
Θεοῦ ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, (ἥν προώ- ^{25. Eph. 3,}
8 ρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ήμῶν, ^{9. Col. 1,}
οὐδεὶς τῶν ἀρχόντων τοῦ αἰώνος τούτου ἔγνωκεν· εἰ ^{1, 9.}
^{d Matt. 11,}
γάρ ἔγνωσαν, οὐκ ἀν τὸν Κύριον τῆς δόξης ἐσταύρω- ^{25. Joh. 7,}
^{e 48: 16, 3.}
9 σταν') ἀλλὰ καθὼς γέγραπται, ^{f Act. 3, 17:}
‘εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίᾳ ἀνθρώπου ^{2 Cor. 3, 14.}
ε ver. 14.
‘οὐκ ἀνέβη, ἢ ἥτοιμασεν ὁ Θεὸς τοῖς ἀγαπώσισι αὐ- ^{g Esa. 64, 4.}
10 ‘τόν’ ‘ήμὖ δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ πνεύ- ^{i Matt. 13,}
ματος αὐτοῦ· τὸ γάρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ ^{ii 16, 17.}
11 βάθη τοῦ Θεοῦ. ^{j tis γὰρ οἴδεν ἀνθρώπων τὰ τοῦ ἀν-} ^{k 1 Joh. 2, 27.}
θρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; ^{l 27, 19.}
οὗτο καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἴδεν, εἰ μὴ τὸ πνεῦμα

perfect things. Knatchbull, Elsner, Hombergius: but if we compare this passage and iii. 1, 2. with Heb. v. 12, 13, 14. 1 Cor. xiv. 20. Eph. iv. 13. Phil. iii. 15. the meaning more probably is, *Nevertheless we preach that which is known to be wisdom by those who are perfect*, i. e. *who have been initiated.* Τἀλη, or τελετα, signified mysteries, as is observed by Valckenaer.

Ibid. *τῶν ἀρχόντων.* Theophylact interprets it of *τοὺς σοφοὺς* *καὶ λογογράφους καὶ γρίπος.* It probably means, *the persons in office and authority*, whether Jews or Gentiles.

7. *ἀποκεκρυμμένην*, which before was hidden. See Rom. xvi. 25.

Ibid. *εἰς δόξαν ήμῶν*, for the future glory of us believers.

8. *Κύριον τῆς δόξης.* See Psalm

xxiv. 10. Acts vii. 2.

9. I have followed Valckenaeer in placing the words *ἥν προώριστεν—ἐσταύρωσαν* in a parenthesis; and then ἀλλὰ ἡ ὄφθαλμὸς κ. τ. λ. is a continuation of ἀλλὰ λαλοῦμεν in v. 7.

Ibid. This quotation agrees neither with the Hebrew, the LXX, nor with any other translation. Origen says of it, “In “nullo regulari libro inventitur, nisi in secretis Eliis prophetæ.” Vol. III. p. 916. The passage does not refer to the happiness of a future state, but the doctrines of the gospel.

11. I would not connect *tis* with *ἀνθρώπων*, but take the words as they stand: *For who knows, even in the case of men, the deep things (τὰ βάθη) of a man, except &c.* See Rom. vii. 1.

^h Rom. 8, τοῦ Θεοῦ. ^b ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλά- 12
^{15.} βομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ὃντα εἰδῶμεν
ⁱ ver. 4: 1, τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν. ^{i^a} Α καὶ λαλοῦ- 13
^{17. 2 Pet. 1,}
^{16.} μεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ’
 ἐν διδακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευ-
^k Rom. 8, ματικὰ συγκρίνοντες. ^k Ψυχικὸς δὲ ἀνθρωπος οὐδέ- 14
^{7.}
 χεται τὰ τοῦ πνεύματος τοῦ Θεοῦ, μωρία γὰρ αὐτῷ
 ἔστι· καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνα-
^l Prov. 27, κρίνεται. ^{l^a} ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, 15
^{19: 28, 5.}
^l Thess. 5, αὐτὸς δὲ ὑπὸ οὐδενὸς ἀνακρίνεται. ^m τίς γὰρ ἔγνω νοῦν 16
^{21. 1 Joh.}
^{4, 1.} Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χρι-
^m Job. 15, 8.
^{Esa. 40, 13.}
^{Jer. 23, 18.}
^{Sap. 9, 13.}
^{Rom. 11, 34.} στοῦ ἔχομεν. Καὶ ἐγὼ, ἀδελφοί, οὐκ ἡδυνήθην λαλῆ- 3
 σαι ὑμῖν ὡς πνευματικοῖς, ἀλλ’ ὡς σαρκικοῖς, ὡς νη-

12. τὸ πνεῦμα τοῦ κόσμου,
worldly wisdom.

Ibid. τὰ χαρισθέντα, *the whole
 of God's gracious dispensation in
 the gospel.*

13. διδακτοῖς. See a similar
 construction in John vi. 45.

Ibid. πνευματικοῖς sc. λόγοις.
*Interpreting what the Spirit has
 revealed in words which the Spi-
 rit directs. For συγκρίνειν see
 Gen. xl. 8, 16, 22. xli. 12, 13,*
 15.

14. Ψυχικός. Ψυχὴ is the vital
 principle which we have in
 common with other animals:
 πνεῦμα is the intellectual faculty
 which is peculiar to man. See
 xv. 44. and Valckenaei ad h.l.
 Theophylact says, Ψυχικὸν γὰρ
 ἀνθρωπον λέγει τὸν κατὰ φύσιν
 ζῶντα, καὶ ἀνθρωπίνοις λογισμοῖς
 διωκόμενον πνευματικὸν δὲ, τὸν
 ὑπεραναβάντα τοὺς τῆς φύσεως νό-
 μους, καὶ μηδὲν ἀνθρώπων φρον-
 οῦντα, ad Luc. i. 46. (vol. I.

p. 280.) ψυχικὸς therefore is the
 man who has only the natural
 powers of the mind, unenlight-
 ened by the Spirit.

Ibid. πνευματικῶς ἀνακρίνεται,
 they are only examined and
 understood by means of spi-
 ritual illumination.

15. πάντα, *every man.* Bos.
 Others refer it to τὰ τοῦ πνεύ-
 ματος τοῦ Θεοῦ.

Ibid. ὑπὸ οὐδενὸς, i. e. ψυχικοῦ.

16. Neither here, nor in
 Rom. xi. 34. is the whole quo-
 tation given, which is in the
 LXX, τίς ἔγνω νοῦν Κυρίον; καὶ
 τίς αὐτοῦ σύμβολος ἔγένετο, δε
 συμβιβᾶ αὐτὸν;

Ibid. νοῦν Χριστοῦ is probably
 a mind enlightened by Christ.

CHAP. III.

1. σαρκικὸς is different from
 ψυχικὸς, (see ii. 14.) and means
 a man who follows his natural
 lusts and appetites.

2 πίοις ἐν Χριστῷ. ὥγάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶ-^{n Heb. 5,}
 μᾱ οὔπω γὰρ ἡδύνασθε, ἀλλ' οὔτε ἔτι νῦν δύνασθε^{12, 13. 1 Pet. 2, 2.}

3 ἔτι γὰρ σαρκικοί ἔστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ^{o 1, 11. Gal. 5, 19,}
 ἔρις καὶ διχοστασία, οὐχὶ σαρκικοί ἔστε, καὶ κατὰ^{20. Jas. 3, 16.}

4 ἄνθρωπον περιπατεῖτε; Ὅταν γὰρ λέγῃ τὶς, Ἐγὼ^{p 1, 12.}

μὲν εἰμὶ Παῦλον, ἔτερος δὲ, Ἐγὼ Ἀπολλὼ, οὐχὶ
 σαρκικοί ἔστε;

5 Ἡ τίς οὖν ἔστι Παῦλος, τίς δὲ Ἀπολλὼς, ἀλλ' ἡ^{q 1, 12.}

διάκονοι, δι' ὃν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ Κύ-
 ριος ἔδωκεν; Ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν,^{r Act. 18, 26:}

7 ἀλλ' ὁ Θεὸς ηὗξανεν· ὥστε οὔτε ὁ φυτεύων ἔστι τι,^{19, 1.}

8 οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. Ὁ φυτεύων^{s Psal. 62,}
 δὲ καὶ ὁ ποτίζων ἐν εἰσι, ἔκαστος δὲ τὸν ἴδιον μισθὸν^{t 12. Jer. 17,}
 10: 32, 19.^{Matt. 16, 27.}

9 λήψεται κατὰ τὸν ἴδιον κόπον. Θεοῦ γάρ ἐσμεν συν-^{Rom. 2, 6.}

10 εργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἔστε. ^{u Gal. 6, 5.} Κατὰ^{Apoc. 2, 23:}

τὴν χάρω τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρ-^{v 2 Cor. 6, 1.}

χτεκτων θεμέλιον τέθεικα· ἀλλος δὲ ἐποικοδομεῖ^{Eph. 2, 20.}^{w Col. 2, 7.}

11 ἔκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ. ^{x 1 Pet. 2, 5.} θεμέλιον γάρ^{y u Rom. 1, 5.}

ἀλλοι οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς^{z 15, 20.}^{x Esa. 28,}

12 ἔστιν Ἰησοῦς ὁ Χριστός. εἰ δέ τις ἐποικοδομεῖ ἐπὶ^{z 16. Matt. 16, 18.}
 Eph. 2, 20.

2. Compare Heb. v. 12. where
 γέλα is synonymous with τὰ
 στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ
 Θεοῦ. Ἐπότισα cannot properly
 be applied to βρῶμα: but Ho-
 mer in the same manner has
 αἷνον οὐδίζοντο σιτόν τε. Il. Θ. 546.

4. σαρκικοί. The true read-
 ing is perhaps ἄνθρωποι.

5. ἀλλ' η. See 2 Cor. i. 13.
 There is authority also in Xe-
 nophon, ἀργύριον μὲν οὐκ ἔχω,
 ἀλλ' η μικρόν τι, Anab. VIII. p.
 330: but the words are per-
 haps to be expunged from the

present passage.

Ibid. ἐκάστῳ, i. e. διάκονοι ἐκά-
 στῳ.

8. ἐν εἰσι. They do not be-
 long to different parties, but
 are sent by one master to per-
 form one and the same work.

9. Our translation says, For
 we are labourers together with
 God: perhaps it should be, for
 we are only fellow-labourers of,
 i. e. employed by, God.

10. ἀλλος. Alluding to any
 persons, who had followed him
 at Corinth.

τὸν θεμέλιον τοῦτον, χρυσὸν, ἀργυρον, λίθους τιμίους,

^γ Esa. 48, 10. Jer. 23, 29. 1 Cor. 4, 5. 1 Pet. 1, 7; 4, 12. ^z 6, 19. ² Cor. 6, 16. Eph. 2, 21. ^b Job. 5, 13. ^c Psal. 94, 11. λύλα, χόρτου, καλάμην, ἕκαστου τὸ ἔργον φανερὸν 13 γενῆσεται· η γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαταστήσεται· καὶ ἕκαστου τὸ ἔργον ὅποιον ἔστι, τὸ πῦρ δοκιμάσει. εἴ τως τὸ ἔργον μένει, ὁ ἐπωκοδόμησε, μηστὸν λήψεται. εἴ τως τὸ ἔργον κατακατήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. ^a Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἔστε, καὶ 16 τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; εἴ τις τὸν ναὸν 17 22. Heb. 3, 6. 1 Pet. 2, τοῦ Θεοῦ φθείρει, φθερεῖ τούτον ὁ Θεός· ὁ γὰρ ναὸς 5. a Prov. 3, 7. τοῦ Θεοῦ ἄγιος ἔστιν, οἵτινες ἔστε ὑμεῖς. ^b Μῆδεις 18 Esa. 5, 21. ἐαυτὸν ἔξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν; ἐν τῷ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σοφός. ^b η γὰρ σοφία τοῦ κόσμου τούτου, μωρία παρὰ 19 τῷ Θεῷ ἔστι. γέγραπται γὰρ, ‘Ο δραστόμενος τοὺς 11. ‘σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.’ ^c καὶ πάλι, ‘Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι

12. χρυσὸν κ. τ. λ. So Xenophon, εἰθισμένοι ὥρᾳ οἱ ἀνθρώποι σωρὸς σίτου, λύλαν, λίθων —. Hell. IV. 4, 12. S. Paul may speak here of true and false doctrines, or of true and false believers.

13. η ἡμέρα. This perhaps means the day of persecution; which S. Paul often foretold, as in vii. 29. The metaphor of a fire is applied to the trial of persecution in James v. 3. 1 Pet. i. 7. iv. 12.

15. ὡς διὰ πυρός. The metaphor of a fire is still kept up. To escape, *as from a fire*, i. e. narrowly and with difficulty, seems to have been a proverb. See Amos iv. 11. Zech. iii. 2.

Jude 23. So Livy says of L. Aem. Paulus, “prope ambustus evaserat,” XXII. 35. — θεὸν πάντα τρόπον ἐκ μέσου, φασι, πυρὸς τὸν ἄνδρα σώζειν. Aristid.

16. ναὸς Θεοῦ is used for the Christian church, or body of believers. See 2 Thess. ii. 4.

17. φθείρει, corrupts with false doctrines.

18. Origen and Chrysostom couple ἐν τῷ αἰῶνι τούτῳ with μωρὸς γενέσθω.

19. Ο δραστόμενος κ. τ. λ. S. Paul agrees with the Hebrew: the LXX read, δικαίαμενοι σοφοὺς ἐν τῇ φρονήσει.

20. τῶν σοφῶν. In LXX and Heb. ἀνθρώπων.

21 ἐστὶ μάταιοι.' Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώ-
 22 ποι· πάντα γὰρ ὑμῶν ἔστι, εἴτε Παῦλος, εἴτε
 Ἀπολλὼς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζῷη εἴτε
 θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν
 23 ἔστιν. ὁμεῖς δὲ, Χριστοῦ· Χριστὸς δὲ, Θεοῦ. Ὁὐ-^a 11, 3.
 4 τως ἡμᾶς λογιζέσθω ἀνθρώπος, ὡς ὑπηρέτας Χρι-^b 45. 2 Cor.
 2 στοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. ὃ δὲ λοιπὸν,^c 4, 5: 6, 4.
 ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ.^d 1 Pet. 4, 7.
 3 ἐμοὶ δὲ εἰς ἐλάχιστον ἔστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ,^e Lnc. 12,
 ἢ ὑπὸ ἀνθρωπίης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνα-^f 42.
 4 κρίνω. ^g οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν ^g Exod. 34,
 τούτῳ δεδικαίωμαι· ὃ δὲ ἀνακρίνων με, Κύριός ἔστιν.^h 7. Psal. 130,
 5 ⁱ ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύ-^j 3: 143, 2.
 ριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φα-^k Job. 9, 2.
 μεράστει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος ^l Rom. 3, 20:
 γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.^m 4, 2. 1 Joh.
ⁿ Dan. 7, 10.
^o Matt. 7, 1.
^p Rom. 2, 1,
^q 16, 29.
^r 2 Cor. 5, 10.
^s Apoc. 20,
^t 12.

21. This may be addressed to the false teachers, or to the Corinthians themselves: *let no one boast of belonging to one set or party of men: for all things, which have any connexion with your salvation, belong equally to you all.*

22. εἴτε Παῦλος κ.τ.λ. *Every teacher belongs equally to all of you: εἴτε κόσμος, the world was made for all of you: εἴτε ζῷη, εἴτε θάνατος, all of you have an equal share in the good things of life, and are equally certain to die.* See Pyle.

CHAP. IV.

1. I have no wish to be looked upon as the head of a party: *but let every one consider us merely as servants of*

Christ.

2. ὃ δὲ λοιπόν. As for any thing else, my only wish is to be found a faithful servant.

3. But as to my being found faithful, I care very little for the inquiry being made by man.

Ibid. *ἡμέρας.* This refers to the custom of fixing a day (*dīem dicere*) for a trial.

4. *For I am not conscious to myself of any thing wrong, but still that does not justify me.* Plato writes οὐδὲ μέγα, οὐδὲ σμικρὸν ἐμαυτῷ σύνοιδα. *Apol.*

5. *κρίνετε.* Raphel understands this in a good sense: *do not single any one out as an object of praise.* See the end of the verse.

¹ Prov. 3, 7. ¹ Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἐμαυτὸν δ
Rom. 12, 3. καὶ Ἀπολλὼ δί νῦν, ὡντα ἐν τῷ μάθητε τῷ μὴ
ὑπὲρ δὲ γέγραπται φρονεῖν, ὡντα μὴ εἰς ὑπὲρ τοῦ ἐνὸς

^κJoh. 3, 27. φυσιοῦσθε κατὰ τοῦ ἑτέρου. ^κ τίς γὰρ σὲ διακρίνει; 7
Rom. 12, 6. ^{τί} δὲ ἔχεις δὲ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυ-
Jac. 1, 17. χᾶσαι ὡς μὴ λαβών; ^{τί} Ήδη κεκορεσμένοι ἐστὲ, ηδη 8
1 Pet. 4, 10. ἐπλούτησατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὅφελόν
γε ἐβασιλεύσατε, ὡντα καὶ ἡμεῖς νῦν συμβασιλεύσω-

¹ Psal. 44, μεν. ¹ δοκῶ γὰρ ὅτι δὲ οὐκ Θεὸς ἡμᾶς τοὺς ἀποστόλους; 9
22. Rom. 8, 36. ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἔγε-
² Cor. 4, 11. Heb. 10, 33. νήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

^m 2, 3. ^m ἡμεῖς μωροὶ διὰ Χριστὸν, ὡντα μεῖς δὲ φρόνιμοι ἐν 10
² Cor. 13, 9. Χριστῷ· ἡμεῖς ἀσθενεῖς, ὡντα μεῖς δὲ ἰσχυροί· ὡντα ἔν-
ⁿ Act. 23, 2. δοξοῖ, ὡντα μεῖς δὲ ἄτιμοι. ⁿ ἄχρι τῆς ἀρτι ὥρας καὶ πει- 11
² Cor. 4, 8:
^{11, 23.}

6. μετεσχημάτισα. Hence some have inferred, that S. Paul used his own name and that of Apollo merely out of consideration for the Corinthians, but that the real names were different. See Tillemont, *Mémoires*, tom. I. p. 831. If so, ἐν ἡμῖν would signify, *by the case which I have put of Apollo and myself*.

Ibid. μὴ ὑπὲρ δὲ γέγραπται φρονεῖν, non magnificentius de vobis sentire, quam scriptum est; nempe in hac epistola, verbis præcedentibus, quibus laudem et gloriationem detraxerat Apostolus sibi et Apollo. Palairet, Elsner.

Ibid. ὑπὲρ τοῦ ἐνός. On account of any particular teacher. If it meant one above another, it would be εἰς ὑπὲρ τὸν ἐνά.

Ibid. ὡντα μὴ φυσιοῦσθε. For ὡντα with an indicative see ix.

18. xi. 34. Gal. iv. 17. Rev. xxii. 14. and Valcken. ad l.

8. This is said ironically: *ye fancy yourselves full of knowledge and spiritual gifts.*

Ibid. καὶ ὅφελον. And I wish you were really enjoying that preeminence, which is reserved for us apostles: viz. in the next world: for in this world we are exposed to persecution.

9. ἐσχάτους ἀπέδειξεν, contemp-tissimos constituit. Krebsius. It may allude to the custom of the combats with wild beasts being the last of the shows in the amphitheatre.

Ibid. ὡς ἐπιθανατίους. Velut bestiarios. Tertull. p. 566. He understood an allusion to persons exposed to wild beasts in the amphitheatre. The word θέατρον seems to countenance this idea. See 1 Cor. xv. 32. So also Krebsius.

νῦμεν, καὶ δειχῶμεν, καὶ γυμνητεύομεν, καὶ κολαφί-
 12 ζόμεθα, καὶ ἀστατοῦμεν, ^ο καὶ κοπιῶμεν ἐργαζόμενοι ^ο Matt. 5,
 ταῖς ἴδιαις χερσὶ· λοιδορούμενοι, εὐλογοῦμεν· διωκό- ^{44. Luc. 6,}
 13 μενοι, ἀνεχόμεθα· βλασφημούμενοι, παρακαλοῦμεν ^{28: 23, 34.}
 ^P ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων ^{Act. 7, 60:}
 14 περέψημα ἔως ἄρτι. ^ο Οὐκ ἐντρέπων ὑμᾶς γράφω ^{1 Thess. 2, 9.}
 15 τῶντα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νοοῦθετῶ. ^P ἔὰν ^{Lament.}
 γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ ^{1 Thess. 2,}
 πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ ^{1 Act. 18, 11.}
 16 εὐαγγελίου ἔγὼ ὑμᾶς ἐγένησα. ^{Gal. 4, 19.} παρακαλῶ οὖν ὑμᾶς, ^{Philem. 10.}
 17 μιμηταὶ μου γίνεσθε. ^{Jac. 1, 18.} Διὰ τοῦτο ἐπεμψα ὑμῖν Τι- ^{1 Tim. 1, 11, 1. Phi-}
 μόθεον, ὃς ἔστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν ^{1 Thess. 1,}
 Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν ^{6. 2 Thess. 3, 9.}
 Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. ^{t 1 Tim. 1,}
 18 Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν ^{2.}
 19 τινες· ^ο ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἔὰν ὁ Κύριος ^{u Rom. 15,}
 θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιω- ^{32. Jac. 4,}
 20 μένων, ἀλλὰ τὴν δύναμιν. ^{v 15. Heb. 6, 3.} οὐ γὰρ ἐν λόγῳ ἡ βασι- ^{x 2, 4.}
 ^{1 Thess. 1,} ^{5. 2 Pet. 1,}

11. ἀστατοῦμεν, we are obliged frequently to change our place of residence.

12. κοπιῶμεν. We labour in promoting the gospel. Mosheim, de rebus ante Const. Cent. I. 38. not. 2.

Ibid. ἴδιαις χερσὶ. The truth of this is confirmed by Acts xx. 34.

13. ὡς περικαθάρματα κ. τ. λ. In Lam. iii. 45. we only read ἔθηκας ὑμᾶς ἐ μέσφ τῶν λαῶν in the LXX: but there are two words in the Hebrew answering to περικαθάρματα and περίψημα. Mayer interprets these words to mean *homines piaculares*, persons devoted to death

to expiate some public calamity. *Thes. Crit. Sacr.* part. I.

p. 512. Krebsius translates περικαθάρματα, *quisquilias, sterquilinia, omnium bipedum nequissimos.* See L. Bos, *Animadv. Philol. ad l.* Dio calls *Commodus τὸ κάθαρμα*, p. 1216.

Ibid. περίψημα, *res circumquaere abrasa.*

15. παιδαγωγοὺς, πατέρας. Valkenaer supposed S. Paul to contrast the severity of *masters* with the gentleness of *fathers*.

17. It is not certain, whether Timothy was the bearer of this Epistle, or whether he had been sent before. See xvi. 10.

19. τὴν δύναμιν. Their spi-

^a 2 Cor. 10, λεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. ^b τί θέλετε; ἐν ῥάβδῳ ^c 21
^{2:} 13, 10. ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, πνεύματί τε πραότητος;
^d Levit. 18. ^e ΟΛΩΣ ἀκούεται ἐν ὑμῶν πορνείᾳ, καὶ τουαύτῃ πορ- 5
^{8. Deut. 27,} νείᾳ, ἦτις οὐδὲ ἐν τοῖς ἔθνεσι ὄνομάζεται, ὥστε γυναι-
^{20.} κά τια τοῦ πατρὸς ἔχειν· καὶ ὑμεῖς πεφυσιωμένοι ²
^a Col. 2, 5. ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας. ^b ἐγὼ μὲν γὰρ ὡς ἀπὸν ³
^c τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἥδη κέκρικα ὡς
^b Matt. 16, παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, ^b ἐν τῷ ὀνό- 4
^{19: 18, 18.} ματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων
^c 1 Tim. 1, ῥίου ἡμῶν Ἰησοῦ Χριστοῦ, ^c παραδοῦναι τὸν τοιοῦτον ⁵
^{20.} τῷ Σατανᾷ εἰς ὅλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα
^d Gal. 5, 9. σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. ^d Οὐ καλὸν τὸ 6

ritual gifts. See Acts vi. 8. still living, which aggravates
^{x.} 38. 1 Cor. ii. 4, 5.

21. ῥάβδῳ. The rod of the master is again contrasted (as in ver. 15.) with the love of a father. Valckenaer.

CHAP. V.

1. Ὁλως, generally.

Ibid. ὄνομάζεται. Yet such cases certainly occurred among the heathen; and hence Elsner renders it, *cum laude commemoratur, probatur*: but it means, that the heathen did not talk of such cases. Cicero says, “Nubit genero socrus, nullis “auspicibus, nullis auctoribus, “funeatis omnibus omnium “omnibus. O mulieris scelus “incredibile, et præter hanc “unam in omni vita inauditi- “tum.” *pro Cluent. 5.* ὄνομά-
^{gεται} is perhaps an interpolation.

Ibid. πατρός. It might seem from 2 Cor. vii. 12. that he was

2. I have removed the note of interrogation at the end of the verse. The expression is

rather one of indignation: *And yet, notwithstanding this flagrant case, ye are puffed up, and have not rather lamented &c.* See Raphel. It alludes to their being proud of their spiritual gifts: but Pyle understands it of their being proud of this offender.

3. ὡς ἀπῶν. Perhaps ὡς is to be expunged.

Ibid. πνεύματι. See 2 Kings v. 26. Col. ii. 5.

5. Σατανᾶ. See 1 Tim. i. 20. It probably means the infliction of some bodily disease. So Chrysostom and Theophylact: but Beza understands ὅλεθρον σαρκὸς of the destruction of his pride, lust, &c.

6. Your boasting is unseasonable: (see ver. 2.) so long as

καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζύμοι; ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην,^ε 15, 3.
 Εσα. 53, 7.
 ἵνα ἡτε οἶνον φύραμα, καθὼς ἔστε ἀζύμοι· καὶ γὰρ τὸ Ιω. 1, 29.
 8 πάσχα ήμῶν ὑπὲρ ήμῶν ἐτύθη, Χριστός. ὡστε ἑօρ-^ι Exod. 12,
 τάξωμεν, μὴ ἐν ζύμῃ παλαιᾶ, μηδὲ ἐν ζύμῃ κακίας^{3, 15. Deut.} 16, 3.
 καὶ πουηρίας, ἀλλ’ ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγ-^ε ver. 2, 7.
 10 ννοθαι πόρνοις. καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόστος^{Matt. 18. 17. 2 Cor. 6, 14. Eph.}
 μου τούτου, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξι, ἢ εἰδωλο-^{5, 11.}
 λάτραις· ἐπεὶ ὄφείλετε ἄρα ἐκ τοῦ κόσμου ἔξελθεῖν.
 11 ννὶ δὲ ἔγραψα ὑμῖν μὴ συναναμύγνυσθαι, ἐάν τις
 ἀδελφὸς ὄνομαζόμενος γέροντος, ἢ πλεονέκτης, ἢ
 εἰδωλολάτρης, ἢ λοιδόρος, ἢ μέθυσος, ἢ ἄρπαξ,
 12 τῷ τοιούτῳ μηδὲ συνεσθίειν. ι τί γάρ μοι καὶ τοὺς^{1 Marc. 4, 11. Col. 4,}
 13 ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, τοὺς δὲ^{1 Thess. 4, 12.}
 1 Tim. 3, 7.

this person is among you, none of you ought to boast.

7. ὑπὲρ ἡμῶν. These words are perhaps an interpolation.

8. ἄρπαξωμεν. From this passage Michaelis has inferred that the Epistle was written shortly before Easter.

9. ἐν τῇ ἐπιστολῇ. In this Epistle. See Rom. xvi. 22. Col. iv. 16. 1 Thess. v. 27. 2 Thess. iii. 14. He alludes to what he writes after this in ver. 13. viii. 2.

10. We are perhaps to read ὁ πάτερ, without καὶ.

Ibid. ἐπειδή, for then, or otherwise. See Rom. iii. 6. xi. 6. 22. 1 Cor. vii. 14. xiv. 16. xv. 29. and Alberti at 1 Cor. v. 10.

12. Knatchbull (after Theophylact) points this passage thus: Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε· τοὺς δὲ ἔξω δὲ Θεὸς κρινεῖ. καὶ τ. τ. λ. but I have adopted a different punctuation. The meaning is this; I have only spoken about your intercourse with Christians: for what right have I to pass sentence upon those who are not Christians? Is it not your province to pass sentence upon Christians, and will not God pass sentence upon others? Exercise therefore this power which you have, and excommunicate this offender. We are perhaps to expunge καὶ before ἐξάπειτε.

^κ Deut. 13. ἔξω ὁ Θεὸς κρίνει ; ^{καὶ} ἐξαρέστε τὸν ποιηρὸν ἐξ
5: 22, 21,
22, 24. ύμῶν αὐτῶν.

ΤΟΛΜΑὶ τις ύμῶν, πρᾶγμα ἔχων πρὸς τὸν ἔτερον, δ
κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων ;
¹ Mat. 19,
^{28.} Luc.
^{22, 30.} οὐκ οἴδατε ὅτι οἱ ἄγιοι τὸν κόσμον κρινοῦσι ; καὶ εἰ ²
ἐν ύμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἔστε κριτήριων
ἔλαχίστων ; οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν ; ³
μήτι γε βιωτικά ; βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, ⁴
τοὺς ἔξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθί-
ζετε. πρὸς ἐντροπὴν ύμῶν λέγω· οὗτοι οὐκ ἔστιν ἐν ⁵
ὑμῖν σοφὸς οὐδὲ εἰς, ὃς δυνήσεται διακρίναι ἀνὰ
μέσον τοῦ ἀδελφοῦ αὐτοῦ ; ἀλλὰ ἀδελφὸς μετὰ ⁶
^m Matt. 5, ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων ; ^m Ήδη μὲν ⁷
^{39.} Rom. 12, 17, 19. οὖν ὅλως ἥπτημα ἐν ύμῖν ἔστι, ὅτι κρίματα ἔχετε
¹ Thess. 4,
6: 5, 15. μεθ' ἔστων. διατί οὐχὶ μᾶλλον ἀδικεῖσθε ; διατί⁹
¹ Pet. 3, 9.

CHAP. VI.

1. Τολμᾷ. Sustinet, inducere
potest in animum. Stephanus.
Valcken. Wolfius.

Ibid. ἀδίκων, the heathen, though they were not all unjust, as τῶν ἀγίων means Christians, though all were not holy in their lives. It was true, however, that the heathen had not been justified, as the Christians had.

2. τὸν κόσμον κρινοῦσι. I should interpret this of some privilege reserved for Christians hereafter, which we do not now clearly understand. So also in v. 3. See Matt. xix. 28.

2. ἀνάξιοι κ. τ. λ. Ye do not deserve, or are not worthy, to be tried before mean tribunals. Theophylact, Valcken: but the usual interpretation is, are ye not wor-

thy to decide trifling causes ?

3. μήτι γε βιωτικά. Much more things of this life. Valcken.

4. If ye have disputes upon common matters, set those to decide them, who are of little repute among you; and you will find them sufficient to settle it, without going before the heathen. Others have taken τοὺς ἔξουθεν. for the heathen, as if S. Paul spoke ironically. So then, if you have a dispute about secular matters, you go before those, who as being heathen are looked upon as nothing !

5. I have said this to shame you, and as supposing there is no person of superior judgment among you.

7. I have hitherto spoken about the settling of disputes; but it is altogether wrong, that

8 οὐχὶ μᾶλλον ἀποστερεῖσθε ; ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ
9 ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς. ὢντες δὲ οὐδέποτε ὅτι ^a Gal. 5, 19.
ἀδικοὶ βασιλείαν Θεοῦ οὐ κληρονομήσουσι; Μὴ πλα-^{&c. Eph. 5, 1 Tim. 1,}
νᾶσθε· οὕτε πόρνοι, οὕτε εἰδωλολάτραι, οὕτε μοιχοὶ, ^{9. Heb. 12, 14. Apos.}
10 οὕτε μαλακοὶ, οὕτε ἀρσενοκοῖται, οὕτε κλέπται, οὕτε
πλεονέκται, οὕτε μέθυσοι, οὐ λοιδοροὶ, οὐχ ἄρπαγες,
11 βασιλείαν Θεοῦ οὐ κληρονομήσουσι. Ὅτι ταῦτα ^{Eph. 2, 1,}
τινὲς ἡγετεῖς ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ᾽ ^{2, 3: 5, 8.} Col. 3, 7.
ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν ^{Tit. 3, 3.} Heb. 10, 22.
τῷ πνεύματι τοῦ Θεοῦ ἡμῶν.

12 Ὅταντα μοι ἔξεστιν· ἀλλ' οὐ πάντα συμφέρει. ^b 10, 23.
πάντα μοι ἔξεστω· ἀλλ' οὐκ ἐγὼ ἔξουσιασθήσομαι

13 ὥπο τινος. Ὅταντα τῇ κοιλίᾳ, καὶ ἡ κοιλία ^c ver. 19,
τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταῦτην καὶ ταῦτα ^{20: 15, 50.} Matt. 15,
καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ ^{17. Rom.} 14, 17. Col.
14 Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· Ὅτι δὲ Θεὸς καὶ τὸν ^{2, 22, 23.} 3.
^d Act. 2, 24.

the disputes themselves exist : ye ought not to quarrel at all.

9. Μὴ πλανᾶσθε. They perhaps abused the saying, mentioned in v. 12. πάντα μοι ἔξεστω. See viii. 9. Gal. v. 13. 1 Pet. ii. 16.

11. The end of this verse seems to contain an allusion to the form of baptism in *the same &c.* The whole passage alludes to a person being released from his sins at baptism, and sanctified by the Holy Spirit.

12. Πάντα μοι ἔξεστιν. This was perhaps a saying of the Corinthians, when they wished to excuse their sensuality and their eating of meats offered to idols. See x. 23. Tit. i. 15.

Ibid. ἔξουσιασθήσομαι. I have ^e Rom. 6, 5,
power over all things; but none ^f 8: 8, 11.
of them shall have power over me. ^g Cor. 4, 14.
Ἐξουσιασθήσομαι is used with reference to ἔξεστω. Valcken.

13. Perhaps the whole of the passage τὰ βρώματα—καταργήσει is to be taken, like πάντα μοι ἔξεστιν in v. 12. for a saying of the Corinthians: meat is made for the belly, and the belly for meat, and both will hereafter be destroyed: to which S. Paul replies, but still the body was not made for fornication; and men will rise again hereafter to give an account of what they did in the body.

Ibid. ὁ Κύριος τῷ σώματι. S. Paul seems here to unite the idea of the body of a man, and

Κύριον ἔγειρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως
 αὐτοῦ. ^{8 12, 27.} Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ¹⁵
^{Eph. 4, 12,} τοῦ ἐστιν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποι-
^{15, 16: 5,} τὸν ἡσω πόρνης μέλη; μὴ γένοστο. ⁹ ἦ οὐκ οἴδατε ὅτι ¹⁶
^{t Gen. 2, 24. Matt. 19, 5. Eph. 6} κολλώμενος τῇ πόρνῃ, ἐν σῷμάτῳ ἐστιν; ¹⁷ Εσσον-
^{5, 31.} ται γάρ, φησιν, οἱ δύο εἰς σάρκα μίαν. ¹⁸ ὁ δὲ ¹⁷
^{u Joh. 17, 21, 22, 23.} Κολλώμενος τῷ Κυρίῳ, ἐν πνεῦμα ἐστι. Φεύγετε τὴν ¹⁸
^{Eph. 4, 4: 5, 30.} πορνείαν. πᾶν ἀμάρτημα ὃ ἐὰν ποιήσῃ ἀνθρωπος,
 ἐκτὸς τοῦ σώματός ἐστιν. ὁ δὲ πορνεύων, εἰς τὸ ἴδιον
^{x 3, 16.} σῶμα ἀμαρτάνει. ¹⁹ ἦ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν
^{2 Cor. 6, 16.} ναὸς τοῦ ἐν ὑμῖν ἀγίου πνεύματός ἐστιν, οὐδὲ ἔχετε
^{Eph. 2, 21.} Ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν; ²⁰ ἡγοράσθητε γάρ
^{Heb. 3, 6.} τιμῆς· δοξάστατε δὴ τὸν Θεόν ἐν τῷ σώματι ὑμῶν,
^{3, 13. Heb. 9, 12. 1 Pet. 1, 18, 19.} καὶ ἐν τῷ πνεύματι ὑμῶν, ἀτινά ἐστι τοῦ Θεοῦ.
^{2 Pet. 2, 1.}

ΠΕΡΙ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ ⁷
 γυναικὸς μὴ ἀπτεσθαι· διὰ δὲ τὰς πορνείας ἔκαστος ²
 τος τὴν ἑαυτοῦ γυναικα ἔχέτω, καὶ ἐκάστη τὸν ἴδιον
^{z 1 Pet. 3, 7.} ἄνδρα ἔχέτω. ³ Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην
 νην εὔνοιαν ἀποδιδότω· ὅμοιως δὲ καὶ ἡ γυνὴ τῷ
 ἄνδρι. ἡ γυνὴ τοῦ ἴδιον σώματος οὐκ ἐξουσιάζει, ⁴
 ἀλλ᾽ ὁ ἀνὴρ ὅμοιως δὲ καὶ ὁ ἀνὴρ τοῦ ἴδιον σώματος
^{a Joel. 2, 16.} οὐκ ἐξουσιάζει, ἀλλ᾽ ἡ γυνὴ. ⁵ μὴ ἀποστερεῖτε ἀλλή-

of the body of believers. Christ is the head of the latter: see Rom. xii. 5. 1 Cor. xi. 3. xii. 27. Eph. v. 23. Col. i. 18.

15. ἄρας οὖν. Some MSS. read ἄρα οὖν, which is preferred by Bos and Valckenaer.

18. πᾶν ἀμάρτημα, every other sin.

19. ναὸς τοῦ ἐν ὑμῖν ἀγίου πνεύματος. In iii. 16. he said

ναὸς Θεοῦ. See Eph. ii. 22.

20. ἡγοράσθητε. Ye do not belong to yourselves, but to God; for he has bought you by the blood of his own Son. See vii. 22, 23.

Ibid. The words καὶ ἐν τῷ—Θεῷ are perhaps an interpolation.

3. ὀφειλομένην εὔνοιαν. The reading is probably ὀφειλήν.

λους, εἰ μή τι ἀν ἐκ συμφώνου πρὸς καιρὸν, ὥνα σχολάζῃτε τῇ νηστείᾳ καὶ τῇ προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸν συνέρχησθε, ὥνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν. ^β Θέλω γὰρ πάντας ἀν-

^β Matt. 19,

θράψους εἴναι ως καὶ ἐμαυτόν· ἀλλ' ἔκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὔτως, ὃς δὲ οὔτως.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστιν ἔαν μείνωσιν ως κάγω. ^ε εἰ δὲ οὐκ ἐγκρα-

^ε 1 Tim. 5,^{14.}

τεύονται, γαμησάτωσαν· κρείσσον γάρ ἐστι γαμῆσαι

^{10.}^{11.}^{12.}

¹⁰ ἡ πυροῦσθαι. ^δ Τοῖς δὲ γεγαμηκόσι παραγγέλλω, ^δ Mal. 2, 14.

^{Matt. 5, 32:}^{19, 6, 9.}^{Marc. 10,}

αὐτὸν ἔαν δὲ καὶ χωρισθῆ, μενέτω ἄγαμος, ἢ τῷ

^{11.}^{12.}^{13.}

ἀνδρὶ καταλλαγήτω· καὶ ἄνδρα γυναικα μὴ ἀφίεναι.

12 Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος, εἰ τις ἀδελ-

^{14.}^{15.}

φὸς γυναικα ἔχει ἀπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν

13 μετ' αὐτοῦ, μὴ ἀφίέτω αὐτήν· καὶ γυνὴ, ἦτις ἔχει

^{16.}^{17.}

ἄνδρα ἀπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐ-

14 τῆς, μὴ ἀφίέτω αὐτόν. ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἀπι-

^{15.}^{16.}

στος ἐν τῇ γυναικὶ, καὶ ἡγίασται ἡ γυνὴ ἡ ἀπιστος

5. The words *τῇ νηστείᾳ καὶ* are perhaps to be expunged, and *ἡτε* to be read for *συνίρχοσθε*.

6. Τοῦτο δὲ λέγω. What I am going to say is out of consideration to your feelings, not in consequence of any positive command of our Lord. See ver. 10, 40.

7. ὡς καὶ ἐμαυτόν. i. e. able to command his desires. Theodore adds *ἐν ἐγκρατείᾳ*, as do some other authorities; and Theophylact writes, *βούλομαι ὥνα πά-*

τες πάντοτε ἐπεγκρατεύωνται. See ver. 9.

8. It seems certain from this verse, that S. Paul was unmarried. See ix. 4, 5.

9. πυροῦσθαι. Theodore writes *πύρωσιν* δὲ οὐ τὴν ἐνόλησιν τῆς ἐπιθυμίας, ἀλλὰ τὴν ἡτταν ἀνέμαστε.

10. ὁ Κύριος. See Matt. xix. 9.

14. ἡγίασται. i. e. he is not ἀκάθαρτος. He is not looked upon by God as wholly unclean.

ἐν τῷ ἀνδρί· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἔστι, νῦν δὲ ἄγια ἔστιν. Εἰ δὲ ὁ ἀπιστος χωρίζεται, χωρι- 15 ζέσθω. οὐ δεδουλωται ὁ ἀδελφὸς ἡ η ἀδελφὴ ἐν τοῖς ε¹ Pet. 3, 1. τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. τί 16 γὰρ οἴδας, γύναι, εἰ τὸν ἄνδρα σώσεις; η τί οἴδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; Εἰ μὴ ἐκάστῳ ὡς ἐμέ- 17 ρισεν ὁ Θεός, ἔκαστον ὡς κέκληκεν ὁ Κύριος, οὕτω περιπατείτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι. Περιτεμμένος τὶς ἐκλήθη; μὴ ἐπι- 18 σπάσθω· ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περιτεμέ-
^f Gal. 5, 6: σθω. ^g η περιτομὴ οὐδέν ἔστι, καὶ η ἀκροβυστία οὐ- 19 6, 15. δέν ἔστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. ἔκαστος ἐν 20 τῇ κλήσει η ἐκλήθη, ἐν ταύτῃ μενέτω. Δοῦλος ἐκ- 21 λήθης; μή σοι μελέτω ἀλλ’ εἰ καὶ δύνασαι ἐλεύ-
^h 9, 21. θερος γενέσθαι, μᾶλλον χρῆσαι. ⁱ οὐ γὰρ ἐν Κυρίῳ 22
^{Joh. 8, 36.} Rom. 6, 18, κληθεὶς δοῦλος, ἀπέλευθερος Κυρίου ἔστιν ὁμοίως
^{22. Gal. 5,} 13. Eph. 6, καὶ οὐ ἐλεύθερος κληθεὶς, δοῦλος ἔστι Χριστοῦ. ^j τι- 23
^{6. 1 Pet. 2,} 16. μῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. ἔκα- 24
^{1 6, 20.}

14. ἐπεὶ ἄρα. *For otherwise.*
See v. 10.

Ibid. ἀγα. This implies, that the Christian parent brought up the children as Christians.

15. δεδουλωται. In this case the marriage vow is not binding. The believing party is not bound to continue with the unbelieving husband or wife, who is determined to separate.

Ibid. ἀν δὲ εἰρήνῃ. But yet we are bound to do every thing we can to live in peace: and therefore it is better for them not to separate.

17—24. These verses are parenthetical, and only inci-

dentially connected with the precepts about marriage.

17. Εἰ μὴ is used for ἀλλὰ in Matt. xii. 4. Gal. i. 7. Knatchbull reads τὶ οἴδας, εἰ τὴν γυναῖκα σώσεις, εἰ μὴ; Some MSS. confirm this by reading η μὴ;

18. μὴ ἐπιστάσθω. Epiphanius conceived this to allude to a surgical process, by which the effect of circumcision was removed. So Theophylact. Josephus says that Antiochus Epiphanes ordered the Jews ἐπιστάσθαι. Vol. II. p. 503. See Schleusner, Celsus VII. 25.
ⁱ Mac. i. 15. Wolfius.

23. τιμῆς ἡγοράσθητε. Knatch-

στος ἐν φί ἐκλήθη, ἀδελφὸι, ἐν τούτῳ μενέτω παρὰ ^{Heb. 9, 12.}
τῷ Θεῷ.

25 Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω.
γνώμην δὲ δίδωμι, ὡς ἡλεημένος ὑπὸ Κυρίου πιστὸς
26 εἶναι. νομίζω οὖν, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐν-
εστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὗτος
27 εἶναι. δέδεσαι γυναικί; μὴ ζῆτε λύσιν· λέλυσαι
28 ἄστρο γυναικός; μὴ ζῆτε γυναικά. ἐὰν δὲ καὶ γήμης,
οὐχ ἥμαρτε· καὶ ἐὰν γήμη ἡ παρθένος, οὐχ ἥμαρτε·
θλήψις δὲ τῇ σαρκὶ ἔξουσιος οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν
29 φειδομαί. ¹Τοῦτο δέ φημι, ἀδελφὸι, ὁ καιρὸς συν- ^{κ Rom. 13,}
^{11. 1 Pet.} εσταλμένος τὸ λοιπόν ἔστιν, ἵνα καὶ οἱ ἔχοντες γυν- ^{4, 7.}
30 αἰκας ὡς μὴ ἔχοντες ὀστι· καὶ οἱ κλαίοντες, ὡς μὴ
κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ
31 ἀγοράζοντες, ὡς μὴ κατέχοντες· ¹καὶ οἱ χρώμενοι τῷ ^{1Psal. 39, 6.}
^{Esa. 40, 6.}

bull reads this interrogatively, and understands it, not of redemption through Christ, but of liberty purchased by a slave: he opposes τιμῆς ἡγοράσθητε; to δοῦλος ἐκλήθη; but it more probably is connected with δοῦλός ὦντος Χριστοῦ, he is the servant of Christ, because Christ bought him with the price of his own blood. See vi. 20.

25. παρθένον, of either sex. *Elsner, Macknight.*

Ibid. ὡς ἡλεημένος. *As one who by the mercy of God is in a state which entitles his opinion to some weight.*

26. This is perhaps a clue to the whole passage about marriage. S. Paul knew that a time of severe persecution would come, when it would be better to have no worldly ties. See

ver. 28. Τοῦτο and οὗτος refer to παρθένων.

29. ὁ καιρὸς συνεσταλμένος τὸ λοιπόν ἔστιν. *The time, which is about to come, is one of trouble and affliction.* See Schleusner. Valcken. ad 26.

Ibid. ἵνα. This denotes, not the cause, but the consequence. See Matt. i. 22. The meaning is, that in the time of persecution all persons would suffer equally.

31. χρώμενοι, καταχρώμενοι. There seems to be no opposition between these words. *The time is coming, when all Christians will suffer equally, those who use the world and those who do not.* See Origen, vol. II. p. 87, 172. Cyprian, p. 176, 307. So also Krebsius. See ix. 18.

Jac. 1, 10: κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι. παράγει γὰρ τὸ
4, 14. σχῆμα τοῦ κόσμου τούτου. θ Θέλω δὲ ὑμᾶς ἀμερί- 32
1 Pet. 1, 24. σχῆμα τοῦ κόσμου τούτου. θ Θέλω δὲ ὑμᾶς ἀμερί- 32
1 Joh. 2, 17. μη 1 Tim. 5, μνους εἴναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς
5. ἀρέσει τῷ Κυρίῳ. ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ 33
κόσμου, πῶς ἀρέσει τῇ γυναικί. Μεμέρισται ἡ γυνὴ 34
καὶ ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου,
ίνα ἡ ἀγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα
μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. τοῦτο 35
δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα
βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ
εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως. Εἰ δέ τις 36
ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ἡ
ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποι-
είτω, οὐχ ἀμαρτάνει· γαμείτωσαν. ὃς δὲ ἔστηκεν 37
ἔδραος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἔξουσίαν δὲ
ἔχει περὶ τοῦ ἴδιου θελήματος, καὶ τοῦτο κέκρικεν ἐν
τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον,
καλῶς ποιεῖ. ὥστε καὶ ὁ ἐκγαμίζων, καλῶς ποιεῖ· ὃ 38
δὲ μὴ ἐκγαμίζων, κρεῖσσον ποιεῖ.

31. παράγει τὸ σχῆμα. The metaphor is taken from the changing or turning of a scene. Grotius. Valcken.

35. εὐπρόσεδρον, or as it is in many MSS. εὐπάρεδρον, implies a constant attendance, or sitting near.

Ibid. ἀπερισπάστως. Without forcing you. Knatchbull: but Raphel defends the common interpretation, without being detracted by worldly cares.

36. Εἰ δέ τις κ. τ. λ. If any one think that he is disgraced on account of his daughter, if she is still unmarried, though past the

age. Valckenaer, who quotes the pseudo-Phalaris, p. 130. πάσι γὰρ ἀνθρώποις αἰσχυστον δέδοκται παρὰ τοὺς τῆς φύσεως χρόνους θυγάτηρ οἰκουροῦσα. Ἀσχημονεῖν is said with reference to εὐσχημον in ver. 35.

Ibid. καὶ οὕτως ὀφείλει, and there is need of it being so, i. e. if his daughter wishes it.

37. μὴ ἔχων ἀνάγκην, not forced by the wishes of his daughter.

Ibid. τοῦ τηρεῖν. See note at Acts xxvii. 1.

38. κρεῖσσον. Better, on account of the persecutions which are coming on.

39 Ἡγιανὴ δέδεται νόμῳ ἐφ' ὅσον χρόνου ζῇ ὁ ἀνὴρ ^πRom. 7,
ἀπῆς· ἔὰν δὲ κομιηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἔστιν ^{1, 2.}
40 φθέλει γαμηθῆναι, μόνον ἐν Κυρίῳ. μακαριωτέρα δέ
ἔστιν, ἔὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην. ὁ δοκῶ^ο Thess. 4,
δὲ κάγκω πνεῦμα Θεού ἔχειν.

8 ἩΠΕΡΙ δὲ τῶν εἰδωλοθύτων, οἴδαμεν, (ὅτι πάντες ^πAct. 15,
γνῶσιν ἔχομεν· η γνῶσις φυσιοῦ, η δὲ ἀγάπη οἴκο- ^{20, 29.} Rom. 14, 3,
δομεῖ· ἡ εἰ δέ τις δοκεῖ εἰδέναι τὶ, οὐδέπω οὐδὲν ἔγνωκε ^{10, 14, 22.}
καθὼς δεῖ γνῶναι· εἰ δέ τις ἀγαπᾷ τὸν Θεὸν, οὗτος ^{q Gal. 6, 3.}
ἔγνωσται ὑπὸ ἀπού·) ἡ περὶ τῆς βρώσεως οὐν τῶν ^π10, 19.
εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ, ^{Deut. 4, 39:} 6, 4. Eph.
καὶ ὅτι οὐδεὶς Θεὸς ἔτερος εἰ μὴ εἰς. καὶ γὰρ εἴπερ ^{4, 6. 1 Tim.} 2, 5.
εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς·
6 (ὧσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοί·) ἡ ἀλλ'^π 12, 3.
ημῶν εἰς Θεὸς ὁ πατὴρ, ἐξ οὐ τὰ πάντα, καὶ ημεῖς ^{Mal. 2, 10.}
Joh. 13, 13. ^{Act. 17, 28.}

39. *νόμῳ* is perhaps to be expunged: but if retained, it means *by law*, not *to the law*. See Rom. vii. 2.

Ibid. μάρτυν ἐν Κυρίῳ. Tertullian understands this of marrying a Christian, p. 167, 532. Epiphanius says, μὴ ἐν πορνείᾳ, μὴ ἐν μοιχείᾳ, μὴ ἐν κλεψυγαΐᾳ, ἀλλ' ἐν παρρήσιᾳ, ἐν σεμνῷ γάμῳ. Vol. I. p. 498, 499. Theodoret, τούτεστι σωφρόνως τε καὶ ἐνόμως, εὐσεβεῖς ἄνθρι καὶ πιστῷ. IV. p. 310.

CHAP. VIII.

1. εἰδωλοθύτων. Feasts were sometimes held in the temples: and the meat offered to idols was sometimes carried home, or sold in the shambles.

Ibid. γνῶσις. Perhaps this word had already in part acquired its technical sense, which gave a name to the *Gnostics*.

They boasted to have the true knowledge of God: and some of them made no scruple of eating things offered to idols. See Rev. ii. 14.

2. The reading is probably, δοκεῖ ἔγνωκέναι τι, οὕτω ἔγνω καθὼς δεῖ γνῶναι.

3. This perhaps is an allusion to the Gnostics. That man truly knows God, who shews his love to God by not giving offence to his brother. Οὐρος has been referred to God, and to him that loves God. See xiii. 12. Gal. iv. 9. 1 John iv. 7.

4. ἔτερος is probably an interpolation.

6. ἐξ οὐ. Compare Rom. xi. 36. Col. i. 16. It means, that God the Father is the first cause of all things being made: all things proceed from Him.

Rom. 11, εἰς αὐτόν· καὶ εἰς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ
 36. Eph. 4, πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Ὁλλ' οὐκ ἐν πᾶσιν ἡ γ
 5, 6. Phi-
 lipp. 2, 11.
 t 10, 28. γνῶσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἔως ἀρτι
 Rom. 14, ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνειδήσις αὐτῶν
 14, 23.
 u Rom. 14, ἀσθενῆς οὖσα μολύνεται. Ἐρώμα δὲ ἡμᾶς οὐ παρ- 8
 17. ίστησι τῷ Θεῷ οὔτε ἐὰν μὴ φάγωμεν, περισσεύο-
 x Rom. 14, μεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα. Ἐλέπετε, 9
 13, 20.
 Gal. 5, 13. δὲ μήπως ἡ ἔξουσία ὑμῶν αὗτη πρόσκομμα γένηται
 τοῖς ἀσθενοῦσιν· ἐὰν γάρ τις ἴδῃ σὲ, τὸν ἔχοντα 10
 γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνειδήσις
 αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰ-
 7 Rom. 14, δωλόθυτα ἐσθίειν; 1 καὶ ἀπολεῖται ὁ ἀσθενῶν ἀδελ- 11
 15, 20. φὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν.
 z Rom. 14, οὔτω δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφοὺς, καὶ τύ- 12
 18.

6. εἰς αὐτόν. With reference to Him. We are to turn all our thoughts towards him, and to do every thing to his honour and glory. The same expression is applied in Col. i. 16. to the Son of God.

Ibid. δι' οὗ. Christ is often spoken of as the person by whom the Father made the world, John i. 3. Heb. i. 2. but in Rom. xi. 36. δι' αὐτοῦ is applied to God as well as ἐξ αὐτοῦ. The whole passage not only excepts Jesus Christ from created beings, but shews his union with God.

7. ἔως ἀρτι. Even now after their conversion.

8. This verse is probably an observation of the Corinthians, who wished to prove, that the eating of εἰδωλόθυτα was a thing perfectly indifferent. See vi. 12, 13.

Ibid. περισσεύομεν. Neither by eating any particular kind of meat do we stand higher in His favour; nor do we lose His favour by not eating.

9. This contains S. Paul's answer to the foregoing remark.

10. εἰδωλεῖον, the temple of an idol, as Ποτειδεῖον and Ἡρακλεῖον, the temple of Neptune and of Hercules. See Alberti ad Glossar. p. 126.

Ibid. οἰκοδομηθήσεται, in a bad sense, as in Mal. iii. 15. οἰκοδομοῦνται ποιῶντες ἀνομα. It means, that he will gradually build up to himself the principle of not caring for such things.

11. It appears from this verse, that a person who was once in the number of those for whom Christ died, may fall away, and not finally be saved. See Rom. xiv. 15, 20.

πτοντες αὐτῶν τὴν συνειδησιν ἀσθενοῦσαν, εἰς Χρι-
13 στὸν ἀμαρτάνετε. • διόπερ εἰ βρῶμα σκανδαλίζει τὸν ^a Rom. 14,
ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰώνα, ἵνα ^b 2 Cor.
μὴ τὸν ἀδελφόν μου σκανδαλίσω.

9 ^b ΟΥΚ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ ^b 4, 15: 15,
Ίησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἔωρακα; οὐ τὸ ^c 8. Act. 9, 3,
2 ἔργον μου ὑμεῖς ἔστε ἐν Κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ ^d 17: 22, 14,
ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ή γὰρ σφραγὶς τῆς
3 ἐμῆς ἀποστολῆς ὑμεῖς ἔστε ἐν Κυρίῳ· ή ἐμὴ ἀπολο-
4 γία τοῖς ἐμὲ ἀνακρίνοντις αὕτη ἔστι. ^e Μὴ οὐκ ἔχο- ^c ver. 14.
5 μεν ἔξουσίαν φαγεῖν· καὶ πιεῖν; ^f μὴ οὐκ ἔχομεν ^{1 Thess. 2,}
ἔξουσίαν ἀδελφὴν γυναικα περιάγειν, ὡς καὶ οἱ λοι- ^{2 Thess. 6,}
ποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κη- ^{3, 9.}
6 φᾶς; η μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἔξου-
7 σίαν τοῦ μὴ ἐργάζεσθαι; ^g Τίς στρατεύεται ἰδίοις ⁱ Joh. 21,
ἀφωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ ^j 1 Pet.
5, 2.

CHAP. IX.

1. ἔωρακα. See Acts ix. xxii. xvi. Gal. i. 12. 1 Cor. xv. 8.

2. σφραγὶς. S. Paul referred to the conversion of the Corinthians, as a person refers to his seal in proof of his own work. See 2 Cor. iii. 2. where he calls them his *letter of recommendation*.

4. φαγεῖν. It is generally supposed that the false teachers had questioned S. Paul's apostleship, because he worked with his own hands, and was not maintained by his converts.

4, 5. *Have I not a right to lead about with me a sister, that sister being my wife, as the other apostles do?* Clement of Alexandria inferred from this verse

that S. Paul was married, p.

535: so did Methodius, *Sympos.* p. 84, 85. (See Thes. Crit. Sacr. part. II. p. 40, 41.)

Tertullian, however, thought that S. Peter was the only married apostle, and that *γυναικα* meant a female attendant, p. 529, 530. Hilary says, that all the apostles except S. John and S. Paul

were reported to be married. S. Peter was certainly married: Matt. viii. 14. See Wolfius.

5. ἀδελφοί. See Matt. xiii. 55. Jude, who was one of these ἀδελφοί, was married, and left descendants. Eus. *H. E.* III. 19, 20.

Ibid. Κηφᾶς. See note at Gal. ii. 9.

καρποῦ αὐτοῦ οὐκ ἔσθιει ; ἡ τίς ποιμαίνει ποίμνην,
καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἔσθιει ; μὴ
κατὰ ἄνθρωπον ταῦτα λαλῶ ; ἢ οὐχὶ καὶ ὁ νόμος

^ε Deut. 25, ταῦτα λέγει ; ^ε ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται,

^{4.} 1 Tim. 5, ‘Οὐ φιμώσεις βοῦν ἀλοῶντα.’ Μὴ τῶν βοῶν μέλει

^β 2 Tim. 2, τῷ Θεῷ ; ^η δὲ ἡμᾶς πάντως λέγει ; δὲ ἡμᾶς γὰρ

^{6.} ἔγραφη, ὅτι ἐπ’ ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριῶν,

καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ’ ἐλπίδι.

¹ Rom. 15, ⁱ Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἔσπειραμεν, μέγα εἰ ⁱⁱ

^{27.} Gal. 6, ^{6.} ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν ; ^κ εἰ ἄλλοι τῆς

^k Act. 20, ^{33.} 3 Cor. ^{έξουσίας} ὑμῶν μετέχουσι, οὐ μᾶλλον ἡμεῖς ; ^λ Άλλ’

^{11, 9, 12:} ^{12, 13.} οὐκ ἔχρησάμεθα τῇ ^{έξουσίᾳ} ταύτῃ ἀλλὰ πάντα στέ-

¹ Thess. 2, ^{7.} γομεν, ὥνα μὴ ἐγκοπήν τινα δῶμεν τῷ εὐαγγελίῳ τοῦ

¹ Num. 18, ^{Χριστοῦ.} ^λ Οὐκ οἴδατε ὅτι οἱ τὰ ιερὰ ἐργαζόμενοι, ἐκ

^{8.} Deut. 18, ^{i.} τοῦ ιεροῦ ἐσθίουσι, οἱ τῷ θυσιαστηρίῳ προσεδρεύ-

^m Matt. 10, ^{οντες,} τῷ θυσιαστηρίῳ συμμερίζονται ; ^π οὗτοι καὶ ὁ

^{10.} 1 Tim. ^{5, 18.} Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσι,

8. μὴ κατὰ ἄνθρωπον perhaps means, do I say this with reference to any particular case, or, to my own case ? See ver. 15. and xv. 32. Rom. iii. 5.

9. Does God care only for oxen ?

10. The reading probably is —καὶ δὲ ἀλοῶν ἐπ’ ἐλπίδι τοῦ μετέχειν.

12. ἔξουσίας ὑμῶν, power over you. See Matt. x. 1. John xvii. 2.

Ibid. στέγομεν. It is generally rendered, we suffer all things : but στέγειν has always a sense of covering or concealing. It probably means, we suppress every thing, i. e. all the right and authority which we

have. See Valckenaer.

Ibid. ἐγκοπήν. The gospel would be hindered, if the preachers of it were suspected of looking to their own interest.

13. These were, perhaps, proverbial expressions. See x. 18. At the siege of Jerusalem, when the zealots made use of the sacred vessels of the temple, they said, ως δεῖ μετὰ ἀδειας καταχρίσασθαι τοὺς θείους ὑπὲρ τοῦ θείου, καὶ τοὺς τῷ ναῷ στρατευμένους ἐξ αὐτοῦ τρέφεσθαι. Joseph. de B. J. p. 362.

Ib. προσεδρεύοντες. The reading is probably παρεδρεύοντες.

14. διέταξε. See Matt. x. 10.

15 ἐκ τοῦ εὐαγγελίου ζῆν. Ὅτιον δὲ οὐδενὶ ἔχρησάμην ^{π 4, 12.}
 τούτων. οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὗτο γένηται ἐν ^{Act. 18, 3:}
 ἐμοί. καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχη-
^{2 Cor. 11,}
 16 μά μου ἵνα τὶς κενώσῃ. Ὅταν γὰρ εὐαγγελίζωμαι, οὐκ ^{10. 1 Thess.}
^{2, 9, 2 Thess.}
 ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐδαὶ ^{ο Rom. 1,}
 17 δέ μοι ἔστιν ἔὰν μὴ εὐαγγελίζωμαι. Ρεὶ γὰρ ἐκὼν ^{π 4, 1.}
 τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν
 18 πεπίστευμαι. τίς οὖν μοι ἔστιν ὁ μισθὸς, ἵνα εὐαγ-
 γελιζόμενος ἀδάπτανον θήσω τὸ εὐαγγέλιον τοῦ Χρι-
 στοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἔξουσίᾳ μου ἐν
 19 τῷ εὐαγγελίῳ; Ὅτιον γὰρ ὅν ἐκ πάντων, πᾶ- ^{q Matt. 18,}
 σιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω ^{15. Rom. 11, 14.}
 20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ως Ἰουδαῖος, ἵνα Ἰου- ^{r Act. 16, 3:}
^{21, 23, &c.}
 δαίους κερδήσω· τοῖς ὑπὸ νόμου ως ὑπὸ νόμου, ἵνα
 21 τοὺς ὑπὸ νόμου κερδήσω· τοῖς ἀνόμοις ως ἀνομοιος, ^{s 7, 22.}
^{Gal. 2, 3.}
 μὴ ὅν ἀνομος Θεῷ, ἀλλ' ἐννομος Χριστῷ, ἵνα κερδή-
 22 σω ἀνόμους. Ὅτιον τοῖς ἀσθενέσιν ως ἀσθενής, ^{t 10, 33.}
^{Rom. 11,}
 ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα τὰ ^{14: 15, 1.}
 23 πάντα, ἵνα πάντως τινὰς σώσω. τοῦτο δὲ ποιῶ διὰ
 24 τὸ εὐαγγέλιον, ἵνα συγκοιωνὸς αὐτοῦ γένωμαι. Ὅτιον ^{u Gal. 5, 7.}
^{Philipp. 2,}

15. *καύχημα*. The boast of not being a burden to any one.

17. *οἰκονομίαν*, an accountable stewardship, as in Luke xvi. 2. Ibid. *πεπίστευμα*. See Rom.

iii. 2. Gal. ii. 7. 1 Thess. ii. 4. 1 Tim. i. 11. Tit. i. 3.

18. *τίς μισθός*. What reward then have I for thus preaching the gospel without putting my converts to expense? He answers the question in ver. 19, &c. his reward was the accession of converts.

Ibid. *καταχρήσασθαι*. See vii.

31.

20. ὅπερ νόμον. After this is probably to be inserted δ μὴ ὅν αὐτὸς ὑπὸ νόμου.

21. Θεῷ—Χριστῷ. Probably Θεοῦ—Χριστοῦ, and ἵνα κερδανῶ τοὺς ἀνόμους.

22. ἀσθενής. A person who feels scruples about meats, &c. See viii. 7, 10.

23. *τούτο*. The reading is probably πάντα.

24. Perhaps the Isthmian

16: 3, 14. οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε,
 2 Tim. 4, 7.
 χοντινοὶ, ἵνα καταλάβητε· *πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἔγ- 25
 x Eph. 6, 12. 1 Tim. 6, 12. 2 Tim. 2, 4: 4, 7,
 8. 1 Pet. 5, 4. Jac. 1,
 12. Apos. 2, 10: 3, 11.
 κρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον
 λάβωσιν, ημεῖς δὲ ἄφθαρτον. ἔγὼ τοίνυν οὕτω τρέχω, 26
 ὡς οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων·

games were at hand. They were celebrated alternately in April and July; and it may be proved that they took place in this year, A. D. 52.

25. πάντα ἐγκρατεύεται. Horace speaks of his abstaining *venere et vino*, A. P. 414. Epictetus writes, δεῖ σ' εὐτακτεῖν, ἀναγκοφαγεῖν, ἀπέχεσθαι πεμψάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὕρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἐτυχεῖν ἀπλῶς, ὡς λαρῷ παραδεδωκέναι σταυτὸν τῷ ἐπιστάγῃ, εἴτα εἰς τὸν ἀγώνα παρέρχεσθαι, c. 26. See Spanheim. in *Callim. Hymn. in Dian.* 160. Faber, *Agonist.* III. 1.

Ibid. Εἰ τὰ μηδὲν ὠφελοῦντα τὸν ἀνθρωπινὸν βίον, τέρψιν δὲ μόνην καὶ ἡδονὴν παρέχοντα θεαταῖς, ἐκπόνουσιν οὕτω τινες, ὡς ἐπανεισθαί τε καὶ θαυμάζεσθαι, καὶ γέρα καὶ τιμᾶς καὶ στεφάνους μετὰ κρονυμάτων λαμβάνειν, τί χρὴ πράττειν τὸν τῆς ἀνωτάτω καὶ μεγίστης τέχνης ἐπιστημόνα; *Philo Judæus*, vol. II. p. 552. Athletæ quantum plagarum ore, quantum toto corpore excipiunt? Ferunt tamen omne tormentum gloriae cupiditate: nec tantum quia pugnant, ista patiuntur, sed ut pugnant. Exercitatio ipsa tormentum est. Nos quoque evincamus omnia, quo-

rum præmium non corona, nec palma est, nec tubicen predicationi nominis nostri silentium faciens; sed virtus et firmitas animi et pax in cæterum parta, si semel in aliquo certamine debellata fortuna est. Seneca, Ep. 78.

Ibid. φθαρτόν. At the Isthmian games the crown was made of pine leaves.

26. οὐκ ἀδήλως. *Not with an uncertain object*, as persons who run merely for practice. See Gal. ii. 2. Morus. *Not unobserved*, as all are except the winner. Grotius, Heinsius, Hombergius. *With no doubt or uncertainty as to the event*. Beza, Elsner, Wolfius, who quote Lucian, where Anacharsis says with reference to the games, εἰτ', ω Σόλων, ἐπὶ τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης τοσούτοις πόνοισι; *Gymnas.* p. 393.

Ibid. δέρα δέρων. So Virgil, alternaque jactat Brachia protendens, et verberat ictibus auras. *Æn.* V. 376. Lucian also writes, ήν τινα καὶ τῶν ἀθλητῶν ἦη ἀσκούμενον πρὸ τοῦ ἀγώνος, λακτίζοντα εἰς τὸν δέρα, ἢ πὺξ κενῆν πληγὴν τινα καταφέροντα κ. τ. λ. *Hermot.* p. 562. S. Paul's adversary was not an imaginary one, but the lusts and passions of the body.

17 ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή- ^a Rom. 6,
πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι. ^{18, 19: 8,}
^{13. Col. 3,}

10 ΟΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέ- ^b Exod. 13,
ρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἤσαν, καὶ πάντες ^{21: 14, 22.}
διὰ τῆς θαλάσσης διῆλθον, καὶ πάντες εἰς τὸν Μω- ^{Deut. 1, 33.}
σῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ,
καὶ πάντες τὸ αὐτὸν βρώμα πνευματικὸν ἔφαγον, ^c Exod. 16,
καὶ πάντες τὸ αὐτὸν πόμα πνευματικὸν ἔπιον· ^{14. &c.} ^d Psal. 105,
γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, η̄ δὲ πέτρα ^e Exod. 17,
^f Num. 20,
^g Psal. 78, 15.

27. ὑπωπιάζω. Some would read ὑποκιάζω, but without reason. ὑπωπιάζω alludes to the blows given in boxing, which make the face bloody. Lucian speaks of persons, μάτη τοιαῦτα πάσχοντες, καὶ ταλαιπωρούμενοι, οἵτινες τὰ καλλη καὶ τὰ μεγάλη τῇ ψάμμῳ καὶ τοῖς ὑπωπιάζοντος. *Gymnas.* p. 392.

Ibid. κηρύξας. This is perhaps a change of metaphor, though still taken from the games. S. Paul compares himself to the herald, who announced the beginning of the games, and proclaimed the candidates.

Ibid. ἀδόκιμος. The metaphor is still kept up of a person being rejected as unfit for the games. Philo Judaeus uses the same, ἐκκερμένον γάρ ἔστιν ὁσπερ ἐξ ἀγάνοος ἵερον καὶ ἀποδεδοκιμασμένον, vol. I. p. 152. See δέκαιος in James i. 12.

CHAP. X.

1. This may be connected either immediately with ἀδόκιμος, or with the subject of εἰδολόθυτα mentioned in c. viii. S. Paul tells the Corinthians,

that they must not think every thing lawful for them on account of their being called by God as his chosen people : for the Jews were God's chosen people, and punished for disobedience. The reading is probably οἴδη λόγον γάρ.

Ibid. νεφέλην. S. Paul looks upon all the circumstances of the Exodus as types of Christ. The same is said of the cloud by Isaiah, iv. 5.

2. ἐβαπτίσωντο. The reading is probably ἐβαπτίσθησαν. S. Paul makes the water of the cloud and of the Red sea a type of baptism. There may, perhaps, be an allusion to Exod. xiv. 31. and the people feared the Lord, and believed the Lord, and his servant Moses.

3. βρῶμα πνευματικόν. The manna ; the spiritual intention of which is mentioned in Deut. viii. 3. and John vi. 49, &c.

4. πόμα. The manna and the water are made by S. Paul types of the body and blood of Christ.

Ib. ἀκολουθούσης. Some Jewish writers have said that the

^d Num. 14, ἦν ὁ Χριστός. ^e ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εύ-
^{23, 37: 26,} δόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἑρήμῳ.
^{64, 65.}

^e Num. 11, ^f Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ⁶
^{4, 33. Psal.} τύποι, ^{78, 30: 106,} ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεινοι ἐπεθύμησαν.
^{14.}

^f Exod. 32, ^g μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ⁷
^{6.} ως γέγραπται, 'Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν,
^g Num. 25, ^h καὶ ἀνέστησαν πάιξεν.' ⁱ Μηδὲ πορνεύωμεν, καθὼς ⁸
^{1, 9. Psal.} τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μᾶς ἡμέρᾳ
^{106, 28.}

^h Exod. 17, εἰκοσιτρεῖς χιλιάδες. ⁱ μηδὲ ἐκπειράζωμεν τὸν Χρισ-
^{2, 7. Num.} τὸν, καθὼς καὶ τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν
^{21, 6. Psal.} ὄφεων ἀπώλουτο. ^j μηδὲ γογγύζετε, καθὼς καὶ τινες ¹⁰
^{95, 9: 106,} αὐτῶν ἐγόγγυσαν, καὶ ἀπώλουτο ὑπὸ τοῦ ὀλοθρευτοῦ.
^{14.}

^j Exod. 16, ^k ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη ¹¹
^{2: 17, 2.} ^{Num. 14, 2,} δὲ πρὸς νοιθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων
^{29, 36.} ^{Psal. 106,} κατήντησεν. ^l ὥστε ὁ δοκῶν ἐστᾶναι, βλεπέτω μὴ ¹²
^{25.} ^k 9, 10.

^l Rom. 15, 4.

¹ Rom. 11, rock literally followed the Israelites. See Wolfius. S. Paul uses the word with reference to the antitype, Christ, who followed the Israelites. All the Fathers supposed the Angel, mentioned in Exod. xxiii. 20. Numb. xx. 16. to be the second person of the Trinity.

^{5.} κατεστρώθησαν. In Numb. xiv. 16. we read κατέστρωσεν αἴροντες ἐν τῇ ἑρήμῳ.

⁷ θραιξειν. to dance, as in Homer, Od. 6. 251. Aristoph. Ran. 445. Herodotus ix. 11. So also ludere in Virgil, Eclog. VI. 21.

^{8.} εἰκοσιτρεῖς. In Numb. xxv. 9. we read twenty-four thousand, and so says Josephus. Perhaps twenty-three thousand died by the plague, one thousand by the sword. Krebsius,

Pyle. Albertithinks that a stress is laid upon twenty-three thousand dying in one day.

^{9.} Χριστόν. See note at v. 4. and Fell's commentary.

Ibid. ἐπείρασαν. They tempted God ten times. Numb. xiv. 22. It means that they tried the patience of God.

^{11.} τύποι. The reading is probably τυπικῶς.

Ibid. αἰώνων. See note at Tit. i. 2. The time of the Christian dispensation was the last of those periods, into which the world may be said to have been divided. See note at Heb. i. 1.

^{12.} ἐστᾶναι. I have followed Valckenaer, who forms this word thus, ἐστακέναι, ἐσταέναι, ἐστᾶναι.

13 πέσῃ. ^π Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώ- ^π 1, 8, 9.
 πινος· πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἔάσει ὑμᾶς πει- ^{1 Thess. 5,}
 ρασθῆναι ὑπὲρ ὁ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ ^{2 Pet. 24, 2, 9.}
 πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπ-
 14 ενεγκεῖν. ^Δ Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς ^π 2 Cor. 6,
 15 εἰδωλολατρείας. ὡς φρονίμους λέγω, κρίνατε ὑμεῖς ὃ ^{17. 1 Joh.}
 16 φημι. ^Τ τὸ ποτήριον τῆς εὐλογίας ὁ εὐλογοῦμεν, οὐχὶ ^o Matt. 26,
 κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι; τὸν ἄρτον ^{26.}
 ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ
 17 ἐστι; ^Π Οτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· ^{οἱ} ^π 12, 27.
 18 γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. ^Θ Βλέπετε ^q Lev. 3, 3:
 τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυ- ^{7, 15.}
 19 σίας, κοινωνὶ τοῦ θυσιαστηρίου εἰσί; ^τ τί οὖν φημι; ^π 8, 4.
 ὅτι εἰδωλον τί ἐστιν; ^η ὅτι εἰδωλόθυτον τί ἐστιν;
 20 ἀλλ’ ὅτι ἡ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· ^{Lev. 17,}
 οὐ θέλω δὲ ὑμᾶς κοινωνὸς τῶν δαιμονίων γίνεσθαι. ^{7. Deut. 32,}
 21 ^τ οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον ^{Deut. 32,}
 δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ ^π 2 Cor.
 22 τραπέζης δαιμονίων. ^η ^π η παραξήλουμεν τὸν Κύριον; ^u Deut. 32,
 23 μὴ ἵσχυρότεροι αὐτοῦ ἐσμεν; ^Π Πάντα μοι ἔξεστιν, ^{21.}
 ἀλλ’ οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ’
 24 οὐ πάντα οἰκοδομεῖ. ^μ μηδεὶς τὸ ἔαυτοῦ ζητείτω, ἀλλὰ ^γ 13, 5.
^{Rom. 15, 1.} ^{Phil. 2, 4.}

13. *Πειρασμός.* This was perhaps the temptation, which the Christians had in times of persecution, to eat *εἰδωλόθυτα*.

16. S. Paul argues thus: When we partake of the bread and wine, we are in communion with Christ: and so a person who partakes of a sacrifice offered to an idol, is in communion with the idol; and though the idol is really no-

thing, yet the person, who believes it to be a god, is in his own conscience guilty.

18. *Ἰσραὴλ κατὰ σάρκα.* See Rom. ix. 6. Gal. vi. 16.

20. We must supply the negative οὐ, as in Arrian, μὴ γὰρ τὸ ήδος ἐγγίλωκα αὐτοῦ; ἀλλὰ τὴν παιδίαν σώζων ἔρχομαι πρὸς αὐτόν. IV. 7. See Raphel.

23. *μοι* is probably an interpolation.

τὸ τοῦ ἑτέρου ἔκαστος. Πᾶν τὸ ἐν μακέλλῳ πωλού-²⁵
μενον ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

^a ver. 28. ^b τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. ^c εἰ²⁶
^d Exod. 19, 5. δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύ-^e
^f Psal. 24, 1: δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύ-²⁷
50, 12. εσθαί, πᾶν τὸ παρατιθέμενον ὑμῶν ἐσθίετε, μηδὲν ἀνα-¹
a 8, 7. ^g εσθαί, πᾶν τὸ παρατιθέμενον ὑμῶν ἐσθίετε, μηδὲν ἀνα-¹

^b ver. 26: 8, κρίνοντες διὰ τὴν συνείδησιν. ^b ἐὰν δέ τις ὑμῶν εἴπῃ,²⁸
10, 11. Τοῦτο εἰδωλόθυτόν ἔστι, μὴ ἐσθίετε, διὸ ἐκεῖνον τὸν
μηνύσαντα καὶ τὴν συνείδησιν τοῦ γὰρ Κυρίου ἡ
γῆ καὶ τὸ πλήρωμα αὐτῆς. συνείδησιν δὲ λέγω,²⁹
οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. ὥν τί γὰρ ἡ

^d Rom. 14, ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; ^d εἰ³⁰
6. 1 Tim. 4,

4. δὲ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὐδὲ γὼ

^e Col. 3, 17. εὐχαριστῶ; ^f Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τὶς³¹

^f Rom. 14, ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε. ^g ἀπρόσκοποι³²
13. γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλλησι καὶ τῇ ἐκκλησίᾳ

^g 9, 19, 22. τοῦ Θεοῦ. ^h καθὼς κάγὼ πάντα πᾶσι ἀρέσκω, μὴ³³
Rom. 15, 2. ⁱ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν,

^h 4, 16. ^j ὥν σωθῶσι. ^k μυηταί μου γίνεσθε, καθὼς κάγὼ I I
Ephes. 5, 1. Philipp. 3, ^l Χριστοῦ.

^l 17. 1 Thess. 1, 6. ^m ΕΠΑΙΝΩ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου²
2 Thess. 3, 9.

24. *ἔκαστος* is probably an interpolation.

26. *τοῦ Κυρίου*. Every thing in the earth was created by God, and therefore may be eaten.

28. *τοῦ Κυρίου κ. τ. λ.* These words are probably an interpolation from v. 26. or else they mean, *there are many other things in the compass of the world which you may eat.*

29. *ὥν τί*. I do not tell you that you ought to feel this scruple in your our own conscience;

nor do I feel it in mine: *for why is my liberty settled or decided by another man's conscience?* I still have the liberty, though perhaps I do not choose to exercise it, on account of another man's scruples: *but, independently of this, if I eat of the meat and give God thanks, there is no just reason why I should be censured.* *Xapíti* may mean, *by the favour of God, or with thanks,* as in xv. 57. Rom. vi. 17. 2 Cor. ii. 14. viii. 16, &c.

μέμυροθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις
ζητέχετε. Ἡθέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς^{1 3, 23: 15,}
ἡ κεφαλὴ ὁ Χριστός ἔστι· κεφαλὴ δὲ γυναικὸς,^{27, 28. Joh.}
+ώρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. πᾶς ἀνὴρ προσ-^{Eph. 5, 23.}
εχόμενος ἡ προφητεύων κατὰ κεφαλῆς ἔχων, κατασ-^{Philipp. 2,}
σχύνει τὴν κεφαλὴν αὐτοῦ. πᾶσα δὲ γυνὴ προσευχο-^{7, 8, 9.}
μένη ἡ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ, κατ-
ευχύνει τὴν κεφαλὴν ἑαυτῆς· ἐν γάρ ἔστι καὶ τὸ

CHAP. XI.

3. The Corinthians had perhaps asked whether women, if they were inspired to speak in their assemblies, should have their heads covered or no. S. Paul treats the question as one which concerns the subjection of wives to their husbands. All married women wore veils in public: and S. Paul says, that if they departed from this custom, they acted as if they were not subject to their husbands; and this might have brought scandal upon the Christians. See xiv. 34. 1 Tim. ii. 12.

Ibid. κεφαλή. The order of the sentence is inverted: it ought to be, κεφαλὴ γυναικὸς ὁ ἄντρος· κεφαλὴ τοῦ ἀνδρὸς ὁ Χριστός· κεφαλὴ τοῦ Χριστοῦ ὁ Θεός. The first is proved by Gen. iii. 16. 1 Pet. iii. 1. and would have been sufficient for the argument: but S. Paul adds the analogy of order and subordination in the church. Thus the husband and wife are one, Gen. ii. 24. but the husband is the head. The church, i. e. all Christians, are spiritually one with Christ; but Christ is the head, Eph. i. 22. v. 23. Col. i. 18. Christ is one with the Fa-

ther, John x. 30. but the Father is the head. Now if the wife does not observe her subjection to her husband, she acts contrary to the whole scheme and spirit of Christianity.

4. προφητεύων. This alludes to a man being extraordinarily inspired to interpret scripture. See Index.

Ibid. κατὰ κεφαλῆς ἔχων. Theophylact observes, that this might imply a covering, or long hair. We find κατὰ κεφαλῆς ἔχειν μάτιον. *Apophth.* p. 200. See Esther vi. 12.

Ibid. τὴν κεφαλὴν. Confusion has arisen between κεφαλὴ in its natural sense, and its figurative sense in ver. 3. Theophylact observes, that τὴν κεφαλὴν αὐτοῦ may mean Christ, who is the head of the man; and so Valckenaer understands it: but I would rather take it literally, he disgraces his head, because he acts as a woman.

5. It might seem as if S. Paul here countenanced or allowed women to teach in public, contrary to what he says in xiv. 34. 1 Tim. ii. 12. but he is here speaking of occasional or extraordinary inspiration.

^κ Num. 5, αὐτὸ τῇ ἐξυρημένῃ. ^λ εἰ γὰρ οὐ κατακαλύπτεται γυνὴ,⁶
^{18. Dent.} καὶ κειράσθω· εἴ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἦ
^{22. 5.} ^{1Gen. 1, 26.} ξυράσθαι, κατακαλυπτέσθω. ¹ ἀνὴρ μὲν γὰρ οὐκ ὁ-⁷
^{27: 5, 1: 9,} φείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα
^{m Gen. 2,} Θεοῦ ὑπάρχων. γυνὴ δὲ δόξα ἄνδρος ἔστιν· ⁸ οὐ γάρ ^{18, 21, 22.}
⁹ ἔστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἄνδρος· καὶ ⁹
¹⁰ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναικα, ἀλλὰ γυνὴ
¹¹ διὰ τὸν ἄνδρα· διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ¹⁰
¹² ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. πλὴν οὕτε ¹¹
¹³ ἀνὴρ χωρὶς γυναικὸς, οὕτε γυνὴ χωρὶς ἄνδρος, ἐν Κυ-
¹⁴ ρίῳ· ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἄνδρὸς, οὕτω καὶ ¹²
¹⁵ ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. ἐν ¹³
¹⁶ ὑμῶν αὐτοῖς κρίνατε· πρέπον ἔστι γυναικα ἀκατακά-
¹⁷ λυπτον τῷ Θεῷ προσεύχεσθαι; ἡ οὐδὲ αὐτὴ ἡ φύσις ¹⁴
¹⁸ διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομῇ, ἀτιμία αὐτῷ
¹⁹ ἔστι· γυνὴ δὲ ἐὰν κομῇ, δόξα αὐτῇ ἔστιν; ὅτι ἡ κόμη ¹⁵
^{n 1 Tim. 6, 4.} ἀντὶ περιβολαίου δέδοται αὐτῇ· ²⁰ εἰ δέ τις δοκεῖ φι- ¹⁶
^{4.}

5. ἐξυρημένῃ. The Grecian women shaved their heads for mourning. Plutarch, *Quæst. Rom.* p. 267. For the disgrace of it see Aristoph. *Thesmoph.* 838. Apuleius, *Met.* II. p. 44. In Germany it was a punishment for adulteresses. Tacitus, *Germ.* 19.

7. γυνὴ δὲ δόξα, i. e. εἰκὼν καὶ δόξα.

10. ἐξουσίαν. The sign of her being in subjection to, or in the power of her husband. It means a veil or covering for the head.

Ibid. ἀγγέλους. I should understand this literally, as did Tertullian, Origen, &c. The angels appear to attend upon believers, and may be supposed

to be present at their assemblies. See Heb. i. 14. 1 Tim. v. 21.

12. ὥσπερ κ.τ.λ. As the first woman was taken out of man, so every man has since been born of a woman.

14. φύσις. Non videntur tibi contra naturam vivere, qui commutant cum feminis vestem? Seneca, *ad Lucil.* Ep. 123. ^{λα-}
²¹ στεσιν οὐκ ἐπέσκει κομῇ, χλιδαὶ δὲ γυναιξὶ. Phocyl. 201. Φύσις means here custom, or the nature of things established by custom. Valckenaer interprets κομῆς, *ornare comam muliebri cultu.*

Ibid. ἀτιμία, a thing held in no honour, thought lightly of. Salmasius.

16. φιλόνεικος. If any one

λόνεικος είναι, ήμεις τοιαύτην συνήθειαν οὐκ ἔχομεν,
οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ
18 κρείττον, ἀλλ᾽ εἰς τὸ ἡπτον συνέρχεσθε. ὁ πρῶτον μὲν ^{οἱ} 1, 10, 11,
γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσ-
19 ματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω. ^ῷ δεῖ ^{π.} Matt. 18,
γὰρ καὶ αἱρέσεις ἐν ὑμῖν είναι, ὥστα οἱ δόκιμοι φανεροὶ ^{ῃς} 30. 1 Joh.
2, 19.
20 γένωνται ἐν ὑμῖν. συνερχομένων οὖν ὑμῶν ἐπὶ τὸ
21 αὐτὸν, οὐκ ἔστι κυριακὸν δεῖπνον φαγεῖν· ἕκαστος γὰρ
τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς
22 μὲν πειωᾷ, ὃς δὲ μεθύει. ^ἢ μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς ^ἃ Jac. 2, 6.
τὸ ἔσθίειν καὶ πίνειν; ἡ τῆς ἐκκλησίας τοῦ Θεοῦ
καταφρονεῖτε, καὶ κατασχύνετε τοὺς μὴ ἔχοντας; τί
ὑμῖν εἴπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ.
23 Ἔγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὁ καὶ παρ- ^{τὸν} 15, 3.
ἔδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ἦ παρ- ^{Matt. 26,}
24 εδίδοτο, ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε, καὶ ^{14, 22.} ^{Luc. 22, 19.}

choose to dispute what I have said, I can only add, that the custom does not exist in the churches.

17. The reading is probably παραγγέλλω οὐκ ἐπαινῶ. He had praised them in ver. 2.

18. τῇ ἐκκλησίᾳ. This is understood to mean the church, i. e. the building, by Fuller, Selden, Mede. But the word had hardly acquired that sense so early, though it seems to be applied to an assembly of the Christians in a particular place. See ver. 22. The article τῇ is perhaps to be expunged.

19. αἱρέσεις. This word, as

well as σχίσματα in ver. 18, are not to be taken in the sense which they acquired afterwards: but they mean here divisions, or parties, not upon matters of faith.

Ibid. ἵνα. See note at Matt. i. 22.

21. προλαμβάνει, takes his own supper before the Lord's supper. Macknight.

Ibid. μεθύει. This does not necessarily mean, is drunken, but drinks plentifully. See Psal. xxxv. 8. John ii. 10.

23. παρέλαβον. See note at ix. 1.

24. The words, λάβετε, φά-

“ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
“ ἀνάμυησιν.” Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ ²⁵
δευπνῆσαι, λέγων, “ Τοῦτο τὸ ποτήριον ἡ καυὴ δια-
“ θήκη ἐστὶν ἐν τῷ ἐμῷ αἴματι· τοῦτο ποιεῖτε ὄσάκις

⁸ Job. 14, 3. ⁹ ἀν πίνητε, εἰς τὴν ἐμὴν ἀνάμυησιν.” ¹⁰ ὄσάκις γὰρ ²⁶

^{Act. 1, 11.} ἀν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο
πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις

^{t 10, 21.} οὗ ἀν ἔλθῃ. ¹¹ “Ωστε ὃς ἀν ἐσθίῃ τὸν ἄρτον τοῦτον ἡ ²⁷
^{Num. 9, 13.} πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται

¹² Gal. 6, 4. τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. ¹³ δοκιμαζέτω ²⁸

^{2 Cor. 13, 5.} δὲ ἄνθρωπος ἔαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω,
καὶ ἐκ τοῦ ποτηρίου πιετώ· ὁ γὰρ ἐσθίων καὶ πίνων ²⁹
ἀναξίως, κρίμα ἔαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίων
τὸ σῶμα τοῦ Κυρίου. διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθε- ³⁰

^{x Psal. 32, 5.} νεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἰκανοί. ^{y εἰ} γὰρ ἔαυ- ³¹
^{Prov. 18, 17.}

^{y Hebr. 12, 5, 10.} τοὺς διεκρίνομεν, οὐκ ἀν ἐκρινόμεθα· ^z κρινόμενοι δὲ, ³²
ὑπὸ τοῦ Κυρίου παιδευόμεθα, ὥνα μὴ σὺν τῷ κόσμῳ
κατακριθῶμεν. ¹⁴ “Ωστε, ἀδελφοί μου, συνυερχόμενοι εἰς ³³

γετε, and κλώμενον, are perhaps an interpolation. It will be observed, that S. Paul resembles S. Luke in this account more closely than the other evangelists, as might be expected.

^{27.} τοῦτον is probably an interpolation.

Ibid. ἡ πίνῃ. Our version has, and drink, which the Romanists have noticed, and contend that the disjunctive η proves that the bread may be given without the cup. But there is no force in the argument. Clement of Alexandria quotes it καὶ πίνῃ, p. 318. The Syriac version has “and drink;”

and so have some old MSS. and editions of the Vulgate. See ver. 26.

Ibid. ἀναξίως, in an unworthy manner, not observing the reverence and decency which such an institution deserves.

Ibid. ἔνοχος with a genitive implies being bound, or held by something. Although he partakes irreverently, yet since the bread and wine represent the body and blood of Christ, he cannot get free from the body and blood of Christ, he will be bound by all the consequences of receiving them irreverently. See ver. 29.

34 τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε· εἰ δέ τις πεινᾷ, ἐν
οἴκῳ ἐσθίετω· ὥν μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ
λοιπὰ, ὡς ἀν ἔλθω, διατάξομαι.

I 2 ΠΕΡΙ δὲ τῶν πνευματικῶν, ἀδελφοὶ, οὐ θέλω ὑμᾶς

2 ἀγνοεῖν. 3 οἵδατε ὅτι ἔθνη ἡτε, πρὸς τὰ εἴδωλα τὰ^z 6, 11.
^{Eph. 2, 11,}

3 ἄφωνα, ὡς ἀν ἦγεσθε, ἀπαγόμενοι· 4 διὸ γνωρίζω^{12. 1Thess.}
^{1, 9.}

ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει, Ἀ-^a Marc. 9,
νάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν, Κύριον^{39. Joh. 13.}

4 Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἀγίῳ. 5 διαιρέσεις δὲ χα-^b Rom. 12,
^{6. Eph. 4,}

5 ρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα· 6 καὶ διαιρέσεις^{4. Hebr. 2,}
^{4. 1 Petr.}

6 διακονιῶν εἰσὶ, καὶ ὁ αὐτὸς Κύριος· 7 καὶ διαιρέσεις^c Eph. 4, 11.
^d Eph. 1, 23.

ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτός ἐστι Θεὸς, ὁ ἐνεργῶν^c Eph. 4, 11.
τὰ πάντα ἐν πᾶσιν.

7 Ἐκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος.

8 πρὸς τὸ συμφέρον. φὶ μὲν γὰρ διὰ τοῦ πνεύματος

δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ

9 τὸ αὐτὸ πνεῦμα· ἐτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ πνεύ-

34. ὡς ἀν ἔλθω. *When I come.*
See Phil. ii. 23.

CHAP. XII.

1. πνευματικῶν. Grotius and Lock understand spiritual persons: but most interpreters, spiritual gifts. The Corinthians had disputed concerning the relative excellence of these gifts.

3. The true reading seems to be ἀνάθεμα Ἰησοῦς, and Κύριος Ἰησοῦς. S. Paul means to say, no person can pronounce these two words, &c. It is probable also, that the words ἀνάθεμα Ἰησοῦς were those, which the Christians were required to pronounce by their persecutors. Pliny speaks of their being required *maledicere Christo*. Epist.

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X. 97. The whole of this passage should be compared with 1 John iv. 1—3.

7. φανέρωσις. The means of shewing openly that the Spirit dwelleth in him.

8. σοφίας — γνώσεως. If the order observed in this verse corresponds with that in ver. 28. σοφία applied to the apostles, and meant a full and perfect knowledge of all the doctrines of the gospel: γνώσις applied to the prophets, i. e. the expounders of scripture, and meant an understanding of the Old Testament.

9. πίστις. This gift and the two next are perhaps connected together, and πίστις means

ματι· ἄλλω δὲ χαρίσματα ἵματων, ἐν τῷ αὐτῷ

*ε Act. 2, 4: πνεύματι· ὅτι ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω δὲ 10
10, 46.*

*προφητεία, ἄλλω δὲ διακρίσεις πνευμάτων, ἐτέρῳ δὲ
17, 7. Joh. γένη γλωσσῶν, ἄλλω δὲ ἐρμηνεία γλωσσῶν· πάντα 11
3, 8. Rom.
12, 3, 6. δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν
Ephes. 4, 7. Ephes. 4, 7.
Hebr. 2, 4. ιδίᾳ ἑκάστῳ καθὼς βούλεται.*

*g Rom. 12, 5. Καθάπερ γὰρ τὸ σῶμα ἐν ἔστι, καὶ μέλη ἔχει 12
4, 5. Ephes. 4, 4, 16. πολλὰ, πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἐνὸς,
πολλὰ ὄντα, ἐν ἔστι σῶμα, οὗτω καὶ ὁ Χριστός.*

*h Rom. 6, 9. καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα 13
5. Ephes. 2, 14, 15, 16. ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἑλληνες, εἴτε δοῦ-
Gal. 3, 28. λοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἐν πνεῦμα ἐποί-
Col. 3, 11. σθημεν. Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ 14
πολλά. ἐὰν εἴπῃ ὁ ποὺς, "Οτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ 15
ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ
σώματος. Καὶ ἐὰν εἴπῃ τὸ οὖς, "Οτι οὐκ εἰμὶ ὄφθαλ- 16
μὸς, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ*

that strong conviction, which enabled the first converts to work miracles: see xiii. 2. Acts vi. 5.

10. *προφητεία* perhaps means in this place literally *prophecy*, the foretelling future events.

Ib. *διακρίσεις πνευμάτων*. The power of distinguishing between true and false oracles; (Grotius;) or between true and false Christians, (Hammond.) See 1 John iv. 1, 2, 3.

Ibid. *ἐρμηνεία*. The gift of tongues was given on account of persons of different countries: but if a man understood an apostle speaking a different language from his own, it was by a special gift of the Spirit.

11. *ιδίᾳ*. Some read *ιδια*, *his own*.

12. *τοῦ ἐνός*. These words are probably an interpolation.

Ibid. *οὗτω καὶ ὁ Χριστός*. So is it with Christ: i. e. there are many members, but one body.

13. *ἐποίσθημεν*. This is probably an allusion to the other sacrament of the eucharist. Those who drink the blood of Christ, all partake of the same spirit.

15. " Quid si nocere velint
" manus pedibus, manibus o-
" culi? ut omnia inter se mem-
" bra consentiant, quia singula
" servari totius interest." Se-
neca, de Ira, II. 31.

17 ἔστιν ἐκ τοῦ σώματος· εἰ ὅλον τὸ σῶμα ὀφθαλμὸς,
18 ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοὴ, ποῦ ἡ ὄσφρησις; νυνὶ

δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἕκαστον αὐτῶν ἐν τῷ
19 σώματι, καθὼς ἡθέλησεν. εἰ δὲ ἦν τὰ πάντα ἐν μέ-
20 λος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ
21 σῶμα. οὐ δύναται δὲ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ,

Χρείαν σου οὐκ ἔχω· ἡ πάλιν ἡ κεφαλὴ τοῖς ποσὶ,
22 Χρείαν ὑμῶν οὐκ ἔχω. Ἀλλὰ πολλῷ μᾶλλον τὰ δο-

κοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν,
23 ἀναγκαῖ ἐστι· καὶ ἀ δοκοῦμεν ἀτιμότερα εἶναι τοῦ

σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν·
καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν

24 ἔχει· τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. ἀλλ' ὁ
Θεὸς συνεκέραστε τὸ σῶμα, τῷ ὑστεροῦντι περισσο-

25 τέραν δοὺς τιμὴν, ἵνα μὴ ἡ σχίσμα ἐν τῷ σώματι,
ἀλλὰ τὸ αὐτὸν ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη·

26 καὶ εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη·
εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη.

27 ὑμεῖς δέ ἔστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

ⁱ Rom. 12,

5. Eph. 1,

23: 4, 12:

28 ^kΚαὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον
ἀποστόλους, δεύτερον προφῆτας, τρίτον διδασκάλους,^{5, 23, 30.}
^{Col. 1, 24.}

ἐπειτα δυνάμεις, εἴτα χαρίσματα ἰαμάτων, ἀντιλήψεις,^{k Rom. 12,}
^{6, 7, 8.}

29 κυβερνήσεις, γένη γλωσσῶν. μὴ πάντες ἀπόστολοι;^{Ephes. 2,}
^{20: 4, 11.}

μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ
30 πάντες δυνάμεις; μὴ πάντες χαρίσματα ἔχουσιν ἰα-

26. Ὅσπερ οὖν ἐπὶ τῶν ἡμετέ-
ρων σώματων, καν τὸ τυχόν μέρος
ποτῆ, παραπέμπει τῷ σώματι τὴν ἀ-
γρόνων. Themistius, *Orat. XVII.*
p. 463.

28. ἀντιλήψεις. This perhaps
alludes to the gifts which the

deacons received, and κυβερνή-
σεις to those of the presbyters.
So Theophylact, Schleusner.

29. δυνάμεις. Some consider
this to be governed by ἔχονσιν.
Stephens, Hombergius, Knatch-
bull.

^{1 14, 1.} μάτων ; μὴ πάντες γλώσσαις λαλοῦσι ; μὴ πάντες διερμηνεύουσι ; ¹Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείτ-³¹ τονα· καὶ ἔτι καθ' ὑπερβολὴν ὅδὸν ὑμῖν δείκνυμι.

'ΕΑΝ τὰς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ Ι 3 τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ^{m 12, 8, 9.} ἡχῶν ἡ κύμβαλον ἀλαλάζον. ^mκαὶ ἐὰν ἔχω προφη-² ^{Matt. 7, 22:} ^{17, 20: 21,} τείαν, καὶ εἰδὼ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν ^{21.} γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν εἰμι. καὶ ἐὰν ³ ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. ⁿ'Η ἀγάπη μακροβυμένη, χρηστεύ-⁴ ^{12. 1 Pet. 4, 8.} εται· ἡ ἀγάπη οὐ ζῆλοι. ἡ ἀγάπη οὐ περπερεύεται, ^{o 10, 24.} οὐ φυσιοῦται, ^oοὐκ ἀσχημονεῖ, οὐ ζῆτει τὰ ἑαυτῆς, οὐ ⁵ ^{Philipp. 2, 4.} παροξύνεται, οὐ λογίζεται τὸ κακὸν, Ρού χαίρει ἐπὶ ^{p Psal. 10, 3: 15, 4:} τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, ^qπάντα στέγει, ⁷ ^{49, 18.} πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. ⁸Η ^{9 Proov. 10,} ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεία, καταρ-^{12.} γηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις,

31. ὅδὸν. I will shew you something which you may pursue, which is even still more excellent than the best spiritual gifts, viz. charity. See xiv. 1.

CHAP. XIII.

1. χαλκὸς ἡχῶν. Some have imagined an allusion to a brass caldron at Dodona, which made a constant noise. *Maius, Palairēt.*

3. καυθήσωμαι. In allusion to martyrs being burnt. *Clem. Alex. Origen, Cyprian.*

4. περπερεύεται. Some have derived it from the Latin word *perperam*, and various meanings

are given to it; but Cicero uses *ἐνεπερπερευσάμην* in the sense of *shewing oneself off*: (ad Att. I. 14.) and in this sense it is understood here by Theophylact, Valkenaer, &c. *Περπερεύεται* may denote pride which is shewn by words, and *φυσιοῦται* the outward actions of pride.

5. οὐ λογίζεται. Does not impute evil to any one.

7. στέγει is generally translated *endureth*: but this is expressed by *ὑπομένει*. I would rather render it, *suppresseth all things*. See ix. 12.

9 καταργηθήσεται. ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ
10 μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε
11 τὸ ἐκ μέρους καταργηθήσεται. ὅτε ἡμην νήπιος, ὡς
νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλο-
γιζόμην· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νη-
12 πίουν. Ὁ βλέπομεν γὰρ ἄρτι δι’ ἐσόπτρου ἐν αἰνίγματι,¹ ² Cor. 3,
τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ Philipp. 3,
μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.^{18: 5, 7.}
^{12. 1 Joh. 3, 2.}

13 οὐνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα·
μεῖζων δὲ τούτων ἡ ἀγάπη.

14 Ἡ ΔΙΩΚΕΤΕ τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευμα-² 12, 31.
τικὰ, μᾶλλον δὲ ἵνα προφητεύητε. ὁ γὰρ λαλῶν³ Act. 2, 4:
γλώσση, οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ, οὐδεὶς
3 γὰρ ἀκούει, πινεύματι δὲ λαλεῖ μυστήρια· ὁ δὲ προ-
φητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν
4 καὶ παραμυθίαν. ὁ λαλῶν γλώσση, ἐαυτὸν οἰκοδομεῖ·
5 ὁ δὲ προφητεύων, ἐκκλησίᾳ οἰκοδομεῖ. Θέλω δὲ
πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προ-
φητεύητε· μεῖζων γὰρ ὁ προφητεύων ἡ ὁ λαλῶν

10. τὸ ἐκ μέρους. The ἐκ μέρ-
ος mentioned in v. 9. For the
article being thus prefixed to a
sentence, or clause of a sen-
tence, see Mark ix. 23.

12. ἐσόπτρον. The metaphor
is taken from the *lapis specularis*, or some such substance,
which the ancients placed in
their windows, and which ad-
mitted the light imperfectly.

Ibid. ἐπεγνώσθη. I shall then
know God as fully as I have
always been known by him.

13. μεῖζων. It may seem
strange to some, that charity
is here preferred to faith: but

the two qualities are not in
fact compared, when taken se-
parately: but charity is merely
an extension of faith: (see Gal.
v. 6:) it is built upon faith, and
proceeds from it; and there-
fore must necessarily be greater
than mere faith, which has not
produced this fruit.

CHAP. XIV.

2. ἀνθρώποις, to men who do
not understand it.

Ib. ἀκούει, understandeth. See
Deut. xxviii. 49. Acts xxii. 9.

4. ἐαυτὸν οἰκοδομεῖ. It is a
convincing evidence to himself
of his being inspired.

γλώσσαις, ἔκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. Νυνὶ δὲ, ἀδελφοὶ, ἐὰν ἔλθω πρὸς σὲ ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὥφελήσω, ἐὰν μὴ ὑμῶν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ; Ὁμως τὰ ἄψυχα φωνὴν διδόντα, ⁷ εἴτε αὐλός, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρίζομενον; καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ⁸ δῷ, τίς παρασκευάσεται εἰς πόλεμον; οὕτω καὶ ὑμεῖς⁹, διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἔστω ἐν ¹⁰ κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφωνον· ἐὰν οὖν μὴ εἰδῶ ¹¹ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος· οὕτω καὶ ¹² ὑμεῖς, ἐπεὶ ἡλωταί ἔστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ἡγεῖτε ἵνα περισσεύητε.

5. διερμηνεύῃ. Perhaps this means, that another person should interpret. See xiv. 28.

6. ἐὰν μὴ. The meaning seems to be, I shall not benefit you by speaking in foreign languages; nor shall I benefit you at all, unless I speak in consequence of some revelation, or by the power which I have of understanding scripture; (see xii. 8;) or unless I explain scripture to you, or in some way or other give you instruction.

7. Ὁμως, even, as in Gal. iii.
^{15.}

Ibid. Φθόγγοις means musical sounds or notes. See Raphel.

10. Τοσαῦτα, εἰ τύχοι. There

is a certain number (whatever that number may be) of different kinds of sounds. See xv. 37.

11. βάρβαρος, unintelligible. So Ovid, Barbarus hic ego sum, quia non intelligor ulli. Trist. V. 10. Pliny writes, "Tot "gentium sermones, tot lin- "guæ, tanta loquendi varietas, "ut externus alieno pene non "sit hominis vice." VII. 1.

12. πνευμάτων, spiritual gifts, as in v. 32. and perhaps in xii. 10.

Ibid. ἵνα περισσεύητε. Since ye are anxious for spiritual gifts, let the edification of the church be your only object for seeking to abound in them.

13 Διόπερ ὁ λαλῶν γλώσσῃ προσευχέσθω ἵνα διερμη-
14 νεύῃ. ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου
15 προσεύχεται, ὁ δὲ νοῦς μου ἀκαρπός ἔστι. ^{“τί οὖν} ^υ Eph. 5,
ἐστι; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ ^{το}^υ Col. 3,
καὶ τῷ νοὶ ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ
16 νοὶ. ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύματι, ὁ ἀναπληρῶν
τὸν τόπον τοῦ ἴδιωτου πᾶς ἔρει τὸ ἀμὴν ἐπὶ τῇ σῇ
17 εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; σὺ μὲν γὰρ
καλῶς εὐχαριστεῖς, ἀλλ’ ὁ ἐτερος οὐκ οἰκοδομεῖ-
18 ται. εὐχαριστῷ τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον
19 γλώσσαις λαλῶν ἀλλ’ ἐν ἐκκλησίᾳ θέλω πέντε
λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατ-
20 ηχήσω, ἡ μυρίους λόγους ἐν γλώσσῃ. ^{*Αδελφοὶ}, ^x Psal. 131,
μὴ παιδία γίνεσθε ταῖς φρεσὶν ἀλλὰ τῇ κακίᾳ νη- ^{2. Matt.}
21 πιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. ^{γένεσθε} ^{11, 25. 18,}
^{3: 19, 14.} ἐν τῷ νόμῳ ^{Eph. 4, 14.}
^{Heb. 5, 12.}
^{1 Pet. 2, 2.}
^{y Deut. 28,}

13. *ἵνα διερμηνεύῃ.* *Ira* denotes the consequence, not the cause: see Matt. i. 22. The meaning is, Let no man offer up a prayer in public in a foreign language, unless there be some one to interpret it.

14. *νοῦς.* The meaning of my prayer produces no fruit to others.

16. *ἐπεὶ, otherwise*, as in v. 10. Ibid. *ἀναπληρῶν τὸν τόπον τοῦ ἴδιωτου*, does not mean, *sitting in the seats of the laity*, as some have rendered it, but, *being in the situation or condition of an uninspired person*. *Ίδιώτης* means a person, who does not understand the language, neither by learning nor by inspiration. See 2 Cor. xi. 6.

Ibid. *ἀμήν.* See Deut. xxvii.

15, &c. Nehem. viii. 6. 1 Es- ^{49. Esa. 28,}
dras ix. 47. ^{11, 12.}

18. *μον* is probably an interpolation, and the reading should be *γλώσσῃ λαλῶ*.

19. *διὰ τοῦ νοός.* The reading is probably *τῷ νοὶ*.

20. *παιδία.* To wish for the gift of tongues without any advantage from it, was certainly childish.

Ibid. *τέλειος* is used for *a full-grown man* in Eph. iv. 13. Heb. v. 14. and in several profane authors. v. Schleusner.

21. *νόμῳ.* Passages from the Psalms are quoted as from *the Law* in John x. 34. xii. 34. xv. 25. This seems to be taken from Isaiah xxviii. 11, 12. though it is very different in the LXX, διὰ φαντασμὸν χειλέων, διὰ γλώσ-

γέγραπται, “Οτι ἐν ἑτερογλώσσοις, καὶ ἐν χείλεσιν
‘ἐτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδὲ οὗτως εἰσα-
‘κούσονται μου, λέγει Κύριος.’” Ωστε αἱ γλῶσσαι²²
εἰς σημεῖον εἰσὶν οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς
ἀπίστοις· ή δὲ προφῆτεία οὐ τοῖς ἀπίστοις, ἀλλὰ
τοῖς πιστεύουσιν. ἐὰν οὖν συνέλθῃ η ἐκκλησίᾳ ὅλῃ²³
ἐπὶ τὸ αὐτὸν, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλ-
θωσι δὲ ἴδιωται η ἀπίστοις, οὐκ ἔροῦσιν ὅτι μάνε-
σθε; ἐὰν δὲ πάντες προφῆτεύωσιν, εἰσέλθῃ δέ τις²⁴
ἀπίστος η ἴδιωτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνε-

² Zach. 8, ^{23.} ται ὑπὸ πάντων, ² καὶ οὕτω τὰ κρυπτὰ τῆς καρδίας²⁵
αὐτοῦ φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσω-
πον προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς
οὗτος ἐν ὑμῖν ἐστι.

^a 12, 8, 9, ^{10.} Τί οὖν ἐστι, ἀδελφοί; ὅταν συνέρχησθε, ἔκα-

σης ἑτέρας ὅτι λαλήσουν τῷ λαῷ
τούτῳ—καὶ οὐκ ἡθέλησαν ἀκούειν.
It agrees tolerably with the
Hebrew. The prophecy meant,
that the Israelites should be
carried into strange countries:
and S. Paul quotes it as shew-
ing that the hearing a strange
language might be a great mis-
fortune. Perhaps what is said
of *children* in v. 20. may al-
lude to the passage preceding
this prophecy. See Louth.

22. Ωστε is perhaps an inference, not from the passage just quoted, but from the preceding remarks. If persons already converted (*τοῖς πιστεύουσιν*) heard a strange language, which they did not understand, it was no evidence to them (*οὐ σημεῖον*) that the persons speaking were inspired: but if

any of the heathen (*τοῖς ἀπίστοις*)
who understood this language,
heard it, they would acknowledge
the gift to be miraculous.
On the other hand, the interpre-
tation of scripture affords no
evidence to those who are
not yet converted, but it is a
great evidence to those who al-
ready believe the scriptures.

24. *πάντες*, all that speak in
the assembly by inspiration.

Ibid. *ἐλέγχεται ὑπὸ πάντων.*
Conviction is produced in his
mind by his hearing all the
prophets expounding.

Ibid. *ἀνακρίνεται. He is led to
examine himself.* See ii. 14, 15.
iv. 3, 4. ix. 3. x. 25.

25. Compare Isaiah xlvi. 14.
Καὶ οὕτω is probably an interpo-
lation.

26. Whether any of you

στος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει,
 ἀποκάλυψιν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδο-
 μὴν γενέσθω. Εἴτε γλώσσῃ τὶς λαλεῖ, κατὰ δύο ἡ
 τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερμη-
 νεύετω. ἐὰν δὲ μὴ ἡ διερμηνευτὴς, σιγάτω ἐν ἐκκλη-
 σίᾳ· ἔστι δὲ λαλεῖτω καὶ τῷ Θεῷ. Προφῆται δὲ
 δύο ἡ τρεῖς λαλείσθωσαν, καὶ οἱ ἄλλοι διακριμέτωσαν·
 30 ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σι-
 31 γάτω. δύνασθε γὰρ καθ' ἓν πάντες προφητεύειν, ἵνα
 32 πάντες μανθάνωσι, καὶ πάντες παρακαλῶνται· καὶ
 33 πνεύματα προφητῶν προφήταις ὑποτάσσεται.^b οὐ^b 11, 16.
 γάρ ἔστι ἀκαταστασίας ὁ Θεὸς, ἀλλ' εἰρήνης, ὡς ἐν
 34 πάσαις ταῖς ἐκκλησίαις τῶν ἀγίων. ^c Αἱ γυναικεῖς ^c 11, 3.
 Gen. 3, 16.
 ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτέ- Eph. 5, 22.
 Col. 3, 18.
 τραπταὶ αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς ^{1Tim. 2, 11,}
 12. Tit. 2, 5.
¹ Pet. 3, 1.

feel himself inspired to utter a psalm, or to give any instruction, or to speak in a foreign language, or to communicate any revelation, or to interpret words spoken in a foreign language, let this gift, whatever it be, be exercised with a view to benefit the hearers.

27. δύο. Knatchbull interprets it, in *two or three tongues at the most*: or it may mean, If there be speaking in foreign languages, let it be with two or three persons at most, and one after the other; and let there be one person to interpret. *Pyle*. See ver. 29.

28. σιγάτω. Let the person, who has the gift of tongues, be silent.

29. διακριμέτωσαν. Let the rest listen to their exposition,

and determine the sense of scripture accordingly.

30. But if one of these hearers should himself receive a revelation, which he wishes to communicate, let him wait till the first person has finished speaking. See *Pyle*.

32. This is said with reference to the heathen priests, (*προφῆται*,) who could not control their pretended inspirations: but the spiritual gifts of the inspired expounders of scripture are under the control of these persons; and they can be silent when they please.

Ibid. For God does not wish these gifts to be exercised in a confused and disorderly manner, but quietly.

34. ἀλλ' ὑποτάσσεσθαι. We must understand κλεύονται, or

καὶ ὁ νόμος λέγει. εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ 35
τοὺς ἴδιους ἄνδρας ἐπερωτάτωσαν· αὐσχρὸν γάρ ἔστι
γυναιξὶν ἐν ἑκκλησίᾳ λαλεῖν. *Η ἀφ' ὑμῶν ὁ λόγος 36
τοῦ Θεοῦ ἔξηλθεν; η ἐις ὑμᾶς μόνους κατήντησεν;

^{a 2 Cor. 10,} ^{b εἰ τις δοκεῖ προφῆτης εἶναι η πνευματικὸς, ἐπιγινω-} 37
^{c 1 Joh. 4,} ^{d σκέτω ἀ γράφω ὑμῖν, ὅτι τοῦ Κυρίου εἰσὶν ἐντολαί·}
6. ^{e εἰ δέ τις ἀγνοεῖ, ἀγνοείτω. Ωστε, ἀδελφοί, ζηλοῦτε} 38
^{f τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε.} 39
πάντα εὐσχημόνως καὶ κατὰ τάξιν γνέσθω. 40

^{g Gal. 1, 11,} ^{h ΓΝΩΡΙΖΩ δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον ὃ I 5}
^{i 12.} ^{εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν φ̄ καὶ}
^{j 1, 21.} ^{ἐστήκατε, ^{k δί} οὐ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελι-} 2
^{l Rom. 1, 16.} ^{m σάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύ-}
^{n ver. 1: 1, σατε.} ^{o Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρ-} 3
^{p 23: 5, 7.} ^{q έλαβον· ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἀμαρτιῶν}
^{r 17. Esa. 53,} ^{s 5. Dan. 9, ήμῶν, κατὰ τὰς γραφάς· ^{t καὶ} ὅτι ἐτάφη, καὶ ὅτι 4}
^{24. Zach.} ^{u 13, 7. ἐγήγερται τῇ τρίτῃ ήμέρᾳ, κατὰ τὰς γραφάς· ^{v καὶ} 5}
^{w 1 Pet. 2, 24,} ^{x h Psal. 16, ὅτι ὄφθη Κηφᾶ, εἴτα τοῖς δώδεκα. ἐπειτα ὄφθη ἐπ-}
^{y 10. Esa. 53,} ^{z 9. Hos. 6, 2. some such word. See 1 Tim. dex in v. σώζεσθαι.}

Jon. 1, 17. iv. 3.

Matt. 12, 34. δ νόμος. *The established*
40. *custom.*

^{1 Marc. 16,} 36. In ver. 33. he had referred to the example of other churches; and he now reminds the Corinthians, that the gospel did not begin with them.

37. He means this as a test of their being really inspired or no: if they were, they would find out that he was giving the commands of the Lord: if they did not find it out, they were not inspired.

CHAP. XV.

2. σώζεσθε. *Ye are placed in your state of salvation.* See In-

Ibid. *εἰκῇ* may either mean *hastily, inconsiderately, or in vain, to no purpose.*

3. ἐν πρώτοις. Among the very first things which I taught you. Heb. vi. 1.

4. S. Paul did not perhaps mean, that the resurrection *on the third day* was predicted, but merely the burial and resurrection, as in Isaiah liii. 9. Psalm xvi. 10. See also Hosea vi. 2. Olearius, *Demonst. Apost. Resur.* p. 766.

5. δώδεκα. There could not be more than eleven, perhaps not so many, if this is the appearance mentioned in Luke

άνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους 14. *Luc. 24,*
 7 μένουσιν ἔως ἡρτι, τινὲς δὲ καὶ ἐκομήθησαν· ἐπειτα 34. *Joh. 20,*
 8 ὥφθη Ἰακώβῳ, εἴτα τοῖς ἀποστόλοις πᾶσιν. ¹ ἔσχα- 19. *Act. 10,*
 τον δὲ πάντων, ωσπερεὶ τῷ ἐκτρώματι, ὥφθη κάμοι. ^{41.} *Act. 9, 1.*
 9 ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ ² *Cor. 12, 2.*
 εἴμι ἴκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ³ *Act. 8, 3:*
 10 ἐκκλησίαν τοῦ Θεοῦ· ⁴ χάριτι δὲ Θεοῦ εἰμὶ ὁ εἰμι, *Eph. 3, 8.*
 καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ ⁵ *Tim. 1, 13,*
 περισσότερον αὐτῶν πάντων ἐκοπίσα, οὐκ ἐγὼ δὲ, ⁶ *Rom. 15,*
 11 ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. ⁷ *Cor. 11, 18, 19.*
 ἐκεῖνοι, οὗτα κηρύσσομεν, καὶ οὗτας ἐπιστεύσατε.
 12 Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγίγερται,
 πῶς λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ
 13 ἔστι; εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστι, οὐδὲ Χρι-

xxiv. 36. John xx. 19. at which time Thomas was absent. John xx. 24.

6. πεντακοσίοις. It might have been thought, that this happened in Galilee: (see Matt. xxviii. 16:) but if S. Paul followed the order of time, it would seem to have been at Jerusalem, and the five hundred may have been Galileans, who went up to the feast.

7. ἀποστόλοις. This would seem to mean his appearance to the apostles at his ascension.

8. τῷ. Valckenaer and others read τῷ for τινι: but this seems too Attic. S. Paul may have meant, that he had not had the discipline and preparation of the other apostles.

11. But whatever may be the comparison between me and the other apostles, our doc-

trine is the same: we all preach the resurrection, and this was the faith which you received at your conversion.

Ibid. οὗτος ἐπιστεύσατε. For πιστεύειν being used for the first conversion of Christians, see ver. 2. Rom. xiii. 11. Eph. i. 13.

12. It seems plain from this, that some persons at Corinth denied a resurrection altogether, and apparently the immortality of the soul.

13. The doctrine of the resurrection is this. The promise of eternal life was lost by Adam, and all his descendants were condemned to death, without any promise of rising again. Christ undertook to represent the whole human race, and to subject himself to death for them. God accepted his death as a fulfilment of the sentence pronounced upon Adam, and

στὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν 14
ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν.

^o Act. 2, 24, ^o εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι 15
^{32.} ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἥγειρε τὸν Χρι-
στὸν, ὃν οὐκ ἥγειρεν, εἰπερ ἄρα νεκροὶ οὐκ ἐγείρονται·
εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· 16
εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, 17
ἔτι ἔστε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἄρα καὶ οἱ κοιμη- 18
θέντες ἐν Χριστῷ, ἀπώλοντο. εἰ ἐν τῷ ζωῇ ταύτῃ 19
ἡλπικότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάν-

^p ver. 23. των ἀνθρώπων ἐσμέν. ^ρ Νυνὶ δὲ Χριστὸς ἐγήγερται 20
Act. 26, 23. ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο. ^q ἐπ- 21
Col. 1, 18. ^r ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο. ^s ἐπ- 21
1 Pet. 1, 3. ειδὴ γὰρ δὶ’ ἀνθρώπου ὁ θάνατος, καὶ δὶ’ ἀνθρώπου
Apoc. 1, 5. ^t ἀνάστασις νεκρῶν. ὥσπερ γὰρ ἐν τῷ Ἄδαμ πάντες 22
q Gen. 2, 17: ^u 3, 6. Rom. 5, 12, 18: ^v

6, 23. when Christ rose again, the
whole human race was enabled
to rise again. S. Paul here
says, that if the dead do not
rise again, then the power of
rising again was not given them
by Christ, and consequently
Christ did not rise again: for
if he had, he would have en-
abled all men to rise again.

15. ψευδομάρτυρες τοῦ Θεοῦ.
We have given a false testimony
concerning God.

Ibid. κατὰ τοῦ Θεοῦ. De Deo.
Palairet. So Xenophon, ταῦτα
μὲν δὴ κατὰ πάντων Περσῶν ἔχο-
μεν λέγειν. Cyrop. I. p. 6.

17. ἔτι ἔστε κ.τ.λ. It was the
sin of Adam, which made him
subject to death, and lost him
the power of living for ever.
If Christ has not recovered for
us this power, we are still sub-
ject to that grievous penalty
of sin.

18. ἀπώλοντο. They are dead,
and have no promise of rising
again.

19. ἐλεεινότεροι. If there be
no resurrection, then all men
are equally to be pitied as to a
future state: but the Chris-
tians, who in this life suffer
persecution, are so far in a
worse condition.

20. ἀπαρχὴ. Christ was the
first person who rose again
without being once more sub-
ject to death. See Rom. vi. 9.
It is perhaps worthy of remark,
that he rose on the day on
which the first-fruits were of-
fered. Levit. xxiii. 10, 11. Ἐγέ-
νετο is probably an interpola-
tion.

21, 22. It was necessary that
some man should recover the
power of living for ever, which
Adam had lost: and this could
only be done by his keeping

ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζω-
 23 ποιηθήσονται. ἕκαστος δὲ ἐν τῷ ἴδιῳ τάγματι ἀπ-^τ_{1 Thess. 4,}
 αρχὴ Χριστὸς, ἔπειτα οἱ Χριστοῦ ἐν τῇ παρουσίᾳ^{15, 16, 17.}
 24 αὐτοῦ· εἴτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν^{8, 2, 6.}
 τῷ Θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν
 25 καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν· δεῖ γὰρ αὐτὸν^{t Psal. 110,}
 βασιλεύειν, ἄχρις οὗ ἀν θῆ πάντας τοὺς ἔχθρους ὑπὸ^{1. Act. 2,}
 26 τοὺς πόδας αὐτοῦ. ἔσχατος ἔχθρος καταργεῖται ὁ^{20. Col. 3, 1.}
 27 θάνατος. “Πάντα” γὰρ ‘ὑπέταξεν ὑπὸ τοὺς πόδας^{Heb. 1, 13:}
 ‘αὐτοῦ’ ὅταν δὲ εἴτη ὅτι ‘πάντα ὑποτέτακται,’ δῆ-^{110, 1.}
 28 λοι ὅτι ἔκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα· ὅταν^{Matt. 11,}
 δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ^{Eph. 1, 22.}
 ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ^{Heb. 2, 8.}
 29 ὁ Θεὸς τὰ πάντα ἐν πᾶσι. Ἐπεὶ τί ποιήσουσιν οἱ^{x 3, 23: 11.}
 βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ

the covenant of perfect obedience, which Adam broke.

23. This may be said in opposition to the Gnostics, who denied a general and final resurrection; but said, that every man *rose again* when he gained the knowledge of God. This figurative resurrection, therefore, was not consequent upon the death of Christ: but S. Paul shews that it was so, and that it would not happen till the last day.

24. *καταργήσῃ.* He shall make of no use, he shall do away with the necessity of. This is said of Christ's mediatorial kingdom, when he reigns over men in a state of probation: or if we compare *καταργεῖται* in ver. 26, perhaps ἀρχὴ, ἐξουσία, and δύναμις may refer to the power

of evil spirits, which will be destroyed by Christ. See Eph. vi. 12. Col. ii. 15.

27. See note at Heb. ii. 6.

28. ὁ Θεὸς τὰ πάντα. We thus find Ζεὺς τοι τὰ πάντα *apud Clem. Alex.* Strom. V. p. 603; and Lucan writes, *Omnia Cæsar erat*, V. 113.

29. This is a continuation of ver. 22. For ἐπεὶ, otherwise, see v. 10.

Ibid. *βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν.* Muller, in his Dissertation upon this difficult passage, mentions seventeen different interpretations of it: but I should prefer the most simple and literal one, which refers it to vicarious baptism. Epiphanius says, that this was practised by the Cerinthians, who probably began in the first cen-

^γ Rom. 8, ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν; ^γτί 30
^{36.}
^ζ 4, 9. καὶ ἡμεῖς κυνδυνεύομεν πᾶσαν ὥραν; ^ζ καθ' ἡμέραν 31
^{2 Cor. 4, 10,}
^{11. 1 Thess.} ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν, ἦν ἔχω ἐν
^{2, 19.} Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. εἰ κατὰ ἀνθρώπουν 32
 ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ δόφελος; εἰ νε-
^{α Esa. 22,} κροὶ οὐκ ἐγείρονται, ^α φάγωμεν καὶ πίωμεν, αὔριον
^{13: 56, 12.}
^{Sap. 2, 6.} γὰρ ἀποθνήσκομεν. μὴ πλανᾶσθε· “φθείροντιν ἤθη 33
^{β 6, 5. Rom.} ^{13, 11. Eph.} “χρησθ ὁμιλίᾳ κακαί.” ^βέκνήψατε δικαίως, καὶ μὴ 34
^{5, 14.} ἀμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τωὲς ἔχουσι· πρὸς
 ἐντροπὴν ὑμῶν λέγω.

tury: and he and Tertullian mention it of the Marcionites, who appeared in the second century. S. Paul would then argue thus: If there be no resurrection, why are even the heretics so firmly convinced of it, as to baptize a living person for the dead? for if the dead do not rise again, what can be the use of baptizing them. Τί ποιήσουσι may mean, *what are they doing? what are they about?* See Mark xi. 5. Instead of ὑπὲρ τῶν νεκρῶν, at the end of the verse, we should perhaps read ὑπὲρ αὐτῶν.

30. τί καὶ ἡμεῖς. This seems to shew, that he had been arguing before from heretics; and he then adds, *Why also do we, the orthodox Christians, expose ourselves &c.*

31. τὴν ὑμετέραν καύχησιν. *The boasting which I have concerning you.* Theophylact.

32. κατὰ ἀνθρώπουν. This perhaps means, *If any person, myself for instance.* See ix. 8. Rom. iii. 5.

Ibid. ἐθηριομάχησα. Elsner un-

derstands this literally, as if S. Paul had been exposed to beasts in the amphitheatre of Ephesus. See also 2 Cor. i. 8. 2 Tim. iv. 17. Tertullian, Origen, Cyprian, &c. assert that S. Paul was thus exposed. Others interpret it figuratively of his contests with violent and cruel men. The word is so used by Ignatius, *ad Eph.* I.

33. This is generally said to have been a verse in the *Thais* of Menander. (See Mill.) But Clement of Alexandria calls it a *tragic iambic*, p. 350; and Socrates quotes it as proving, that S. Paul read Euripides. *Hist. Eccl.* III. 16. Perhaps Menander took it from Euripides.

34. δικαίως may mean *perfectly, properly, or, as is fit; as you ought to do.*

Ibid. μὴ ἀμαρτάνετε. *Ne aberratis a veritate circa resurrectionem.* Palairet, Raphel, Olearius.

Ibid. ἀγνωσίαν. This word perhaps contains an allusion to the Gnostics, who pretended to

35 Ὁλλακτὸν τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ ^c Ezech. 36 δὲ σώματι ἔρχονται; ^d Ἀφρόν, σὺ δὲ σπείρεις, οὐ κῶσ-^{37, 3.}
37 ποιεῖται, ἐὰν μὴ ἀποθάνῃ· καὶ δὲ σπείρεις, οὐ τὸ σῶμα
τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύ-
38 χοι, σίτου ἡ τωσ τῶν λοιπῶν· δὲ Θεὸς αὐτῷ δί-
δωσι σῶμα καθὼς ἡθέλησε, καὶ ἐκάστῳ τῶν σπερ-
39 μάτων τὸ ὕδωρ σῶμα. οὐ πᾶσα σάρξ, ἡ αὐτὴ σάρξ·
ἀλλὰ ἄλλη μὲν σάρξ ἀνθρώπων, ἄλλη δὲ σάρξ
40 κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν. καὶ σώ-
ματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ’ ἔτερα μὲν
ἡ τῶν ἐπουρανίων δόξα, ἔτερα δὲ ἡ τῶν ἐπιγείων.
41 ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη
δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.
42 αὐτῷ καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν
43 φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· ^e σπείρεται ἐν ἀτιμίᾳ, ^e Phil. 3,
ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται
44 ἐν δυνάμει· σπείρεται σῶμα ψυχικὸν, ἐγείρεται σῶμα
πνευματικόν. ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα

know God, and denied a general resurrection. S. Paul says that *they did not know God*.

36. The objectors did not understand how a body, which was reduced to dust, could be raised again. S. Paul shews, by the analogy of a grain of wheat, that *the same thing* may rise again, though wholly altered in form and appearance.

37. *εἰ τύχοι*, for instance. See xiv. 10.

39. If the term *flesh* may be applied to things differing so much from each other as a man and a fish, the term *body* may be applied to that which is buried, and to that which

rises again, though they differ greatly.

40. This is a still closer analogy. We talk of heavenly bodies, and earthly bodies: so that which is buried may be a *body*, and so may that which is raised.

41. This is often quoted as proving that there will be degrees of happiness hereafter: but perhaps it only shews, that the body which is buried, and the body which is raised, may be as different as the sun and the stars.

44. *ψυχικόν*. See ii. 14. Σῶμα πνευματικὸν appears a contradiction in terms: but σῶμα, in

^f Gen. 2, 7. πνευματικόν. ^g οὗτῳ καὶ γέγραπται, ‘Εγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν’ ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωσποιοῦν. ἀλλ’ οὐ πρώτου τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, ἐπειτα τὸ πνευματικόν. ^g ὁ πρώτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, ὁ Κύριος ἐξ οὐρανοῦ. οὗτος ὁ χοϊκὸς, τοιούτοις καὶ οἱ χοϊκοί· καὶ οὗτος ὁ ἐπουράνιος, τοιοῦτοις ^h Gen. 5, 3. καὶ οἱ ἐπουράνιοι. ⁱ καὶ καθὼς ἐφορέσαμεν τὴν εἰκόναν ^j Joh. 3, 31. τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόναν τοῦ ἐπουρανίου. ^k Cor. 3, 18: ^l Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλεῖς ^m Philipp. 3, 21. ⁿ Joh. 3, 2. λείαν Θεοῦ κληρονομήσαι οὐ δύνανται, οὐδὲ η φθορὰ ^o 3, 2. τὴν ἀφθαρσίαν κληρονομεῖ. ^p ίδοὺ, μυστήριον ὑμῖν ^q Matt. 16, 17. ^r Joh. 1, 13. λέγω· πάντες μὲν οὐ κοιμηθσόμεθα· πάντες δὲ ἀλλαγησόμεθα, ἐν ἀτόμῳ, ἐν ριπῇ ὀφθαλμῷ, ἐν τῇ ^s 17. θύρᾳ ^t 1 Thess. 4, 15, 16, ἐσχάτῃ σάλπιγγι· σαλπίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ ήμεις ἀλλαγησόμεθα. ^u δεῖ ^v 1 Matt. 24, 31. ^w 1 Thess. γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ ^x 4, 16. ^y m 2 Cor. 5, τὸ θυητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. ὅταν δὲ τὸ ^z 4. φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ θυητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος

the language of S. Paul, does not mean *a body* as opposed to *spirit*. The body of an angel is *σῶμα πνευματικόν*. The reading is probably *εἴ ἐστι σῶμα ψυχικόν*.

45. The quotation from Gen. ii. 7. means that Adam at his creation received a vital principle, which was calculated to last for ever. This was lost by him, and man continued subject to death, till Christ restored to him the power of living for ever.

Ibid. *ἔσχατος Ἀδάμ*. The par-

allel between Adam and Christ consisted in this, that both represented the whole human race: the one was the author of death, the other of life, to all mankind.

47. *ὁ Κύριος* is probably an interpolation.

50. The bodies with which we shall rise again will not be of flesh and blood.

51. *πάντες οὐ κοιμ.* *None of us will sleep for ever.* See Matt. xii. 25.

ό γεγραμμένος, ‘^ο Κατεπόθη ὁ θάνατος εἰς νῦκος.’^η Esa. 25, 8. Hos. 13,
 55 ‘Ποὺ σου, θάνατε, τὸ κέντρον; ποὺ σου, ἄδη, τὸ^ι 14. Heb. 2,
 56 ‘νῦκος;’^ο Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἀμαρτία· ἡ^ι 14.^ο Rom. 4,
 57 δὲ δύναμις τῆς ἀμαρτίας, ὁ νόμος·^η Τῷ δὲ Θεῷ χάρις^{15: 5, 13:}
 τῷ διδόντι ἡμῖν τὸ νῦκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ^{π 1 Joh. 5, 5.}
 58 Χριστοῦ. ‘Ωστε, ἀδελφοί μου ἀγαπητοὶ, ἐδραῦοι γί-
 κεσθε, ἀμετακύητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ
 Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι
 κενὸς ἐν Κυρίῳ.

16 ^ηΠΕΡΙ Δὲ τῆς λογίας τῆς εἰς τοὺς ἀγίους, ὥσπερ^q Act. 11,
 διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς^{29. Rom. 12, 13.}
²ποιήσατε. ^ηκατὰ μίαν σαββατων ἕκαστος ὑμῶν παρ'^{2 Cor. 8, 9, 1.}
 ἐπιτῷ τιθέτω θηραυρίζων ὃ τι ἀν εὐδώται ἵνα μὴ^{r Act. 20, 7.}
³ὅταν ἔλθω, τότε λογία γίνωνται. ^ηὅταν δὲ παρα-^{s 2 Cor. 8, 16, 19.}
 γένωμαι, οὓς ἔλη δοκιμάσῃτε, δι’ ἐπιστολῶν τούτους

54. *Katēpōthi κ. τ. λ.* This is a literal translation of the Hebrew, and is so in Theodotion's version. The LXX is very different, *κατέκεντεν δθάνατος λοχύ-*
σας.

55. The LXX read, *ποὺ ἡ* δάκη σου, θάνατε; *ποὺ τὸ κέντρον σου, ἄδη;* All the old versions agree nearly with this, though the Hebrew is very different. Some of the Fathers seem to have read *νῦκος.*

56. That which makes us feel the bitterness of death, is sin; and sin is forbidden by a law which annexes to it a positive punishment: but the death of Christ has given us an escape from this.

CHAP. XVI.

1. It might be thought that
 VOL. II.

this was another point upon which the Corinthians had consulted S. Paul: and they seem to have shewn great forwardness in making the collection. See 2 Cor. viii. 10.

Ibid. *Γαλατίας.* This order was not given in the Epistle to the Galatians, except perhaps in ii. 10. but S. Paul may have given it when he visited Galatia, or by the bearers of his Epistle to the Galatians.

2. *ὅτι ἀν εὐδώται* may mean, whatever he may have gained, or, according as he has the means: see Acts xi. 29. 2 Cor. viii. 12.

3. *δι’ ἐπιστολῶν* is coupled with *πέμψω* by Theophylact, Grotius, &c. It means, If I do not go with them myself, I will send them with letters of

πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ· ἐὰν δὲ γὰρ ἄξιον τοῦ κἀμε πορεύεσθαι, σὺν ἐμοὶ πορεύ-⁴
t Act. 19, 21. 2 Cor. 1, 15. σονται. ^tἘλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν ⁵
 διέλθω· Μακεδονίαν γὰρ διέρχομαι πρὸς ὑμᾶς δὲ δὲ
 τυχὸν παραμενῶ, ἵνα καὶ παραχειμάσω, ὥντα ὑμεῖς με
 προπέμψητε οὖν ἐὰν πορεύωμα. οὐ θέλω γὰρ ὑμᾶς ⁷
 ἄρτι ἐν παρόδῳ ἴδειν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖ-
x 4, 19. Act. 18, 21. Jac. 4, 15. ναι πρὸς ὑμᾶς, ^xἐὰν ὁ Κύριος ἐπιτρέπῃ. ἐπιμενῶ ⁸
 δὲ ἐν Ἐφέσῳ ἔως τῆς Πεντηκοστῆς· θύρα γάρ μοι ⁹
 ἀνέργει μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολ-
 λοί.

^{y 4, 17. Philipp. 2, 19, 22. 1 Thess. 3, 2. z 1 Tim. 4, 12.} γ' Εὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ὥντα ἀφόβως γέν-¹⁰
 ηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἔργαζεται, ὡς
 καὶ ἐγώ· ^xμῆτις οὖν αὐτὸν ἔξουθενήσῃ. προπέμψατε ¹¹
 δὲ αὐτὸν ἐν εἰρήνῃ, ὥντα ἔλθη πρὸς με· ἐκδέχομαι γὰρ
 αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ δὲ Ἀπολλὼ τοῦ ¹²

recommendation. *Xáris* is a charitable contribution. See Acts ii. 47.

6. *παραχειμάσω*. He passed the next winter at Corinth. See Acts xx. 3.

7. ἐν παρόδῳ. I have conjectured that S. Paul perhaps touched at Corinth on his way to Crete the year before, to which passing visit he may now allude.

8. *ἐπιμενῶ*. This was frustrated by the riot in the theatre. See Acts xix. 23.

9. *θύρα*. This may be a metaphor from the door of the circus, through which the horses passed; and the *ἀντικείμενοι* were his antagonists. See Lydius,

Agonist. Sacr. c. 30.

10. *Τιμόθεος*. S. Paul sent Timothy and Erastus into Macedonia. Acts xix. 22. Erastus probably staid in Macedonia, while Timothy proceeded to Corinth. See ver. 17.

Ibid. *ἥντα ἀφόβως*. See that you give him no cause for fear. Compare 1 Tim. iv. 12.

11. *ἐκδέχομαι*. It seems probable that S. Paul had left Ephesus before Timothy's return from Corinth. Pyle translates this, *I and all my company shall earnestly expect him*.

12. *Ἀπολλὼ*. He appears to have been in Crete a little before this time. Titus iii. 13.

ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν, ἵνα ἔλθῃ πρὸς
ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα
 13 ἵνα μὲν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ. ^aΓρηγο-

^aEph. 6, 10.
^bCol. 1, 11.

ρεῖτε, στήκετε ἐν τῇ πίστει· ἀνδρίζεσθε, κραταυοῦσθε·
 14 πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

15 ^bΠαρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν ^b1, 16.
^cRom. 16, 5.

Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς

16 διακονίαν τοῖς ἁγίοις ἔταξαν ἐαυτούς· ^cἵνα καὶ ὑμεῖς ^cPhilipp. 2,
^d29. 1 Thess.
ὑποτάσσοσθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνερ-

^e5, 12.
^f1 Tim. 5,

17 γοῦντι καὶ κοπιῶντι. Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ ^g17. Heb. 13,
^h17.

Στεφανᾶ καὶ Φουρτονάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ

18 ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· ἀνέπαυσαν γὰρ
τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς

19 τοιούτους. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας·

ⁱεἰσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ ⁱRom. 16,
^j3, 5.

20 Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ· ἀσ-

πάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ⁱἀσπάσασθε ἀλ-

^kRom. 16,
^l16. 2 Cor.
^m13, 12.

λήλους ἐν φιλήματι ἀγίῳ.

ⁿ21 εἰς Οἱ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· εἴ τις οὐ ⁿ26. 1 Pet.
^o5, 14.

^pφιλεῖ τὸν Κύριον Ἰησοῦν Χριστὸν, ἥτω ἀνάθεμα,
^qCol. 4,
^r18. 2 Thess.
^s3, 17.

Ibid. οὐκ ἦν θέλημα. Theophylact interprets it, δ Θεὸς οὐκ θέλει. Macknight, *Apollos was unwilling.*

Ibid. ἐλεύσεται. Jerom says, that Apollos went to Corinth after this.

15. οἴδατε. *Respect, pay attention to.* Wolfius, Pyle.

Ibid. διακονίαν. It seems probable, that Stephanas was a deacon of the church of Corinth, or perhaps a presbyter, and that he went now to

Ephesus with the letter to S. Paul.

17. Φουρτονάτου. Fortunatus is mentioned in Clement's epistle to the Corinthians, c. ult.

Ibid. ὑστέρημα. These persons, by going in person to S. Paul, supplied what the Corinthians could not communicate by letter. Compare Phil. ii. 30.

19. Ἀκύλας. See Acts xviii. 26.

μαραναθά· ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ²³
ὑμῶν· ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ ²⁴
Ἰησοῦ. ἀμήν.

Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων
διὰ Στεφανᾶ, καὶ Φουρτούνατου, καὶ Ἀχαικοῦ,
καὶ Τιμοθέου.

22. μαράν ἀδὰ means, *the Lord will come.*

THE SECOND EPISTLE TO THE CORINTHIANS.

This Epistle was written in the summer or autumn of 52, when S. Paul was in Macedonia, on his way from Ephesus to the south of Greece : vii. 5. ix. 2. He had expected to meet Titus at Troas, (ii. 12, 13.) but was not joined by him till he had entered Macedonia, vii. 6. Titus had passed through Corinth on his road, and brought an account to S. Paul of the reception of his first Epistle in that city. Timothy had also been obliged to leave Ephesus, and following S. Paul overtook him in Macedonia. The Epistle was carried to Corinth by Titus.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

^b Philip. 1, ^b ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελή- ^{1.} Ι
ματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, τῇ ἐκκλησίᾳ
τοῦ Θεοῦ τῇ οὖσῃ ἐν Κορίνθῳ, σὺν τοῖς ἀγίοις πᾶσι
^{1 Rom 1, 7. τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ.} ^{1 Cor. 1, 3.} ^{1 Eph. 1, 2.} ^{1 Pet. 1, 2.} ^{1 Pet. 1, 3.} χάρις ὑμῖν καὶ εἰρήνῃ ²
ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
Ἐύλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν ³
Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς
πάσης παρακλήσεως, ⁴ ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ ⁴
τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν
τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἡς πα-
^{1 4, 10.} ^{Col. 1, 24.} παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ. ¹ ὅτι καθὼς περιστ- ⁵
σεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ
^{m 4, 15, 17.} Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. ^m εἴτε ⁶
δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σω-

CHAP. I.

4. τοὺς ἐν πάσῃ θλίψει, those
that are in any affliction.

5. We are able to adminis-
ter comfort to others, because in
proportion to the sufferings which
the gospel of Christ exposes us

to, so does the same gospel supply
us with consolation, which we are
able to administer to others. Com-
pare περισσεύει τὰ παθήματα τοῦ

Χριστοῦ with Col. i. 24.
6. If we suffer afflictions, it is
through our endeavours to afford

τηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν πα-
θημάτων ὡν καὶ ήμεις πάσχομεν· εἴτε παρακαλού-
μεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας·
7 καὶ η̄ ἐλπὶς ήμῶν βεβαία ὑπὲρ ὑμῶν· ^οεἰδότες ὅτι ^ηHeb. 6,
ῶσπερ κοινωνοί ἔστε τῶν παθημάτων, οὕτω καὶ τὴς
^{9, 10.}
8 παρακλήσεως· ^οΟὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελ- ^οAct. 19,
φοί, ὑπὲρ τῆς θλίψεως ήμῶν τῆς γενομένης ήμῶν ἐν ^{23, &c.}^ηCor. 15,
τῇ Ἀσίᾳ, ὅτι καθ ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύνα-
9 μιν, ὥστε ἔξαπορηθῆναι ήμᾶς καὶ τοῦ ἔγγη· ^ηΑλλὰ ^ηJer. 17,
αἴτοι ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν,
^{5, 7.}
ἴνα μὴ πεποιθότες ὡμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ
10 τῷ ἐγείροντι τοὺς νεκρούς· ^οὅς ἐκ τηλικούτου θανά- ^ηCor. 15,
του ἐρρύσατο ήμᾶς καὶ ρύεται, εἰς ὃν ἡλπίκαμεν ὅτι
^{31.}
11 καὶ ἔτι ρύεται, ^ησυνυπουργούντων καὶ ὑμῶν ὑπὲρ ^η4, 15.
ημῶν τῇ δεήσει, ^ηἴνα ἐκ πολλῶν προσώπων τὸ ^ηεἰς 30. ^{Rom. 15,}
ημᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ήμῶν. ^ηPhilipp.
^{1, 19. Phi-}
^{lem. 22.}
12 ^ηΗ γὰρ καύχησις ήμῶν αὕτη ἔστι, τὸ μαρτύριον ^ηCor. 2,
^{4, 13.}

you spiritual consolation and to save your souls: if we ourselves receive consolation in these afflictions, it is that we may be able to administer the same to you, which will enable you to endure the same sufferings: and I have a firm hope, that you will be able to endure them, since I know that the same spiritual consolation, which we receive, will be granted also to you. The order of the words ought perhaps to be thus — πάσχομεν· καὶ ἡ ἐλπὶς ὑμῶν βεβαία ὑπέρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παραδόσεως καὶ σωτηρίας.

7. εἰδότες. There is a similar construction in Herodotus,

*βασιλῆος πρήγματα ὑπερβαλέσθαι,
εὐ τε ἐπιστάμενοι κ. τ. λ. VI.*

8. ὑπέρ. The reading is probably περὶ, and ήμω is to be omitted.

Ibid. Ἐξαπορηθῆναι, we despaired. See iv. 8.

9. ἀπόκριμα. But we had made up our minds, as having received the sentence of death.

11. *ίνα οὐ πολλῶν.* That the favour being bestowed upon me at the petition of many persons, may be acknowledged with thanks by many persons on my behalf. See iv. 15. *Προσέκπειν* is here used for persons in the modern sense of the term.

12. τὸ μαρτύριον, and that

τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκιῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἡ¹³ ἀναγνώσκετε, ἡ καὶ ἐπιγνώσκετε, ἐλπίζω δὲ ὅτι

^{t 5, 12. Phi-} καὶ ἔως τέλους ἐπιγνώσεσθε, ^t καθὼς καὶ ἐπέγνωτε¹⁴ ^{lipp. 2, 16:} ^{4, 1.} ^{1 Thess. 2,} ^{19, 20.} ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ

^{u Rom. 1,} ^{ii. 1 Cor.} ^{16, 5.} καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

^u ^{16.} ^{"Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλ-} ¹⁵ ^{θεῖν πρότερον, ὥνα δευτέραν χάριν ἔχητε· καὶ δι'} ¹⁶ ^{ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακε-} ^{δονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ υφ' ὑμῶν προπεμφθῆ-} ^{ναι εἰς τὴν Ἰουδαίαν. τοῦτο οὖν βουλεύομενος, μήτι} ¹⁷ ^{ἄρα τῇ ἐλαφρίᾳ ἔχρησάμην; ἡ ἀ βουλεύομαι, κατὰ} ^{σάρκα βουλεύομαι, ὥνα γὰρ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ} ^{οὐ οὐ;} ^{πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς} ¹⁸

which is testified by our own consciences.

12. εἰλικρινείᾳ Θεοῦ. Godly sincerity, such sincerity as is well-pleasing to, or required by, God.

Ibid. χάριτι Θεοῦ. In allusion to the spiritual gifts, and power of working miracles.

13. ἀλλ' ἡ ἀναγνώσκετε. Wolfius explains it, *We write nothing but what you may read in the scriptures.* But it probably alludes to the ἀπλότης and εἰλικρινείᾳ in v. 12. *the words which I use have no other meaning than what appears when you read them, and the truth of which is acknowledged by you.*

14. ἀπὸ μέρους. Some of you at least. See Rom. xv. 15.

Ibid. καθάπερ. As we also shall

boast of your conversion at the last day. See 1 Thess. ii. 19. Phil. ii. 16.

15. πρότερον. S. Paul had formed a wish of going to Corinth before this, but was turned from his purpose. See xii. 14. xiii. 1.

Ibid. δευτέραν χάριν. A second distribution of spiritual gifts.

17. βουλεύομενος. The reading is probably βουλέμενος.

Ibid. τὸ ναὶ ναὶ. Perhaps the repetition of ναὶ and οὐ makes no difference in the sense: see Matt. v. 37. *ἴτα γὰρ ἐμοὶ τὸ ναὶ καὶ τὸ οὐ* would mean, *that there is this change of purpose in me:* or if we understand *ἴτα τὸ ναὶ γναὶ,* καὶ τὸ οὐ γναὶ, the sentence would mean, *Do I form my resolutions from worldly mo-*

19 ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὐ· ὁ γὰρ τοῦ Θεοῦ νὺσ
 Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δί τῆς ἡμῶν κηρυχθεὶς, δι
 ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ
 20 οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν ὅσαι γὰρ ἐπαγγελίαι
 Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμήν, τῷ Θεῷ
 21 πρὸς δόξαν, δι τῆς ἡμῶν. ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν ^{15, 5. 1 Joh.}
 22 εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεός· ὁ καὶ σφραγι- ^{2, 20, 27. Rom. 8,}
 σάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβώνα τοῦ πνεύματος ^{16. Eph. 1, 13: 4, 30.}
 ἐν ταῖς καρδίαις ἡμῶν.
 23 Ἡγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ^{2, 3: 12, 20: 13, 2, 10. Rom. 1, 9: 9, 1.}
 ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς ^{Gal. 1, 20. 1 Cor. 4, 21. b Rom. 11, 20. 1 Cor. 5, 3.}
 24 Κόρωνθον. ^bούχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως,
 ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει
 2 ἐστήκατε. ἔκριψα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐλ-

tives? when I say yea, do I say so from worldly motives, or when I say nay, do I say it from worldly motives?

18. οὐδὲ ἐγίνετο ναὶ καὶ οὐ. Has not been subject to wavering or inconsistency. He perhaps means, Whatever I may have been as to fulfilling my own intentions, yet the word of God, which I preached unto you, has not been variable.

20. δι τῆς ἡμῶν. The promises which are made known by us. The reading is probably δι καὶ δι αὐτοῦ τὸ ἀμήν.

21. βεβαιῶν εἰς Χριστόν. Who makes us firm in Christ, i. e. in our faith in Christ.

22. σφραγισάμενος. A person puts his seal upon any thing which he wishes to mark as his own. So the gift of the Spirit at baptism is the seal or token of

Christians belonging to God.

23. φειδόμενος. The real reason of my changing my intention of coming to you before was on account of the irregularities, which I heard of among you. If I had come then, I must have censured you severely for them, and I wished to forbear doing this in person.

24. οὐχ ὅτι. Not that we have power to make you believe whatever we please, though we have power to punish you for irregularities: but whatever we do, is to be done for your good, that your faith may be a source of joy to you: for it is by this faith, and not by any exertions of ours, that you are to be saved.

CHAP. II.

1. ἔκριψα. At the time which I have been speaking of I determined that whenever I came to

Θεῶν ἐν λύπῃ πρὸς ὑμᾶς. εἰ γὰρ ἔγὼ λυπώ ὑμᾶς,²
καὶ τίς ἔστιν ὁ εὐφραύνων με, εἰ μὴ ὁ λυπουμένος ἔξ
c 8, 22: 12, ἐμοῦ; ^c καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ, ὡν μὴ ἐλθὼν ³
^{21. Gal. 5,} λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν· πεποιθὼς ἐπὶ^{10.}
πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἔστιν.
ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγρα-⁴
ψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ὥντα λυπηθῆτε,
ἀλλὰ τὴν ἀγάπην ὥντα γνώτε ἦν ἔχω περισσοτέρως
εἰς ὑμᾶς.

^a Cor. 5, ^d Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' οὐκέτι
^{1.} Cor. 5, ^e ἀπὸ μέρους, ὥνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς. ^f ἵκανὸν δέ
^{5.} τῷ τοιούτῳ η ἐπιτιμία αὕτη η ὑπὸ τῶν πλειόνων
ώστε τούναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρα-
καλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ
τοιοῦτος. διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγά-
πην. εἰς τοῦτο γὰρ καὶ ἔγραψα, ὥνα γνῶ τὴν δοκι-
μὴν ὑμῶν, εἰ εἰς πάντα ὑπῆκοοί ἔστε. φῶ δέ τι χα-
ρακτήρας

you again, it should not be with feelings of sorrow. He therefore wrote his first Epistle, instead of going then in person, that he might induce them to amend the irregularities which he had condemned, and so prepare the way for his going there *ouκ ἐν λύμην*.

2. For though I perhaps have caused sorrow to some of you, yet still, as I said, I shall have pleasure, when I come to you, because I shall find that person amended by my re-proof.

3. *Typa*. In my former letter; or perhaps in this very letter.

Ibid. *meroës*. Being certain

in the case of every one of you,
that whatever gave me pleasure,
would give pleasure to all of you.

5. I have said, that I wished to come to you without feeling sorrow: but if any one has done any thing to cause sorrow, he causes it not only to me, but in part also (for I do not wish to aggravate the extent of it) to all of you.

6. τῶν πλειόνων. See 1 Cor. v. 4. συναγχέντων ὑμῶν.

8. κυρώσαι. This signifies, that his pardon and readmission were to be effected by a public act. Raphael, Wolfius, Macknight.

9. One of my objects in writing my former letter, in which I

ρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγὼ εἰ τι κεχάρισμαι, φ^{ων}
 11 κεχάρισμαι, διὸ οὐκανέστητο πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ
 νοήματα ἀγνοοοῦμεν.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγελιον τοῦ¹ Act. 16, 8.
 13 Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ, οὐκ
 ἔσχηκα ἀνεσιν τῷ πνεύματι μου, τῷ μὴ εὑρεῖν με
 Τίτον τὸν ἀδελφόν μου· ^εἀλλὰ ἀποταξάμενος αὐτοῖς,^ε 7, 5.
 14 ἔξῆλθον εἰς Μακεδονίαν. ^ηΤῷ δὲ Θεῷ χάρις τῷ^η Col. 1, 27.
 πάντοτε θριαμβεύοντι ήμᾶς ἐν τῷ Χριστῷ, καὶ τὴν
 ὄσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι’ ήμῶν
 15 ἐν παντὶ τόπῳ. ^ιὅτι Χριστοῦ εὐώδια ἐσμὲν τῷ^η Cor. 1, 18.
 Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις.

told you to punish this person,
 was to ascertain whether you
 would obey me in every thing.

S. Paul might have punished
 the offender without the con-
 currence of the Corinthians.
 See 1 Cor. v. 3.

10. ἐν προσώπῳ Χριστοῦ. S.
 Paul had punished the offender
 ἐν τῷ ὀνόματι τοῦ Κυρίου ήμῶν
 Ἰησοῦ Χριστοῦ. He means to
 say, that he had authority from
 Christ to punish and to pardon.

11. πλεονεκτηθῶμεν. So Plu-
 tarach has πλεονεκτούμενος ὑπὸ τῶν
 πολεμιῶν. Parall. p. 307. It
 means an advantage gained by
 craft.

12. This is to shew still more
 his affection for the Corinth-
 ians, and his desire to visit
 them. When he came to Troas,
 though there was good oppor-
 tunity there for preaching the
 gospel, yet because he did not
 find Titus there, who was bring-

ing him an account from Co-
 rinth, he passed on, and went
 into Macedonia.

14. θριαμβεύειν means to lead
 about in a triumphal procession;
 and is applied either to the
 conquered enemy, as in Col. ii.
 15, or to the friends of the
 victor, who accompanied him.
 It is understood here in the
 latter sense by Elsner.

Ibid. ὄσμὴν. Flowers were
 thrown into the car in tri-
 umphal processions: see Ovid.
Trist. IV. 2, 29: and Plutarch
 speaks of the streets on such
 occasions being θυμαμάτων πλη-
 πεῖς. *Aemil.* p. 272.

15. If we still follow the
 metaphor, σωζομένοις means the
 conquerors who had escaped,
 and ἀπολλυμένοις the conquered,
 who were often put to death
 at the triumph. Cicero writes,
 “At etiam qui triumphant, eo
 “diutius vivos hostium duces

^κ 3, 5, 6. ^κ οἰς μὲν, ὁσμὴ θανάτου εἰς θάνατον· οἰς δὲ, ὁσμὴ ζωῆς 16
 Luc. 2, 34. εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἴκανός; ¹ οὐ γάρ ἔσμεν 17
¹ 4, 2. ως οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ’
 ως ἐξ εἰλικρινείας, ἀλλ’ ως ἐκ Θεοῦ, κατενώπιον τοῦ
^m 5, 12: 10, Θεοῦ ἐν Χριστῷ λαλοῦμεν. ^π Αρχόμεθα πάλιν ἑαυ- 3
^{8.} τοὺς συνιστάνειν; εἰ μὴ χρῆσομεν, ως τινες, συστα-
 τικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν;
ⁿ 1 Cor. 9, ⁿ ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἔστε, ἐγγεγραμμένη ἐν ταῖς 2
^{2, 3.} καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ^o
^o Exod. 24, πάντων ἀνθρώπων. ^o Φανερούμενοι ὅτι ἔστε ἐπιστολὴ 3
^{12: 34, 1.} Jer. 31, 33. Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ
^{Ezech. 11,} 19: 36, 26. μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ^{Heb. 8, 10.}
 λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίαις σταρκίναις. Πεποί- 4

“ reservant, ut his per trium-
 “ phum ductis pulcherrimum
 “ spectaculum fructumque vic-
 “ toriae populus Romanus per-
 “ cipere possit: tamen cum de
 “ foro in Capitolium currum
 “ flectere incipiunt, illos duci
 “ in carcерem jubent: idem
 “ que dies et victoribus (σωζό-
 “ μένοις) imperii et victis (ἀπολ-
 “ λυμένοις) vite finem facit.”
 In Ver. V. 30.

16. οἰς μέν. To the vanquished,
 the smell of these perfumes
 is a prelude to death: οἰς δὲ,
 to the victorious party, it is a
 sign of fresh life and vigour.

Ibid. καὶ πρὸς ταῦτα τίς ἴκανός;
 Theophylact explains this to
 mean, *And who is sufficient of
 himself to do this without the
 power of God?* See iii. 5.

17. καπηλεύοντες, adulterating.
 The metaphor is taken from
 vintners mixing water with
 wine. Valcken. ad 1 Cor. v. 6.

S. Paul says, Who is able of
 himself to preach the gospel?
 We do not pretend to do so:
 we preach it as coming from
 God, without mixing with it
 any thing of our own.

CHAP. III.

1. Αρχόμεθα. S. Paul asks,
 By thus speaking of our own
 sincerity, *are we beginning to
 recommend ourselves?* To which
 he answers, No, *unless we want
 recommedatory letters to you,*
 which we do not. But perhaps
 the reading is ἢ μὴ χρῆσομεν;
or do we want?

2, 3. There seem to be two
 metaphors here. In ver. 2. the
 conversion of the Corinthians
 is said to be the letter of re-
 commendation of the apostles.
 In ver. 3. Christ is supposed to
 have written a letter, the ex-
 ecution of which is committed
 to the apostles.

Θησιν δὲ τουαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν
5 Θεόν· ὁ σὺν ὅτι ἰκανοί ἐσμεν ἀφ' ἑαυτῶν, λογίσασθαι^{ρ 2, 16. Philipp. 2, 13.}
π., ὡς ἔξι ἑαυτῶν, ἀλλ' η ἰκανότης ἡμῶν ἐκ τοῦ Θεοῦ·
6 ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καυῆς διαθήκης, οὐ<sup>q 5, 18.
Jer. 31, 31.</sup>
γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀπο-<sup>Rom. 2, 27,
29: 7, 6.
Heb. 8, 6, 8.</sup>
γέτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. Ἐάν δὲ η διακονία<sup>r Exod. 24,
12: 34, 1,
29, &c.
Deut. 10, 1.</sup>
τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη ἐν λίθοις
ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς
νίκας Ἰσραὴλ εἰς τὸ πρόσωπον Μωσέως, διὰ τὴν
8 δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, πῶς
ωχὶ μᾶλλον η διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;
9 εἰ γὰρ η διακονία τῆς κατακρίσεως δόξα, πολλῷ μᾶλ-
λον περισσεύει η διακονία τῆς δικαιοσύνης ἐν δόξῃ.
10 καὶ γὰρ οὐδὲ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ
11 τῷ μέρει, ἐνεκεν τῆς ὑπερβαλλούσης δόξης. εἰ γὰρ
τὸ καταργούμενον, διὰ δόξης, πολλῷ μᾶλλον τὸ μέ-
12 νον, ἐν δόξῃ. ^tἘχοντες οὖν τουαύτην ἐλπίδα, πολλῇ^{Eph. 6, 19.}

4. This verse may be connected with the end of the last chapter. The sincerity, with which we preach the word of God, gives us confidence: not as if we were able to preach it of ourselves, for it comes from God. Fell.

5. Wolfius refers ἀφ' ἑαυτῶν to the will, ἐξ ἑαυτῶν to the power.

6. γράμμα, the Law: πνεῦμα, the Gospel. The former killeth, i. e. it denounces death as a punishment, without giving any means of escape; see Gal. ii. 19: the latter conveys the privilege of rising again from the dead.

7. η διακονία τοῦ θανάτου. The circumstances which attended

the giving of the Law; which Law condemns to death.

9. For if the circumstances attending the giving of the condemnatory Law were glorious, much more do the circumstances attending the giving of the justificatory Gospel abound in glory.

10. For that which seemed to be glorious, was not glorious, when viewed in this respect, ἐν τούτῳ τῷ μέρει, (see ix. 3. Col. ii. 16.) with reference to the glory which so greatly exceeds it, ἐνεκεν τῆς ἵπ. δόξης. See Beza, Raphel, Palairat.

11. διὰ δόξης, was accompanied with glory at its delivery.

12. τουαύτην ἐλπίδα. Such con-

σκεύεσιν, ὥντα ή ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ Θεοῦ,
καὶ μὴ ἔξη ἡμῶν· ἐν παντὶ θλιβόμενοι, ἀλλ’ οὐ στε- 8
νοχωρούμενοι· ἀπορούμενοι, ἀλλ’ οὐκ ἔξαπορούμενοι·

- ¹ Psal. 37, ¹ διωκόμενοι, ἀλλ’ οὐκ ἔγκαταλειπόμενοι· καταβαλ- 9
^{24.}
¹ 1, 5. Rom. λόμενοι, ἀλλ’ οὐκ ἀπολλύμενοι· ἵπαντοτε τὴν νέκρω- 10
8, 17. Gal.
6, 17. Phi-
lipp. 3, 10.
² Tim. 2, ὥντα καὶ ή ζωὴ τοῦ Ἰησοῦν ἐν τῷ σώματι περιφέροντες,
11, 12.
¹ Pet. 4, 13. ρωθῆ. ¹ ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδι- 11
¹ Psal. 44, δόμεθα διὰ Ἰησοῦν, ὥντα καὶ ή ζωὴ τοῦ Ἰησοῦν φανε-
36. 1 Cor.
4, 9; 15, 31, 36. 1 Cor.
49. Col. 3, 4 τος ἐν ἡμῖν ἐνεργεῖται, η δὲ ζωὴ ἐν ὑμῖν. ¹ Ωστε οἱ μὲν θάνα- 12
¹ 13, 9.
^m Ps. 116, τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένου,
10.

‘Ἐπίστευσα, διὸ ἐλάλησα,’ καὶ ἡμεῖς πιστεύομεν, διὸ

- ⁿ Rom. 8, καὶ λαλοῦμεν. ⁿ εἰδότες ὅτι οἱ ἐγείρας τὸν Κύριον ¹⁴
^{11. 1 Cor.}
^{6, 14.} Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει
ο 1, 6, 11. σὺν ὑμῖν. ^o τὰ γὰρ πάντα δι’ ὑμᾶς, ὥντα ή χάρις πλε- 15
^{2 Tim. 2, 10.} ονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισ-

- ^p Rom. 7, σεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. ^p Διὸ οὐκ ἐκκακοῦ- 16
^{22. Eph. 3,}
^{16. Col. 3,} μεν· ἀλλ’ εἰ καὶ οἱ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται,
^{10. 1 Pet.}
^{3, 4.} ἀλλ’ οἱ ἕσωθεν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. ^q τὸ 17
^{q Ps. 30, 5.}
^{Matt. 5, 12.} γὰρ παραντίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ’ ὑπερ-
^{Rom. 8, 18.}
^{1 Pet. 1, 6.}

8. στενοχωρούμενοι is violently squeezed in the arms in wrestling.

For ἔξαπορούμενοι see i. 8.

9. Pursued by our enemies, but not forsaken, either by God (Raphael, Macknight) or by our friends, (Wolfius.)

10. τὴν νίκρωσιν κ.τ.λ. This phrase is explained by δεῖ εἰς θάνατον παραδίδεθα in ver. 11. Their continual exposure to dangers reminded men of the death of Jesus, and their preservation from them reminded

them of the resurrection of Jesus. See Col. iii. 3.

12. So that while we are incurring the danger of death, you are persuaded to embrace the gospel, and so become partakers of eternal life.

13, 14. We endure all these afflictions through a principle of faith.

15. τὰ γὰρ πάντα δι’ ὑμᾶς. For we suffer all these things to promote your conversion.

βολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργά-
 18 ζέται ἡμῖν, μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ^{1Rom.8,24.}
 ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσ-
 5 κυρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια. ^a οἴδαμεν γὰρ, ^b 2 Pet. 1,
 ὅτι ἔαν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ,
^{13, 14.} οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώ-
 2 νιον, ἐν τοῖς οὐρανοῖς. ^c καὶ γὰρ ἐν τούτῳ στενάζο- ^d 1Rom.8,23.
 μεν, τὸ οἰκητήριον ἡμῶν τὸ ἔξ οὐρανοῦ ἐπενδύσασθαι
 3 ἐπιποθούντες· εἴ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ, εύρε-
 4 θησόμεθα. ^e καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζο- ^f 1 Cor. 15,
 μεν βαρούμενοι· ἐπειδὴ οὐ θέλομεν ἐκδύσασθαι, ἀλλ’ ^{53, 54, 55.}
 ἐπενδύσασθαι, ὥνα καταποθῇ τὸ θυητὸν ὑπὸ τῆς ζωῆς.
 5 ^g ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεὸς, ὁ ^h 1, 22.
 6 καὶ δοὺς ἡμῖν τὸν ἀρράβωνα τοῦ πνεύματος. ⁱ θαρ- ^{Rom. 8, 16.}
 ρῶντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημούντες ἐν ^j 1 Par. 29,
 7 τῷ σώματι, ἐκδημούμεν ἀπὸ τοῦ Κυρίου· ^k διὰ πί- ^{15. Ps. 39,}
 8 στεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους. ^l θαρροῦμεν ^m Heb. 11, 13.
ⁿ a Rom. 8, 24, 25.

CHAP. V.

1. οἰκία τοῦ σκήνους is used for the body: or rather σκήνος is the body, and οἰκία this world in which it dwells. Plato called the body γῆναν σκήνος. Gorgias, when asked whether he was willing to die, μαλιστα εἶπεν, ἀσπέρ γὰρ ἐκ σαπροῦ καὶ ρύστος οἰκιδίουν ἀσμένως ἀπαλλάσσομαι. Apud Stob. Serm. 117. p. 600.

2. ἐν τούτῳ. On this account, i. e. on account of the certain knowledge (οἴδαμεν) of the dwelling prepared in heaven. Olearius, Wolfius.

Ibid. ἔξ οὐρανοῦ is heavenly, as in Luke xi. 13.

3. εὐρεθησόμεθα applies to ἐν VOL. II.

δυσάμενοι as well as to γυμνοὶ· ^{1 Cor. 13,}
 since we shall then be found to ^{12. Heb. 11,}
 have put on, and not to have put ^b Philipp. 1,
 off. ^{23.}

4. The reading is probably
 ἐν τῷ σκήνει τούτῳ.

Ibid. ἐπειδὴ. He means to say, that he wishes to get rid of this body, not merely for the sake of getting rid of it, but for sake of putting on the glorified body: but the best MSS. read ἐφ φ for ἐπειδὴ.

5. κατεργασάμενος. He that has made us have this desire; or, that has prepared us for this change.

7. For while we are in the body, though we hold communion with Christ, it is by the

δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον.

Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκ-

- ^c Ps. 62, 12. δημοῦντες, εὐάρεστοι αὐτῷ εἶναι. ^e τοὺς γὰρ πάντας 10
^{Jer. 17, 10:} ήμᾶς φανερωθῆναι δεῖ ἐμπροσθεν τοῦ βήματος τοῦ
^{32, 19.} Μatt. 16,
^{27: 25, 32.} Χριστοῦ, ὡνα κομίσηται ἔκαστος τὰ διὰ τοῦ σώματος,
^{Rom. 3, 6, 7:} 14, 10, 12.
^{1 Cor. 4, 5.} πρὸς ἀ ἐπραξεν, εἴτε ἀγαθὸν, εἴτε κακόν. ^d εἰδότες 11
^{Gal. 6, 5.} οὐν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν, Θεῷ
^{Apoc. 2, 23:} ^{22, 12.} δὲ πεφανερώμεθα: ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερώσθαι. ^e οὐ γὰρ πάλιν ἔαυτοὺς 12
^{d 4, 2.} ^{Jud. 23.}
^{e 1, 14: 3,} συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ήμῶν, ὡνα ἔχητε πρὸς τοὺς ἐν προσώπῳ
^{f 11, 1, 16,} καυχωμένους, καὶ οὐ καρδίᾳ. ^f εἴτε γὰρ ἐξέστημεν, 13
^{17: 12, 6,} Θεῷ εἴτε σωφρονοῦμεν, ὑμῖν. ^g Ή γὰρ ἀγάπη τοῦ 14
^{g Rom. 5,} Χριστοῦ συνέχει ήμᾶς, ^h κρίναντας τοῦτο, ὅτι εἰ εἰς
^{15: 6, 11,} 12: 14, 7.
^{Gal. 2, 20.} ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· καὶ 15
^{i Thess. 5,}
^{10. 1 Pet. 4, 2.}

exercise of faith: we cannot really see him, as we shall do, when we have got rid of this body.

10. τὰ διὰ τοῦ σώματος. *Aelian* speaks of τὰ διὰ τοῦ σώματος πραττόμενα. *Hist. An.* V. 26.

11. Θεῷ πεφανερώμεθα. *Our sincerity is perfectly known to God.* There is perhaps an allusion to φανερωθῆναι in ver. 10. The thoughts of all men will be *laid open* at the last day: and S. Paul says, that his thoughts are now *laid open to God*.

12. I have not said this, as thinking that you want to be informed of it yourselves, but have mentioned it as a topic which you may use, when

speaking favourably of us. Γὰρ is perhaps to be omitted after οὐ.

Ibid. ἐν προσώπῳ. *In outward appearances.*

13. ἐξέστημεν and σωφρονοῦμεν perhaps apply to the language which S. Paul used of himself. *If I appear to be extravagant, when speaking of myself, I speak in the presence of God: if I speak moderately, it is out of consideration to you.*

15. οἱ πάντες ἀπέθανον. All men were condemned to death in Adam, and lost the promise of living for ever. Christ suffered this penalty in his own person, and when he died, the whole human race was supposed to have died.

ὑπὲρ πάντων ἀπέθανεν, ὡς οἱ ζῶντες μηκέτι ἑαυτοῖς
ζῶσι, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερ-
θέντι. ^β ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ ^h Gal. 5, 6;
6, 15. Col.
σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, 3, 11.
17 ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. ⁱ ὥστε εἴ τις ἐν Χρι- ¹ Eas. 43,
18, 19.
σῷ, καὶ τίς τὰ ἀρχαῖα παρῆλθεν· ἴδού, γέγονε Rom. 8, 10.
Gal. 6, 15.
18 καὶ τὰ πάντα. ^k Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ Αρο. 21, 5.
καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ ^k Rom. 5,
19 δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· ^l ὡς ὅτι ² 2: 4; 10.
Θεὸς ἡνὶ ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ ¹ Rom. 3,
λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέ- ^{24, 25.}
20 μενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. ^m Υπὲρ
Χριστοῦ οὐν πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦν-
τος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε
21 τῷ Θεῷ. ⁿ τὸν γὰρ μὴ γνόντα ἀμαρτίαν, ὑπὲρ ἡμῶν ^a Eas. 53,
6, 9, 12.
ἀμαρτίαν ἐποίησεν, ὡς ἡμεῖς γινώμεθα δικαιοσύνη Rom. 5, 19;
8, 3. Gal.
6 Θεοῦ ἐν αὐτῷ. ^o συνεργοῦντες δὲ καὶ παρακαλοῦμεν, 3, 13.
μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς· ^p I Joh. 3, 5.
1 Pet. 2, 22.
^o 1 Cor. 3, 9.
Heb. 12, 15.

Ibid. *ἑαυτοῖς* is perhaps *by themselves*, or *through their own power*; and *τῷ ἀποθανόντι* is *by or through him who died*. See Gal. ii. 19. Rom. xiv. 7, 8.

16. *ὅστε*. On account of the universality of Christ's redemption, we make no distinction between men of different countries: and though we Jews may once have looked upon Christ as specially the Saviour of his own countrymen, we have no longer such views.

17. *τὰ πάντα* is perhaps to be omitted.

19. *ὅς ὅτι*. See xi. 21. 2 Thess. ii. 2. The phrase might be

translated, *that is, that —*

Ibid. Θεὸς ἡνὶ ἐν Χριστῷ. This is quoted by the Fathers as an assertion of the divinity of Christ.

21. *ἀμαρτίαν* is said to mean here *an offering for sin*, and such is frequently its significance in the LXX. The meaning is, that though Christ was free from sin, he underwent the punishment of death, which is the consequence of sin: he was accounted as a sinner. And so the phrase, *becoming the righteousness of God*, means *being accounted righteous by God*.

^v Isa. 49, 8. (Ῥ λέγει γὰρ, ‘ Καυρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν²
‘ ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.’ ἴδοὺ, νῦν καυρὸς
^q Rom. 14, εὐπρόσδεκτος, ἴδοὺ, νῦν ἡμέρα σωτηρίας.) ^q μηδεμίαν³
^{13. 1 Cor.} ^{10, 32.} ἐν μηδενὶ διδόντες προσκοπὴν, ὥν μὴ μωμῆθῇ ἡ δια-
^{1, 4, 2.} κονία· ἀλλ’ ἐν παντὶ συνιστώντες ἑαυτοὺς, ὡς Θεοῦ⁴
^{1 Cor. 4, 1.} διάκονοι, ἐν ὑπομονῇ πολλῆ, ἐν θλίψεσι, ἐν ἀνάγ-
⁵ και,⁵ ἐν στενοχωρίαις, ⁶ ἐν πληγαῖς, ἐν φυλακαῖς, ἐν⁵
ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,
ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστό-⁶
^t 10, 4. τητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ^t ἐν⁷
^{1 Cor. 2, 4.} Eph. 6, 11, λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς
^{13.} δικαιοσύνης τῶν δεξιῶν καὶ ἄριστερῶν, διὰ δόξης καὶ⁸
ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ⁹
^u 4, 10, 11. ἀληθεῖς· ^u ὡς ἀγνοούμενοι, καὶ ἐπιγνωσκόμενοι· ὡς⁹
^{Ps. 118, 18.} ἀποθνήσκοντες, καὶ ἴδού, ζῶμεν· ὡς παιδευόμενοι, καὶ¹⁰
μὴ θανατούμενοι· ὡς λυπαρούμενοι, ἀεὶ δὲ χαίροντες.¹⁰

CHAP. VI.

2. These words in Isaiah appear to be spoken to Christ. God promises to assist him in saving the world.

3. The reading is probably διακονία ἡμῶν.

4. It does not mean, *proving ourselves to be ministers of God*, which would be διακόνος: but, *striving to recommend ourselves, as ministers of God ought to do.*

Ibid. ἐν ὑπομονῇ πολλῇ may be connected with many of the following clauses, *by much patience in affliction &c.*

Ibid. ἀνάγκαιος, *poverty.* Elsner.

5. φυλακαῖς. See xi. 23. We have hitherto read only of his imprisonment at Philippi. Clement of Rome speaks of S. Paul

ἐπτάκις δέσμα φορέσας.

Ibid. ἀκαταστασίαις. Theophylact explains it, ὅταν μὴ ἔχῃ τις ποὺ στῇ ἐλαυνόμενος ἐκ τόπου εἰς τόπον.

6. γνώσει. See 1 Cor. xii. 8. Ibid. ἐν πνεύματι ἀγίῳ, *by the diligent and proper use of the various gifts of the Holy Spirit.* Pyle.

7. δεξιῶν καὶ ἄριστερῶν. Probably in allusion to the sword in the right hand and the shield in the left. We read of *the shield of faith, and the sword of the Spirit*, in Eph. vi. 16, 17.

8. ὡς πλάνοι, *looked upon as deceivers, καὶ ἀληθεῖς, and yet true.* There is the same construction in the other phrases.

ώς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ώς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

11 Τὸ στόμα ἡμῶν ἀνέφγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ
12 καρδία ἡμῶν πεπλάτυνται· ^{τὸν} οὐ στενοχωρεῖσθε ἐν ^{τοῖς} 7, 2, 3.
ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν·
13 τὴν δὲ αὐτὴν ἀντιμοσθίαν, ως τέκνοις λέγω, πλατύν- ^{τοντες} 1 Cor. 4,
14 θητε καὶ ὑμεῖς. ^{τὸν} Μὴ γίνεσθε ἔτερος γοῦντες ἀπί- ^{τοντες} 14 Deut. 7, 2.
στοῖς τίς γὰρ μετοχὴ δικαιοσύνη καὶ ἀνομίᾳ; τίς ^{τοντες} 1 Reg. 18,
15 δὲ κοινωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις ^{τοντες} 21. Eccl.
^{τοντες} 13, 17. Eph. 5, 11.

Χριστῷ πρὸς Βεδίαρ; ἢ τίς μερὶς πιστῷ μετὰ ἀπί-
16 στου; ^{τοντες} τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώ- ^{τοντες} 1 Lev. 26,
λων; ^{τοντες} ὑμεῖς γὰρ ναὸς Θεοῦ ἔστε ζῶντος, καθὼς εἶπεν ^{τοντες} 12. Exod.
ὁ Θεὸς, “Οτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω, ^{τοντες} 29, 45.
‘καὶ ἔσομαι αὐτῶν Θεός· καὶ αὐτοὶ ἔσονται μοι λαός. ^{τοντες} Ezech. 37,
1 Cor. 3, 16:
17 ^{τὸν} διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέ- ^{τοντες} 7, 14. Heb. 3, 6.
‘γει Κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· κάγὼ εἰσ- ^{τοντες} 1 Pet. 2, 5.
18 ^{τὸν} δέξομαι ὑμᾶς, ^{τοντες} καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ^{τοντες} 1 Es. 52,
‘ὑμεῖς ἔσεσθε μοι εἰς νίοὺς καὶ θυγατέρας, λέγει Κύ- ^{τοντες} 11. Apos.
^{τοντες} 9. Apos. 21, 7.

11, 12. Our affection is wide enough to embrace you all: there is no want of room for you there: it is your own heart which allows little room. Camerarius, Hombergius, Schmidius.

13. τὴν αὐτὴν ἀντιμοσθίαν, sub-audi κατά. Knatchbull, Wolfius.

14. ἔτερος γοῦντες. See Lev. xix. 19. Deut. xxii. 10. It is applied here to marriages with heathens, or to any close intercourse with them.

15. Βεδίαρ. The Hebrew term often occurs in the Old Testament, and is translated παράρομος by the LXX. It signifies a wicked person.

16. In the LXX it is, καὶ θῆσαι τὴν σκηνὴν μου ἐν ὑμῖν — καὶ ἐμπεριπατήσω ἐν ὑμῖν^{τοντες} καὶ ἔσομαι ὑμῶν Θεός, καὶ ὑμεῖς ἔσεσθε μοι λαός.

17. In the LXX, Ἀπόστητε, ἀπόστητε, ἐξέλθετε ἐκεῖθεν, καὶ ἀκαθάρτου μὴ ἀψησθε, ἐξέλθετε ἐκ μέσου αὐτῆς, ἀφορίσθητε — καὶ δὲ ἐπισυνάγων ὑμᾶς Θεός Ισραήλ.

18. This does not seem to be taken exactly from any passage: it most resembles 2 Sam. vii. 14. and in ver. 8. the LXX have τάδε λέγει Κύριος πατοκράτωρ. All these passages are spoken of the Jews, and S. Paul applies them to the Christians.

^a 1 Tim. 4, 8. ‘ριος παντοκράτωρ.’ ^b Ταύτας οὖν ἔχοντες τὰς ἐπ- 7
^c 1 Joh. 3, 3. αγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ παν-
 τὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες
 ἀγιωσύνην ἐν φόβῳ Θεοῦ.

^e 12, 17. ^d Χωρήσατε ἡμᾶς· οὐδένα ἥδικήσαμεν, οὐδένα ἐ- 2
^f Act. 20, 33. φθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. ^g οὐ πρὸς κατά- 3
ⁱ 6, 11, 12. ^h 13. κρισιν λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις
^g Matt. 5, 5. ήμῶν ἔστε εἰς τὸ συναποθανεῖν καὶ συζῆν. ^h πολλή 4
^{12. Act. 5,} μοι παρρήσια πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ
^{41. Philipp.} ^{2, 17. Col.} μοι παρρήσια πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ
^{1, 24.} ήμῶν· πεπλήρωμα τῇ παρακλήσει, ὑπερπειστεύο-
^b 2, 13. ^{Deut. 32,} ^{25.} μα τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ήμῶν. ^b Καὶ γὰρ 5
 ἐλθόντων ήμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν
 ἄνεσιν ἡ σάρξ ήμῶν, ἀλλ’ ἐν παντὶ θλιβόμενοι· ἔξ-
^{i 1, 4.} αθεν μάχαι, ἔσωθεν φόβοι. ⁱ ἀλλ’ ὁ παρακαλῶν τοὺς 6
 ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ
 Τίτου· οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ 7
 ἐν τῇ παρακλήσει ἢ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλ-
 λων ήμῶν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὁδυρμὸν,
 τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι.
^k 2, 4. ^k Οτι εἰ καὶ ἐλύπησα ήμᾶς ἐν τῇ ἐπιστολῇ, οὐ μετα- 8
 μέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἐπι-

CHAP. VII.

2. Χωρήσατε ἡμᾶς. Give us a place in your affections. See vi. 12, 13.

3. προείρηκα. See iii. 2. vi. 11. Εἰς τὸ σωστό, so that I could live and die with you.

5. σάρξ. This is said with reference to παρακλήσει and χαρᾶ in ver. 4. His mind was comforted with the news brought from Corinth by Titus, though his body was afflicted by persecutions in Macedonia.

7. ἢ παρεκλήθη ἐφ' ὑμῖν, with which he himself had been comforted concerning you. Titus had been to Corinth since the arrival of S. Paul's first letter.

Ibid. ἐπιπόθησιν, your longing for me.

8. Even if I gave you pain by that letter, I do not now repent of it, though I did repent immediately after writing it: for I see that the letter gave you pain for a short time, which has had a good effect.

9 στολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς. Νῦν
χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς
μετάνοιαν ἐλυπήθητε γὰρ κατὰ Θεὸν, ὡντα ἐν μηδενὶ¹
10 ζημιαθῆτε ἔξ ήμων.¹ ή γὰρ κατὰ Θεὸν λύπη μετά-^{1 Sam. 12,}
νοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ή δὲ^{13. Matt.}
^{26, 75.}
11 τοῦ κόσμου λύπη θάνατον κατεργάζεται· ίδού γὰρ,
ἀπὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσην
κατεργάσατο ὑμῶν σπουδὴν; ἀλλὰ ἀπολογίαν, ἀλλὰ
ἀγρανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ
ξῆλον, ἀλλ' ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑα-
12 τοὺς ἀγνοῦς εἴναι ἐν τῷ πράγματι. ἄρα εἰ καὶ ἔγραψα
ὑμῖν, οὐχ εἴνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἴνεκεν τοῦ
ἀδικηθέντος· ἀλλ' εἴνεκεν τοῦ φανερωθῆναι τὴν σπου-
δὴν ὑμῶν τὴν ὑπὲρ ήμων πρὸς ὑμᾶς ἐνώπιον τοῦ
13 Θεοῦ. Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει
ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ
χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ
14 πάντων ὑμῶν· ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,

9. κατὰ Θεόν. *As is agreeable to God, in the manner that God would direct.* Elsner.

Ibid. ὡντα ἐν μηδενὶ. *That you might not require any punishment from me.*

10. ἀμεταμέλητον is coupled with σωτηρίαν by Palairet, firmam, immutabilem, asferri necessariam.

Ibid. η τοῦ κόσμου λύπη. Sorrow upon worldly principles makes a man commit fresh sin to hide his former, and so makes him more worthy of death.

11. σπουδὴν. *What serious conduct.*

Ibid. ἐκδίκησιν. *Determination to punish the offender.*

12. τοῦ ἀδικηθέντος is taken for the father of the incestuous person by Bos, Schmidius, Macknight. It may mean the party injured in any of the ways mentioned in the first Epistle.

Ibid. φανερωθῆναι is to be coupled with πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ, *that the earnest regard which you have for us may be made manifest among yourselves in the presence of God.* But many MSS. read ημῶν τὴν ὑπὲρ ὑμῶν.

οὐ κατηρχύνθην· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου ἀλήθεια ἐγενήθη· καὶ τὰ σπλάγχνα αὐτοῦ περιστοτέρως εἰς ὑμᾶς ἔστι, ἀναμμυησκομένου τὴν πάντων ὑμῶν ὑπακοὴν, ὡς μετὰ φόβου καὶ τρόμου ^{m 2 Thess. 3: 4. Phil. 8, 21.} ἔδεξασθε αὐτὸν. ^{n Rom. 10.} χαίρω ὅτι ἐν παντὶ θαρρῷ ἐν ^{o 9, 1. Act. 11, 29.} ὑμῖν.

^{n Rom. 15, 26. Gal. 2, 10.} **ΓΝΩΡΙΖΟΜΕΝ** δὲ ὑμῖν, ἀδελφοὶ, τὴν χάριν ^{p 8} τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία ^{q 2} τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν· ^{r 3} ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ δύναμιν αἴθαί-^{s 4} ^{t 5} τοὺς ἀγίους δέξασθαι ἡμᾶς, καὶ οὐ καθὼς ἡλπίσαμεν, ^{u 5}

14. ἐπὶ Τίτου. The reading
is probably πρὸς Τίτου.

CHAP. VIII.

1. τὴν χάριν τοῦ Θεοῦ. *Xáris* in this chapter often means *liberality*, (as perhaps in Acts ii. 47. iv. 33.) but here *xáris* τοῦ Θεοῦ has its usual sense of *the gift of God*. It was God who put it into their hearts to be thus charitable; and charity is mentioned as one of the spiritual gifts in Rom. xii. 7, 8. See ix. 14.

2. I would supply *ἥρ* or *ἐγένετο* in the first clause of this verse, *that the greatness of their joy was seen in a great trial of affliction*: although they were suffering persecution, yet they rejoiced exceedingly in their

faith.

Ibid. ἡ κατὰ βάθους πτωχεία, *their deep or excessive poverty* hath made their liberality appear greater.

Ibid. ἀπλότητος, *liberality*, as in ix. 11, 13. Rom. xii. 8. James i. 5.

4. *χάριν* is *kindness*, or *liberality*: and *κουωνίαν τῆς διακονίας* is *the relief which they have contributed*. See Acts ii. 42.

Ib. δέξασθαι ἡμᾶς. These words appear to be an interpolation, and to have been added for the sake of clearness. If they are expunged, *χάριν* and *κουωνίαν* are governed by *ὑδωκαν*, and the construction is thus: *for even above their means, voluntarily, and most earnestly entreating us,*

ἀλλ' ἔσατοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ καὶ ἡμῖν διὰ
6 θεολήματος Θεοῦ· εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ὥν
καθὼς προενήρξατο, οὗτοι καὶ ἐπιτελέση εἰς ὑμᾶς καὶ
7 τὴν χάριν ταύτην. Ὁ' Αλλ' ὥσπερ ἐν παντὶ περισ- ^{p 1 Cor. 1,}
σεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ,^{5.}
καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ὥν καὶ ἐν ταύτῃ τῇ
8 χάριτι περισσεύητε· οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ
διὰ τῆς ἑτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης
9 γνήσιον δοκιμάζων· ὁ γινώσκετε γὰρ τὴν χάριν τοῦ ^{q Luc. 9,}
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δὲ ὑμᾶς ἐπτάχευσε^{58.}
πλούσιος ὁν, ὥν ὑμεῖς τῇ ἐκένουν πτωχείᾳ πλουτή-
10 σητε· καὶ γνώμην ἐν τούτῳ δίδωμι. τοῦτο γὰρ ὑμῖν^{1 Cor. 7,}
συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ^{6, 25. Prov. 19, 17.}
11 θέλειν προενήρξασθε ἀπὸ πέρυσι· νῦν δὲ καὶ τὸ ποι-^{Matt. 10,}
^{42.}

[to permit it], they gave this charitable collection of theirs, and not merely this, which was what we hoped they would do, but they gave themselves before everything else to the Lord and to us.

6. εἰς τό. So that we exhorted Titus. He had probably on a former occasion excited the Corinthians to charity (*προενήρξετο*) and S. Paul urged him now to do the same.

7. ἐν ἡμῖν the same as εἰς ἡμᾶς.

Ibid. ἦν καὶ. Some would supply *videte*, or *operam date*: as in Eph. v. 33. or perhaps it may be connected with what follows; *that ye may also abound in this act of liberality, I say to you &c.*

8. οὐ κατ' ἐπιταγὴν. This perhaps means, *not in consequence of any positive command from*

God. See 1 Cor. vii. 6.

Ibid. διὰ τῆς ἑτέρων σπουδῆς, urged to it by the forwardness of others, i. e. the Macedonians.

9. πλούσιος ὁν. Athanasius asks, πῶς δὲ ἐπτάχευσεν δὲ Θεός; ὅτι τὴν πτωχεύσασαν φύσιν ἐν τῷ ἀνελάβετο p. 949. The passage contains a strong argument for the preexistence and divinity of Christ.

10. γνώμην, my opinion or advice. See 1 Cor. vii. 6, 40.

Ibid. ἀπὸ πέρυσι, a year ago, or in the course of the last year. It might be thought from 1 Cor. xvi. 1, that the Corinthians had consulted S. Paul about the collection to be made for the poor in Judæa; and this was several months before the writing of this second Epistle. It appears, that they had not

ἥσας ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ

^{3 Prov. 3.} θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. ¹² Ἐὶ^{28. Marc.}

^{12, 43. Luc.} γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ τις, εὐπρόσ-

^{21, 3. 1 Pet.}

^{4, 10.} δεκτος, οὐ καθὸ οὐκ ἔχει. οὐ γὰρ ἵνα ἄλλοις ἀνεστις, ¹³
ἡμῶν δὲ θλίψις· ἀλλ' ἔξιστογενος, ἐν τῷ ιῦν καιρῷ τὸ ¹⁴
ἡμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα· ἵνα καὶ τὸ
ἐκείνων περίσσευμα γένηται εἰς τὸ ἡμῶν ὑστέρημα·

^{t Exod. 16.} ὅπως γένηται ισότης, ^tκαθὼς γέγραπται, “Ο τὸ ¹⁵

^{18.} πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὄλιγον, οὐκ ἡλατ-
τόνησε.”

Χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ¹⁶
ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου· ὅτι τὴν μὲν παρά- ¹⁷
κλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαί-
ρετὸς ἐξῆλθε πρὸς ὑμᾶς. Συνεπέμψαμεν δὲ μετ' αὐ- ¹⁸
τοῦ τὸν ἀδελφὸν, οὐ ὁ ἐπανος ἐν τῷ εὐαγγελίῳ διὰ
πασῶν τῶν ἐκκλησιῶν· οὐ μόνον δὲ, ἀλλὰ καὶ χειρο- ¹⁹
τονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν
τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν

only made a collection at that time, but that the wish originated with themselves.

11. ἐκ τοῦ ἔχειν. *In proportion to what you have.* Schmidius, Wolfius.

13. περίσσευμα, subaudi γί-
νεται.

17. παράλησιν. See ver. 6.
(παρακαλέσαι.) *He has complied with my exhortation.*

18. ἀδελφὸν. This is supposed to have been S. Luke by Origen, Jerom, Grotius, Capellus &c. and the words ἐν τῷ εὐαγγελίῳ have been supposed to allude to his Gospel. But they mean *in the preaching of the gospel*, as in x. 14. Phil. iv.

^{3, 15.} Some have supposed Barnabas, and some Apollos: or it may have been Silvanus.

19. χειροτονηθεὶς—συνέκδημος. This was true of Silvanus. See Acts xv. 40. Or perhaps it may mean, that this person was appointed by the Macedonian churches to accompany S. Paul to Judaea, (*σὺν τῇ χάριτι ταύτῃ.*) If so, he may have been one of the persons mentioned in Acts xx. 4. The Macedonians with S. Paul at Corinth were Sopater, Jason, Aristarchus, and Secundus. In Acts xix. 29. Caius and Aristarchus are called συνέκδημοι Παύλου, and Aristarchus accompanied S. Paul to Jerusalem.

20 αὐτοῦ τοῦ Κυρίου δόξαν καὶ προθυμίαν ὑμῶν στελ-
 λόμενοι τοῦτο, μή τις ἡμᾶς μωμήσηται ἐν τῇ ἀδρό-
 21 τῇ ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν. ^{προνοούμε-}^{υ Rom. 12,}
 νοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ^{17. Philipp,}
 22 ἀνθρώπων. Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν
 ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπου-
 δαῖσιν ὅντα, νῦν δὲ πολὺ σπουδαιότερον πεποιθήσει
 23 πολλῇ τῇ εἰς ὑμᾶς εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς
 καὶ εἰς ὑμᾶς συνεργός εἴτε ἀδελφὸι ἡμῶν, ἀπόστο-
 24 λοι ἐκκλησιῶν, δόξα Χριστοῦ. Τὴν οὖν ἔνδειξιν τῆς
 ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς
 αὐτοὺς ἔνδειξασθε, καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.
 9¹ Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἄγιους, πε- ^{18, 4. Act.}
 2 ριστόν μοι ἔστι τὸ γράφειν ὑμῶν. οἶδα γὰρ τὴν προ- ^{11, 29.}
 θυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσω, ^{Rom. 15,}
 ὅπι Ἀχαΐᾳ παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ
 3 ὑμῶν ζῆλος ἡρέθιστε τοὺς πλείονας. ἐπεμψα δὲ τοὺς
 ἀδελφοὺς, ὥνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν
 κενωθῇ ἐν τῷ μέρει τούτῳ· ὥνα καθὼς ἐλεγον, παρε-
 4 σκευασμένοι ἦτε, μή πως ἐὰν ἐλθωσι σὺν ἐμοὶ Μακε-

19. προθυμίαν ὑμῶν. Probably ἡμᾶν.

22. ἀδελφὸν. This has been thought to be Silas, Apollos, or Epenetus. It might perhaps be Sosthenes, or another of the Macedonians mentioned in Acts xx. 4.

Ibid. πεποιθήσει. Through the great confidence which he has in you.

23. εἴτε ὑπὲρ Τίτου. If any inquire concerning Titus.

Ibid. ἀπόστολοις ἐκκλησιῶν. Sent by the churches. This might

confirm the notion of the two persons being Macedonians.

Epaphroditus is called the apostle of the Philippians in Phil. ii. 25. i. e. he was sent by them.

24. καυχήσεως. See vii. 14. viii. 3, 24.

CHAP. IX.

2. ἀπὸ πέρυσι. See viii. 10.

3. ἀδελφούς. See viii. 18,

22.

4. Μακεδόνες. The Macedonians, who accompanied him, are mentioned in Acts xx. 4.

δόνες, καὶ εὗρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτη τῆς καυχήσεως. ἀναγκαῖον οὖν ἡγη-⁵ σάμην παρακαλέσαι τοὺς ἀδελφοὺς, ἵνα προέλθωσι εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγγελμένην εὐλογίαν ὑμῶν ταύτην ἔτοιμην εἴναι, οὕτως ὡς εὐλο-

^y Prov. 11, γίαν, καὶ μὴ ὥσπερ πλεονεξίαν. ¹ Τοῦτο δὲ, ὁ σπεί-⁶
^{24: 22, 9.} ρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπεί-

^z Exod. 25, ρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει. ² ἔκασ-⁷
^{2: 35, 5.}

Deut. 5, 7. τος καθὼς προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ

Eccle. 35, ^{11.} ἀνάγκης· ἴλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. δυνατὸς 8

δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισ-

^a Psal. 112, σεύητε εἰς πᾶν ἔργον ἀγαθόν· ⁹ καθὼς γέγραπται,
^{9.}

‘Ἐσκόρπισεν, ἔδωκε τοῖς πένησι, ἡ δικαιοσύνη αὐ-

^b Esa. 55, ‘τοῦ μένει εἰς τὸν αἰώνα.’ ¹⁰ Ο δὲ ἐπιχορηγῶν σπέρ-
^{10.} μα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν χορηγήσαι,

4. ἴποστάσει. ‘Υπόστασις means something firm and stable, and here a firm confidence. Perhaps the words τῆς καυχήσεως are an interpolation. See xi. 17. Heb. iii. 14. xi. 1.

5. προκατηγγελμένην. The reading is probably προεπηγγελμένην.

Ibid. εὐλογία. This signifies generally a blessing: but S. Paul perhaps uses it here with reference to λογία, a collection: (1 Cor. xvi. 1.) and thus εὐλογία might mean a good, i. e. a liberal collection.

Ibid. καὶ μὴ ὥσπερ πλεονεξίαν. And not as if each person wished to have more than his neighbour.

6. Τοῦτο δὲ, i. e. λέγω. I mean to say. See 1 Cor. i. 12.

Ibid. ἐπ' εὐλογίας. Bountifully, liberally. See ver. 5.

8. περισσεῦσαι. To make to abound, as in Eph. i. 8. 1 Thess. iii. 12. God is able to make every act of liberality abound to yourselves: i. e. to repay you for it.

Ibid. αὐτάρκειαν. Sufficiency. The meaning is, That having a perfect sufficiency yourselves, you may be able to perform every good work abundantly.

9. δικαιοσύνη. The same Hebrew word is translated by δικαιοσύνη and ἀλεημοσύνη. See Matt. vi. 1.

10. Theophylact says of the words ἄρτον εἰς βρῶσιν, that they come from Jeremiah: but I

καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξῆσαι τὰ
γεννήματα τῆς δικαιοσύνης ὑμῶν. ἐν παντὶ πλουσίῳ, ιι: 4,
ζόμενοι εἰς πάσαν ἀπλότητα, τῆτις κατεργάζεται δι' ^{τις} _{τις}
ἡμῶν εὐχαριστίαν τῷ Θεῷ· ὅτι ἡ διακονία τῆς λει-
τουργίας ταύτης οὐ μόνον ἔστι προσαναπληροῦσα
τὰ ὑστερήματα τῶν ἀγίων, ἀλλὰ καὶ περισσεύσουσα
διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ, διὰ τῆς δοκιμῆς τῆς
διακονίας ταύτης δοξάζοντες τὸν Θεὸν, ἐπὶ τῇ ὑποταγῇ
τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ,
καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,
καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ
τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. χά-
ρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

ΙΟ ΑΥΤΟΣ δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσ-
ωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὸν δὲ θαρρῶ εἰς ὑμᾶς.
2 δέομαι δὲ, τὸ μὴ παρὼν θαρρήσαι τῇ πεποιθήσει ἣν

know of no such passage. There may be allusion to Deut. xxviii.

12. Isaiah lv. 10. Hos. x. 12.

11. πλοντιζόμενοι. The construction is not very apparent. Some connect it with *ἴνα περισσέωντε* in v. 8. Palairet takes the sentence as unconnected, and as containing a separate precept, *In whatever manner you acquire riches, use them with all liberality.*

Ibid. δι' ἡμῶν. Administered or dispensed by us.

13. δοξάντες. It would more properly be δοξαγόντων. See Krebsius.

Ibid. ὑποταγὴ τῆς δμολογίας is the same as ὑποταγὴ δμολογουμένη, professed or avowed obe-

dience. See Luke xvi. 8. S. Paul says, that other persons will be induced to glorify God for this instance of your obedience to the gospel, for this liberality in making a collection for them and all persons, and by offering prayers for you, while they long after you, on account of the gift of charity, which God has given you so exceedingly. See viii. 1.

CHAP. X.

1. ὃς κατὰ πρόσωπον. This was said by his enemies. *Chrysostom*. They said, that he was humble when he was among them, but bold and severe when at a distance.

2. δέομαι. This is the same as παρακαλῶ in ver. 1. *I beseech*

ναι, κατὰ τὸν κανόνα ἡμῶν, εἰς περισσείαν, εἰς τὰ 16
ὑπερέκενα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ

¹ *Εβρ. 6:5, κανόνι εἰς τὰ ἔτοιμα καυχήσασθαι.* ² *Ο δὲ καυχώ-* 17
^{16. *Јερ. 9:23, 24.*} *μενός, ἐν Κυρίῳ καυχάσθω.* ¹ *οὐ γάρ ὁ ἑαυτὸν συν-* 18
^{1 *Cor. 1:31.*} *ιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ’ ὃν ὁ Κύριος συν-*
^{1 *Prov. 27:2.*} *Ρομ. 2:29.* ^{1 *Cor. 4:5.*} *ιστησιν.*

^{m ver. 16:} ^m *ΟΦΕΛΟΝ ἀνείχεσθέ μου μικρὸν τῇ ἀφροσύνῃ.* 1 I
^{5, 13: 12, 6.} *ἀλλὰ καὶ ἀνέχεσθέ μου. ζῆλῷ γάρ ὑμᾶς Θεοῦ ζῆλῷ.* 2
ηρμοσάμην γάρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παρα-

^{o Gen. 3, 4. στῆσαι τῷ Χριστῷ.} ^o *φοβοῦμαι δὲ μῆτρας ὡς ὁ ὄφις,* 3
^{John. 8, 44.} *Εὐαν ἔξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὗτῳ φθαρῇ*

τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν

^{p Gal. 1, 8. Xριστόν.} ^P *εἰ μὲν γάρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν* 4
κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἡ πνεῦμα ἔτερον λαμ-
βάνετε ὃ οὐκ ἐλάβετε, ἡ εὐαγγέλιον ἔτερον ὃ οὐκ

^{q 12, 11. 1 Cor. 15, 10. Gal. 2, 6.} *ἔδεξασθε, καλῶς ἡνείχεσθε.* ^q *Λογίζομαι γὰρ μηδὲν* 5

as your faith increases, to be enlarged with respect to my line of preaching : i. e. to have my line extended. Perhaps ἐν ὑμῖν is to be connected with αὐξανομένης.

16. εἰς τὰ ἔτοιμα. And not to boast, within another man’s line, of things made ready to our hand.

CHAP. XI.

2. ζῆλῷ. He uses the metaphor of jealousy, because he speaks of presenting the church as the bride of Christ. Bear with me a little in speaking of the affection which I have for you : I may be allowed to speak of it ; for it is through my zeal for God that I am jealous over you : I have been anxious to present you as a pure virgin to the one husband, to whom I betrothed

you, even to Christ. Ἀρμόζειν is to betrothe. See Raphel, Elsner.

3. ἀπλότητος τῆς εἰς τὸν Χριστόν. The sincere affection which you ought to have for Christ, and for him only. Perhaps καὶ τῆς ἀγνότητος ought to be inserted after ἀπλότητος.

4. ὁ ἐρχόμενος. Any person, who comes to you after me.

Ibid. πνεῦμα ἔτερον. Other and greater spiritual gifts than those which I have imparted.

Ibid. εὐαγγέλιον. A new and better gospel.

Ibid. καλῶς ἡνείχεσθε. Ye might have been right in bearing with him.

5. There is an ellipse here : But such is not the case : you cannot say this of these other teachers : for I conclude that

6 ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων. ἦ εἰ δὲ καὶ ^{4, 2; 5, 11.}
^{1 Cor. 1, 17:} ἰδιάτης τῷ λόγῳ, ἀλλ’ οὐ τῇ γνώσει ἀλλ’ ἐν παντὶ ^{2, 1, 13.}
^{Eph. 3, 4.} 7 φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς. ἡ ἀμαρτίαν ἔποι- ^{1 Cor. 9,}
^{6, 12.} ησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δω-
^{ρεῖν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;}
^{8 ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὄψινον πρὸς ^{t 12, 13.}}

^{Act. 20, 33.} 9 τὴν ὑμῶν διακονίαν· καὶ παρὸν πρὸς ὑμᾶς, καὶ ὑστε- ^{1 Thess. 2,}
^{9. 2 Thess.} ρηθεὶς, οὐ κατενάρκησα οὐδὲνός· τὸ γὰρ ὑστέρημά ^{u Philipp. 4,}
^{μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μα- ^{10, 15.}}

κεδονίας· καὶ ἐν παντὶ ἀβαρῇ ὑμῖν ἐμαυτὸν ἐτήρησα
^{10 καὶ τηρήσω. ἔστι ἀλήθεια Χριστοῦ ἐν ἐμοὶ, ὅτι ἡ ^{x Rom. 9, 1.}}

^{i Cor. 9, 15.} καύχησις αὕτη οὐ σφραγίσεται εἰς ἐμὲ ἐν τοῖς κλί-
^{11 μαστὶ τῆς Ἀχαΐας. διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ}
^{12 Θεὸς οἰδεν· ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν}
^{ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν φ καυχῶν-}

my doctrine does not come short of that of the very greatest apostles.

6. *Ιδιάτης.* Xenophon applies this term to himself: ἐγὼ δὲ ἰδιάτης μάν εἰμι . . . ίσως οὖν τοὺς μάν ὄντας οὐ σεσοφισμένος λέγω . . . ὃ δὲ δύσται εἰς ἀρετὴν οἱ καλῶν πεπαιδευμένοι ὅρθως ἔγνωσμάτα ἥγτω λέγειν. ὄντα μάν γὰρ οὐκ ἀν παιδεύειν, γνῶμαι δὲ, εἰ καλῶς ἔχουεν. *De Venat.* p. 787. So also Socrates, *apud Platon. Hipp. mīa.* p. 235. S. Paul perhaps alludes to the simplicity of his language: see 1 Cor. i. 17. ii. 1: or to what was said of him by his opponents: see x. 10.

Ibid. ἐν παντὶ, i. e. τρόπῳ vel χρόνῳ.

Ibid. φανερωθέντες. He here means to include his companions as well as himself.

7. *ταπεινῶν.* By working with his own hands.

Ibid. ὑψωθῆτε, might be exalted in the favour of God.

8. *κατενάρκησα.* Jerom mentions this as a Cilician word. It is said to be taken from νάρκη, *torpedo*, a kind of fish, which produces numbness by the touch.

9. Compare Phil. iv. 15.

10. *καύχησις.* The boast of not having put the Corinthians to any expense. The best MSS. read φραγήσεται for σφραγίσεται, and the more natural construction would be τὸ στόμα μου οὐ φραγήσεται εἰς τὸ μὴ καυχᾶσθαι τὴν καύχησιν ταύτην.

11. The false teachers had said, that S. Paul did not suffer the Corinthians to support him, because he did not love them.

12. It seems also, that they

ταὶ, εὐρεθῶσι καθὼς καὶ ἡμεῖς. οἱ γὰρ τοιοῦτοι ψευδ-¹³
απόστολοι, ἐργάται δόλιοι, μετασχηματίζομενοι εἰς
ἀποστόλους Χριστοῦ· καὶ οὐθαυμαστόν· αὐτὸς γὰρ ¹⁴

^x Philipp. 3, ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· ^x οὐ ¹⁵
^{19.} μέγα οὖν εὶς καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται

ώς διάκονοι δικαιοσύνης, ών τὸ τέλος ἔσται κατὰ τὰ

^y 12, 6. ἔργα αὐτῶν. ^γ Πάλιν λέγω, μή τις με δόξῃ ἀφρονα ¹⁶
εἶναι· εἰ δὲ μή γε, κανὸς ὡς ἀφρονα δέξασθέ με, ἵνα
μικρὸν τι κάγῳ καυχήσωμαι. ὁ λαλῶ, οὐ λαλῶ κατὰ ¹⁷
Κύριον, ἀλλ’ ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑπο-

^z 10, 13: 12, στάσει τῆς καυχήσεως. ^ε ἐπεὶ πολλοὶ καυχῶνται κατὰ ¹⁸
^{5, 6. Phi-} lipp. 3, 3, 4. τὴν σάρκα, κάγῳ καυχήσομαι. ηδέως γὰρ ἀνέχεσθε ¹⁹

τῶν ἀφρόνων, φρόνιμοι ὄντες· ἀνέχεσθε γὰρ, εἴ τις ²⁰
ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ
τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει. κατὰ ²¹

boasted of doing the same themselves, i. e. of not putting the Corinthians to any expense. S. Paul says, that he would force them to keep to this, by continuing to do so himself. 'Αφορμὴ means the excuse, which they really wanted, notwithstanding their boast, for being supported by the Corinthians.

14. θαυμαστόν. Perhaps the reading is θαῦμα.

16. Πάλιν λέγω. This does not imply, that he had said the same thing before; but it is equivalent to, *I will now use another argument*, (see xii. 19.) He then says, *Let no one consider this boasting as a sign of weakness: but if you do, then bear with me as a weak person, and suffer me to boast.* For εἰ

δὲ μῆτε see Matt. vi. 1. Δέξασθε is used for *bear with me* by Plutarch, δέξασθε ἡμᾶς, ἔφη, καὶ δπῶς οὐ συνάξετε τὰς ὀφρὺς σκοπεῖτε. *De Orac. Defect.* p. 412.

17. You may now, if you please, suppose me to be speaking, not by inspiration, but as a weak and foolish man. For ὑπόστασις, see ix. 4.

18. See x. 3.

19. ἀφρόνων. This is said with reference to ver. 16. Even if you suppose me to be weak, you may bear with my boasting, because you have borne with other persons who are weak.

20. λαμβάνει. Quæstum facit. Gataker, Elsner.

Ibid. ἐπαίρεται. Raise himself against you in wrath. Mac-knight.

ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν· ἐν φῷ δὲ ἄν
 22 τις τολμᾶ, ἐν ἀφροσύνῃ λέγω, τολμῶ κάγω. ^b^c Ε—^b Act. 22, 3.
 βραῦοι εἰσι; κάγω· Ἰσραηλῖται εἰσι; κάγω· σπέρμα
 23 Ἀβραάμ εἰσι; κάγω· ^c διάκονοι Χριστοῦ εἰσι; παρα-^c 6, 4. Act.
 φρανῶν λαλῶ, ὑπὲρ ἔγώ· ἐν κόποις περισσοτέρως,^{9, 10: 21,}
 ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέ-^{11. 1 Cor.}
 24 ρως, ἐν θανάτοις πολλάκις. ^d ὑπὸ Ἰουδαίων πειντάκις^{15, 10, 31.}
 25 τεσσαράκοντα παρὰ μίαν ἔλαβον, ^e τρὶς ἐρράβδισθην, ^e Act. 14,
 ἀπαξ ἐλιθάσθην, τρὶς ἐνανάγησα, νυχθήμερον ἐν τῷ^{19: 16, 22}
 26 βυθῷ πεποίηκα· ὁδοιπορίας πολλάκις· κινδύνοις πο-
 ταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύ-
 νοις ἐξ ἔθνων, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ,
 27 κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις· ἐν
 κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίᾳς πολλάκις, ἐν λιμῷ
 καὶ δίψῃ, ἐν νηστείᾳς πολλάκις, ἐν ψύχει καὶ γυμ-

21. I am now speaking to my own disparagement, as supposing that I am weak. For ὡς ὅτι see v. 19.

23. φυλακαῖς. Clement in his Epistle speaks of S. Paul ἐπτάκτης δέσμα φορίτας. c. 5. Only one imprisonment, that at Philippi, Acts xvi. 23, is mentioned before the date of this Epistle. See pref. to Ep. to Titus. An imprisonment seems to be alluded to in Rom. xvi. 7.

24. πεινάκις. None of these are mentioned in the Acts.

Ibid. παρὰ μίαν, sc. πληγήν. The punishment of whipping was not to exceed forty stripes, Deut. xxv. 3: and as the whip was made of three thongs, they never gave more than thirteen blows, which made thirty-nine

stripes. (See Josephus, *Antiq.* IV. 8, 21.) S. Paul says ὑπὸ Ιουδαίων, because Jews had a right to punish Jews, and therefore he did not plead his Roman citizenship. Biscoe, p. 246.

25. τρὶς ἐρράβδισθην. One of these is mentioned, that at Philippi, Acts xvi. 23.

Ibid. ἀπαξ. At Lystra, Acts xiv. 19.

Ibid. τρὶς ἐνανάγησα. None of these are mentioned in the Acts. See pref. to Ep. to Titus.

Ibid. πεποίηκα. So Cicero, Apameæ quinque dies morati — Iconii decem fecimus. Ad Att. V. 20.

26. ἐκ γένους. A popularibus meis. Gal. i. 14.

¹ Act. 20, νότηπι. ¹ χωρὶς τῶν παρεκτὸς, ἡ ἐπισύστασίς μου ἡ 28
^{18, &c.}
^ε 1 Cor. 8, καὶ ήμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν· ^ε τίς 29
^{13: 9, 22.} ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ
^{h 12, 5.} ἔγὼ πυροῦμαι; ^h εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας 30
^{i 1, 23.} μου καυχήσομαι. ⁱ 'Ο Θεὸς καὶ πατὴρ τοῦ Κυρίου 31
^{Rom. 1, 9:}
^{9, 1. Gal. 1,} ήμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὃν εὐλογητὸς εἰς τοὺς
^{20. Philipp.}
^{1, 8.} αἰῶνας, ὅτι οὐ φεύδομαι. ^k ἐν Δαμασκῷ ὁ ἑθνάρχης 32
^{1 Thess. 2, 5.}
^{k Act. 9, 24.} Αρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πό-
 λιν, πιάσαι με θέλων· καὶ διὰ θυρίδος ἐν σαργάνῃ 33
 ἔχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας
 αὐτοῦ. Καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι I 2
^{1 Act. 9, 3: γὰρ εἰς ὄπτασίας καὶ ἀποκαλύψεις Κυρίου.} ¹ οἶδα ²
^{22, 17.}
^{1 Cor. 15, 8.} ἀνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων, (εἴτε
 ἐν σώματι, οὐκ οἶδα, εἴτε ἔκτὸς τοῦ σώματος, οὐκ

28. τῶν παρεκτός. Beside the things which I have omitted. Chrysostom, Wolf. Beside these external inconveniences. Raphael.

Ibid. ἐπισύστασις is the act of many things pressing at once upon a person: but many MSS. read ἐπίστασις.

29. This is to shew the great interest which he took in all the churches. Who among my converts is suffering from any infirmity, and I do not partake of his sufferings? Who is perverted or misled in his Christian principles, and I burn not with grief and with zeal to recover him?

30. ἀσθενείας is here used for sufferings.

31. Most MSS. read Κυρίου Ἰησοῦ οἶδεν.

32. ἑθνάρχης is a person appointed by another to govern a country.

Ibid. Ἀρέτα. Aretas was king of Arabia Petreea, and Herod Antipas married his daughter. When Herod took his brother Philip's wife, the daughter of Aretas left him and fled to her father, who made war upon Herod. He totally defeated him in battle, and it was probably then that he got possession of Damascus.

CHAP. XII.

1. We perhaps ought to read καυχᾶσθαι δὲ, and omit γὰρ after ἐλεύσομαι.

Ibid. ἀποκαλύψεις. See Acts xviii. 9. xxii. 17. xxiii. 11. Gal. ii. 2.

2. ἐν Χριστῷ. A Christian. See v. 17. That he meant himself, is plain from ver. 6, 7.

Ibid. δεκατεσσάρων. About the year 38, while he was in Cilicia. See Acts ix. 30. xi. 25.

οἶδα, ὁ Θεὸς οἶδεν,) ἀρπαγέντα τὸν τοιοῦτον ἔως
 3 τρέτου οὐρανοῦ. καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον,
 (εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα, ὁ
 4 Θεὸς οἶδεν,) ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἥκου-
 στεν ἀρρήγτα ρήματα, ἢ οὐκ ἔξον ἀνθρώπῳ λαλῆσαι.
 5 ὑπὲρ τοῦ τοιοῦτον καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ^π 11, 30.
 6 οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. ἔὰν^π 10, 8: 11,
 γὰρ θελήσω καυχήσασθαι, οὐκ ἔστομαι ἀφρων· ἀλή-
 θειαν γὰρ ἐρῶ· φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσῃ-
 ται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τὶ ἔξει ἐμοῦ.
 7. ^οΚαὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπερ- ^οJob. 2, 6.
 αἴρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκὶ, ἄγγελος Σατᾶν
 8 ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. ὑπὲρ τούτου
 τρὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῆ ἀπ' ἐμοῦ·
 9 καὶ εἰρκέ μοι, “Ἄρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύ-

Ibid. τρίτου οὐρανοῦ. The Jews are said to have spoken of three heavens : 1. the air, in which the birds fly ; 2. the sky, in which the stars are ; 3. the heaven, or abode of God.

3. Some persons have believed that two distinct raptures are mentioned by S. Paul. Bull, Whitby.

4. παράδεισον. This was the term used by the Jews for the place of departed souls ; and was supposed by many of the Fathers to be different from the third heaven. See Luke xxiii. 43.

Ibid. ἀρρήγτα. Either, such as S. Paul could not relate ; or, such as no man could have spoken.

Ibid. δέν. Non licet, pro non potest. Origen, Raphel.

6. θέτει and διεύνει perhaps

relate to what is said in x. 10,
 τι after ἀκούει is omitted in many MSS.

7. σκόλοψ. The most probable opinion seems to be, that S. Paul alluded to some bodily infirmity, which affected his appearance. See Bull, Sermon V. Sherlock, Whitby, Barrington, Benson, &c. Tertullian and Jerome preserve a tradition of his having a pain in his head. He alludes to the same infirmity in x. 10. 1 Cor. ii. 3. Gal. iv. 13. Ἰνα μὴ ὑπεραίρωμαι at the end of the verse is perhaps an interpolation.

Ib. Σατᾶν. For diseases being sent by evil spirits, see Matt. x. 1. Luke xiii. 16.

8. τὸν Κύριον means Christ : see ver. 9.

9. Most MSS. read ἡ γὰρ δύ-
 ναμις ἐν ἀσθενείᾳ τελείται.

“ναμίς μου ἐν ἀσθενείᾳ τελειοῦται.” “Ηδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ὥντα ἐπισκηνώσῃ ἐπ’ ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. διὸ εὐδοκῶ ¹⁰ ἐν ἀσθενείαις, ἐν ὑβρεσι, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ,
v 11, 1, 5. τότε δυνατός εἰμι. Ἡγέονα ἄφρων καυχώμενος· ὑμεῖς ¹¹ με ἡναγκάσατε. ἐγὼ γὰρ ὥφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδέν εἴμι.

⁹ 4, 2; 6, 4: ¹² Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ¹²
^{11, 6.} ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ
· 11, 9. δυνάμεσι. ¹³ τί γάρ ἔστι ὁ ἡπτήθητε ὑπὲρ τὰς λοιπὰς ¹³
^{1 Cor. 9, 12.} ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν;
· 13, 1. Act. χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. ¹⁴ ἵδοὺ, τρίτον ¹⁴
20, 33. ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω
ὑμῶν· οὐ γὰρ ζῆτω τὰ ὑμῶν, ἀλλ’ ὑμᾶς. οὐ γὰρ
όφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ’ οἱ
t 1, 6. Col. γονεῖς τοῖς τέκνοις. ¹⁵ ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ¹⁵
^{1, 24. 2 Tim. 2, 10.} ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ
περισσοτέρως ὑμᾶς ἀγαπῶν, ἥττον ἀγαπῶμαι. ¹⁶ Εσ-
τω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς. ἀλλ’ ὑπάρχων παν-

10. See vi. 4.

Ibid. δυνατός, by the power of working miracles, and the gifts of the Spirit.

11. καυχώμενος is probably an interpolation.

12. ἐν is probably to be omitted before σημείοις.

14. τρίτον. See xiii. 1. S. Paul had only visited Corinth once before, Acts xviii. 1, unless he also touched there in his way to Crete: (See note to 1 Cor. xvi.

7.) but he may mean in this place, *This is the third time I have been ready to come to you.* Paley. See i. 15. xiii. 2. We are perhaps to read τοῦτο after τρίτον, and omit ὑμῶν after καταναρκήσω.

15. καὶ before περισσοτέρως may perhaps be omitted.

16. *Ἐστω.* He now supposes the adverse party to say, *Be it so: you have not burdened the Corinthians: but you have acted thus with some crafty view.*

17 οὐργος, δόλω νῦν ἔλαβον. ὡς μή των ἀπέσταλκα^α 7, 2.
 18 πρὸς νῦν, δι' αὐτοῦ ἐπλεονέκτησα νῦν; παρεκά-^β 8, 6, 16,
 λεσα Τίτου, καὶ συναπέστειλα τὸν ἀδελφόν^γ μῆτρι^{18, 22.}
 ἐπλεονέκτησεν νῦν Τίτος; οὐ τῷ αὐτῷ πινέύματι
 περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἵχνεσι;
 19 Ἡ πάλιν δοκεῖτε ὅτι νῦν ἀπολογούμεθα; κατενώ-^δ 5, 12.
 πιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα,
 20 ἀγαπητοὶ, ὑπὲρ τῆς νῦν οἰκοδομῆς. φοβοῦμαι γάρ,^ε 10, 2: 13,
 μή πως ἐλθὼν οὐχ οἴους θέλω εὔρω νῦν, κἀγὼ εύ-^{2, 10, 1 Cor.}
 ρεθῶ νῦν οἷον οὐ θέλετε· μήπως ἔρεις, ζῆλοι, θυμὸς,
 ἔριθεῖαι, καταλαλιαὶ, ψιθυρισμοὶ, φυσιώσεις, ἀκατα-
 21 στασίαι· μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεός μου
 πρὸς νῦν, καὶ πενθήσω πολλοὺς τῶν προημαρτηκό-
 των, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ
 πορνείᾳ καὶ ἀσελγείᾳ ἢ ἔπραξαν.

I 3 ^βΤΡΙΤΟΝ τοῦτο ἔρχομαι πρὸς νῦν· ἐπὶ στό-^β 12, 14.
 ματος δύο μαρτύρων καὶ τριῶν σταθῆσται πᾶν ῥῆμα.^{Num. 35,}
 2^επροείρηκα καὶ προλέγω, ὡς παρὸν τὸ δεύτερον, καὶ^{30. Deut.}
 ἀπὸν νῦν γράφω, τοῖς προημαρτηκόσι καὶ τοῖς λοι-^{17, 6: 19,}
 ποῖς πᾶσιν, ὅτι ἔαν ἐλθω εἰς τὸ πάλιν, οὐ φείσομαι^{18, 16. Joh.}
 3^δἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ,^ε 12, 21.^{10, 28.}

18. Τίτον. This Epistle was carried by Titus. See viii. 16.

Ibid. ἀδελφόν. See viii. 18.

22.

19. Πάλιν. See note at xi. 16. but most MSS. read πά-
 λαι.

Ibid. τοῦ Θεοῦ ἐν Χριστῷ. This may mean, *God who is in Christ*. See ii. 17. v. 19. Rom. vi. 11. Eph. iv. 32. Phil. iii. 14. Col. iii. 3.

21. ταπεινώσῃ, by shame and grief. Most MSS. read μὴ πά-

λιν ἐλθόντος μου ταπεινώσῃ με.

CHAP. XIII.

1. Τρίτον. See note at xii.

14.

2. γράφω is probably an interpolation.

3. The false teachers had questioned the inspiration of S. Paul. He now reminds them of the proofs which he had given of it by working miracles among them; and tells them in v. 5, to examine themselves, whether they had proof of

^e Philipp. 2, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. ^f καὶ 4
^{7, 8. 1 Pet. 3, 18.} γάρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως
 Θεοῦ· καὶ γάρ ημεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζή-
^{1 Cor. 11, 28.} σόμεθα σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς. ^g ἔαυ- 5
 τὸν πειράζετε εἰ ἐστὲ ἐν τῷ πίστει, ἐαυτὸν δοκιμά-
 ζετε· ἡ οὐκ ἐπιγινώσκετε ἐαυτὸν, ὅτι Ἰησοῦς Χρισ-
 τὸς ἐν ὑμῖν ἐστι; εἰ μήτι ἀδόκιμοι ἐστε. ἐλπίζω δὲ 6
 ὅτι γνώσεσθε ὅτι ημεῖς οὐκ ἐσμὲν ἀδόκιμοι. εὔχο- 7
 μαι δὲ πρὸς τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν,
 οὐχ ἵνα ημεῖς δόκιμοι φανῶμεν, ἀλλ’ ἵνα ὑμεῖς τὸ
 καλὸν ποιῆτε, ημεῖς δὲ ὡς ἀδόκιμοι ὥμεν. οὐ γάρ δυ- 8
 νάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ’ ὑπὲρ τῆς ἀλη-
^{5 11, 30: 12, 5, 9, 10.} θείας. ^h χαίρομεν γάρ ὅταν ημεῖς ἀσθενῶμεν, ὑμεῖς δὲ 9
 δυνατοὶ ἔτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κα-
^{h 2, 3: 10, 2. τάρτισιν.} διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα παρὼν 10
^{8: 12, 20, 21. 1 Cor. 4, 21.}

Christ being in them by miraculous gifts.

3. *δημοσίᾳ, shews his power by the miracles which he enables me to work.*

4. This is inserted to shew, that it was Christ who gave miraculous power to the apostles. 'Ἐξ ἀσθενείας means, *the weakness of human nature which he had assumed*, as in 1 Pet. iii. 18. and therefore ἐκ δυνάμεως Θεοῦ may mean, *the divine nature which was in him*. El before ἐσταυρώθη is perhaps an interpolation.

Ibid. ἀσθενοῦμεν — ζησόμεθα. *Though I appear subject to weakness, (see xii. 7.) I will shew myself to be strong by the works which I shall do among you.*

5. *πειράζετε—δοκιμάζετε.* He wishes them to see, whether

they still possessed the spiritual gifts which he had imparted to them: *do you not know by these proofs, that Jesus Christ dwelleth in you? unless indeed ye are destitute of these proofs.*

6. ἀδόκιμοι here and in ver. 5. means, *without proof of divine power.*

7. *I pray that I may not be obliged to inflict any evil on you: or, that you may not do any evil. I do not want to give proofs of my power by punishing you.* The reading is perhaps εὐχόμεθα.

8. For if you do well, I cannot exercise my power against you: there will be no need of it.

9. *ἀσθενῶμεν. When we are not obliged to give proofs of our power.*

Ibid. *κατάρτισιν.* See 1 Cor. i. 10.

μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἔξουσίαν ἣν ἔδωκέ
μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

11 Ἱλοιπὸν, ἀδελφὸι, χαίρετε, καταρτίζεσθε, παρακα-^{1 Rom. 12,}
λεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ^{16, 18: 15,}
12 ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.^k Ἀσπάσασθε ^{5. 1 Cor. 1,}
13 ἄλλήλους ἐν ἀγίῳ φιλήματι· ἀσπάζονται ὑμᾶς οἱ ^{10. Philipp.}
ἄγιοι πάντες. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ-^{14.}
τοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἀγίου ^{k Rom. 16,}
πνεύματος μετὰ πάντων ὑμῶν. ἀμήν. ^{16. 1 Cor.}

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων
τῆς Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.

EPISTLE TO THE GALATIANS.

I conceive this Epistle to have been written from Ephesus, during S. Paul's long residence there, which began in the end of 48, and lasted till the middle of 52. (See Preface to *Ep. ad Titum*.) It was perhaps written at the beginning of 52. S. Paul had visited Galatia for the first time in 46; (Acts xvi. 6.) for the second in 48, (Acts xviii. 23.) He had met with a most favourable reception there: (Gal. iv. 13—15.) but after his departure, some Jewish Christians seem to have endeavoured to set the Galatians against S. Paul, by calling in question his authority as an apostle; and to have taught them, that it was necessary for them to observe the Law of Moses. S. Paul, at the beginning of this Epistle, proves his authority as an apostle, by shewing that he received it direct from God; and he then exposes the inefficacy and the fatal consequence of looking for justification by the Law of Moses.

ΠΑΤΛΟΤ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

- 1^ο ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι'<sup>m ver. 11,
12. Tit. 1,</sup> ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς ^{3.}
- 2^ο τοῦ ἐγέιραντος αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ <sup>Act. 2, 24,
3²: 3, 15; 4,
10: 10, 40;</sup> πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας·
- 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου <sup>13, 30, 34:
17, 31.</sup>
- 4 ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν <sup>Rom. 4, 24:
8, 11. 1 Cor.
6, 14: 15,
15. 2 Cor. 4,
14. Eph. 1,
20. Col. 2,
12. 1 Thess.
1, 10. Heb.
13, 20.
ο 2, 20.
Matt. 20,
28. Eph. 5,
2. Tit. 2, 14.
Heb. 9, 14.</sup>
- 5 πατρὸς ἡμῶν, φησίν δόξα εἰς τοὺς αἰώνας τῶν αἰώνων. ἀμήν.
- 6 Θαυμάζω ὅτι οὗτοι ταχέως μετατίθεσθε, ἀπὸ τοῦ

CHAP. I.

1. ἀπ' ἀνθρώπων is used with reference to the word ἀπόστολος. S. Paul was not sent, i. e. did not receive his commission, from any man, οὐδὲ δι' ἀνθρώπου, nor by the agency or mediation or interest of any man. This is confirmed by Acts xiv. 26, which shews, that S. Paul was not sent by the brethren at Antioch. Origen observes, that this verse is a proof of the di-

vinity of Christ. Vol. IV. p.

690.

4. αἰώνος. Αἰών is a long period of time. (See Tit. i. 2.) It here means the period which marks the present state of things in the world, i. e. this world as opposed to a future and heavenly state. See Rom. xii. 2. Luke xx. 34. 1 Cor. i. 20. ii. 6.

6. οὗτοι ταχέως. Some have thought from these words, that

καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἔτερον εὐαγ-

^p Act. 15, 1. γέλιον· ὁ οὐκ ἔστι ἄλλο, εἰ μή τινές είσιν οἱ τα-

^a Cor. 11, 4. ράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγ-

^q 1 Cor. 16, γέλιον τοῦ Χριστοῦ. ἄλλὰ καὶ ἐὰν ήμεῖς ἡ ἄγγελος 8
^{22.}

ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὁ εὐηγγελισά-

^r Apoc. 22, μεθα ὑμῖν, ἀνάθεμα ἔστω· ὡς προειρήκαμεν, καὶ 9
18.

ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὁ

^s 1 Thess. 2, παρελάβετε, ἀνάθεμα ἔστω. ^t ἄρτι γὰρ ἀνθρώπους 10

^{4. Jac. 4, 4.} πείθω ἡ τὸν Θεόν; ἡ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ

γὰρ ἔτι ἀνθρώποις ἥρεσκον, Χριστοῦ δοῦλος οὐκ ἀν
ῆμην.

^t Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐ- 11
^{1 Cor. 15,}
^{1, 3.}

the Epistle was written very shortly after one of S. Paul's visits to Galatia. But this is not necessary. If the Galatians had been *quickly and suddenly* led away by the false teachers, the words *οὐτῷ ταχέως* might have been used. See 1 Tim. v. 22. Luke xviii. 8.

6. τοῦ καλέσαντος. S. Paul is supposed to mean himself by Chandler, Macknight, Wall, Olearius: but Wolfius refers the expression to God, which agrees better with the language of the Epistles. See v. 8.

Ibid. χάριτι Χριστοῦ. The latter word is perhaps an interpolation.

7. δ οὐκ ἔστιν ἄλλο. The false teachers wished to join the Law and the Gospel, and told the Galatians, that this was the real gospel, to which they were called. S. Paul says, that this is not the gospel at all, and therefore corrects himself in having spoken of it as *another gospel*.

Ibid. εἰ μὴ is here used for ἄλλὰ, as in Matt. xii. 4. Luke iv. 27. 1 Cor. vii. 17. Rev. ix. 4.

8. παρ' δ is generally rendered *contrary to what*: Whitby prefers *beside what*.

Ibid. ἀνάθεμα and ἀνάθημα mean properly *something set apart*: but ἀνάθημα is generally taken in a good sense for a *votive offering*, or *thing consecrated*; ἀνάθεμα in a bad sense for a *thing devoted to curses*. See Rom. ix. 3. 1 Cor. xvi. 22.

10. πείθω is the same as ζητῶ ἀρέσκειν, and S. Paul means to say, I have used this strong expression, which will perhaps give offence: but I must use it; for am I seeking to please men or God? if I sought to please men, I should perhaps support these false doctrines of the Jewish Christians: but my duty to God, and to Christ, whose servant I am, forbids me. See Krebsius, Elsner.

11. Read γνωρίζω γάρ.

αγγελισθὲν ὑπ' ἐμῷ, ὅτι οὐκ ἔστι κατὰ ἀνθρωπον·
 12 ὁ δὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸν οὕτε ^{οὐτε} *Ephes. 3, 3.*
 ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
 13 ^τΗκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ ^τAct. 8, 3:
 Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίκων τὴν ἐκκλη- ^{9, 1: 22, 4:}
 14 σίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν· καὶ προέκοπτον ^τRom. 1, 5.
 ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικώτας ἐν τῷ
 γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πα-
 15 τρικῶν μου παραδόσεων. ^τὅτε δὲ εὑδόκησεν ὁ Θεὸς ^τAct. 9, 15:
 ὁ ἀφορίστας με ἐκ κοιλίας μητρός μου, καὶ καλέστας ^{13, 2.} *Rom. 1, 1.*
 16 διὰ τῆς χάριτος αὐτοῦ, ^τἀποκαλύψαι τὸν νιὸν αὐτοῦ ^τ2, 8. *Matt. 16, 17.*
 ἐν ἐμοὶ, ὡντα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, ^τ2 Cor. 4, 6.
 17 εὐθέως οὐ προσανθέμην σαρκὶ καὶ αἷματι, οὐδὲ ἀν-
 ἥλθον εἰς Ἱεροσόλυμα πρὸς τὸν πρὸ ἐμοῦ ἀποστό-
 λοντος, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπ-
 18 ἐστρεψα εἰς Δαμασκόν. ^τἘπειτα μετὰ ἔτη τρία ^τAct. 9, 26.
 ἀνῆλθον εἰς Ἱεροσόλυμα ἰστορῆσαι Πέτρον, καὶ ἐπ-

Ibid. κατὰ ἀνθρωπον. This is still in connexion with ver. 10. My gospel has no reference to human wishes and opinions.

12. ἀποκαλύψεως. S. Paul was probably instructed in the gospel during his residence in Arabia, ver. 17. He was in the habit of receiving revelations afterwards; see Acts xxii. 17. Gal. ii. 2. 2 Cor. xii. 2, 7. Eph. iii. 3.

14. παραδόσεων. Compare Acts xxii. 3. xxvi. 5.

15. δ Θεὸς is probably an interpolation.

16. σαρκὶ καὶ αἷματι. Compare Matt. xvi. 17. 1 Cor. xv. 50. Eph. vi. 12. Heb. ii. 14. S. Paul therefore was not in-

structed by Ananias.

17. Ἀραβίαν. See note at Acts ix. 19.

Ibid. πᾶλιν. In the third year after his conversion, as is expressed in the next verse.

18. ἰστορῆσαι implies a visit made with the wish to see something extraordinary. Plutarch speaks of the parents of Cicero's schoolfellows coming to the school, δψει βουλομένους ιδεῖν τὸν Κικέρωνα, καὶ τὴν ὑμουράνην αὐτοῦ περὶ τὰς μαθήσεις δξύτητα καὶ σύνεστιν ἰστορῆσαι, p. 861. If the conversion of Cornelius happened as early as A. D. 32, (see note at Acts ix. 32.) it may have been in consequence of this, that S. Paul wished to

^β Marc. 6,3. ἐμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ^β ἔτερον δὲ τῶν 19 ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν

^ε Rom. 1,9: τοῦ Κυρίου. ^ε ἂ δὲ γράφω ὑμῖν, ἴδοὺ, ἐνώπιον τοῦ 20 9, 1. 2 Cor. 1, 23; 11, Θεοῦ, ὅτι οὐ ψεύδομαι. ^δ Ἔπειτα ἥλθον εἰς τὰ κλί- 21 31. 1 Thess. 2, 5. 1 Tim. ματα τῆς Συρίας καὶ τῆς Κιλικίας· ἥμην δὲ ἀγνοού- 22 5, 21. 2 Tim. 4, 1. μενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς

^δ Act. 9,30. ἐν Χριστῷ μόνον δὲ ἀκούοντες ἦσαν, ^ε Οτι ὁ διώκων 23 ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται τὴν πίστιν ἥν ποτὲ ἐ-

^ε Act. 15, 2. πόρθει· καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν. ^ε Ἔπειτα διὰ 24 2 δεκατεσσάρων ἐτῶν πάλι ἀνέβην εἰς Ἱεροσόλυμα 2 μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον· ἀνέβην 2 δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγ- γελιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ᾧδιαν δὲ τοῖς

^ε Philipp. 2, δοκοῦσι, ^ε μήπως εἰς κενὸν τρέχω ἢ ἔδραμον. ^ε Ἄλλ' 3 16.

^ε Act. 16, 3. ^ε 1 Cor. 9, 21. confer with S. Peter, and to first journey, when the council was held at Jerusalem, A. D. 46. inform him of his own revelations concerning the conversion of the Gentiles.

19. Ἰάκωβον. This was James, the bishop of Jerusalem. See note at Acts xii. 17. He was probably not one of the twelve apostles; though he seems to be called an apostle here, as Barnabas and some others were; or εἰ μὴ may be used for ἀλλά, as in ver. 7.

21. Compare Acts ix. 26—30. xxii. 17—21.

23. εὐαγγελίζεται. This seems to shew, that S. Paul preached the gospel while he was in Cilicia. See Acts xv. 23, 41.

CHAP. II.

1. διὰ δεκατεσσάρων ἐτῶν may mean, in the fourteenth year: see Matt. xxvi. 61. Mark xiv. 58. This is the journey mentioned in Acts xv. after S. Paul's

first journey, when the council was held at Jerusalem, A. D. 46. Πάλι does not mean the next time: for he was at Jerusalem in 44, (Acts xi. 30.) but on another occasion.

Ibid. Τίτον. See Titus i. 4.
2. ἀνεθέμην. Compare Acts xv. 4, 12.

Ibid. τοῖς δοκοῦσι. The same as τῶν δοκούντων εἶναι τι in ver. 6, and δοκοῦντες στῦλοι εἶναι in ver. 9. It means the apostles, who were then at Jerusalem, and the chief persons in the church there. Herodian writes, καὶ πρῶτον μὲν τῆς συγελάτου βουλῆς τοὺς δοκοῦντας καὶ ἥλικια σεμνοτάτους καὶ βίφ σωφρονεστάτους τοὺς ἕκαιδεκα ἑπελέξαντο, VI. 1. See note at 1 Cor. i. 28.

Ibid. εἰς κενὸν τρέχω. The metaphor is taken from a person exercising or practising himself in running without any

οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἐλλην ὁν, ἡναγκάσθη περι-
 4 τμηθῆναι· ^{οὐ}διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους,^h Act. 15,
 οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν
 5 ήμῶν ἦν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ὥνα ἡμᾶς κατα-
 δουλώσωνται· οἷς οὐδὲ πρὸς ὅραν εἰξαμεν τῇ ὑπο-
 ταγῇ, ὥνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς
 6 ὑμᾶς.ⁱ Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, ὅποιοί ποτε^j Deut. 10,
 ἥσαν, οὐδέν μοι διαφέρει· πρόσωπον Θεὸς ἀνθρώπου^k 17. 2 Par.
 οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανέ-^l Job. 19. 7.
 7 θευτο, ^κ ἀλλὰ τούναυτίον, ιδόντες ὅτι πεπίστευμα τὸ^m 34. 19.
 εὐαγγέλιον τῆς ἀκροβυսτίας, καθὼς Πέτρος τῆς περι-ⁿ Sap. 6. 7.
 8 τομῆς· (^λ ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς^o Act. 10, 34.
 9 περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔβυντ^p) καὶ γνόν-^q Rom. 2, 11.
 τες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς^r Ephes. 6, 9.
 καὶ Ἰωάννης, οἱ δοκούντες στύλοι εἶναι, δεξιὰς ἔδω-^s Col. 3, 25.
 καὶ ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ὥνα ἡμεῖς εἰς τὰ^t 1 Pet. 1, 17.
 13, 2: 22,
 21. Ephes. 3, 8.

particular object. Menander writes, ἀπὸ ἀβουλος εἰς κένον μοχθεῖ τρέχων. See 1 Cor. ix. 26.

4. διὰ δὲ τούς. And this was done, i. e. I refused to have Titus circumcised, on account of the false brethren who introduced themselves into our meetings.

5. τῇ ὑποταγῇ, by submitting to them.

Ibid. διάθεια. See 14. iii. 1. v. 7. S. Paul's was the true gospel, which proclaimed faith in Christ as sufficient.

6. The sentence seems to be imperfect after εἶναι τι. Grotius says, that S. Paul meant to add οὐδὲν προσελαβόμην, but that altering the form, and repeating οἱ δοκούντες, he says οὐδὲν προσανέθεντο. Hombergius thinks that the sentence is com-

plete, and interprets ἀπὸ τῶν δοκούντων οὐδέν μοι διαφέρει, there is no difference between me and them. Elsner interprets it, I have nothing to do with what these persons may be. But I should rather agree with Grotius.

9. James is mentioned first, as being bishop of Jerusalem: see note at Acts xii. 17. Peter and John were probably the only apostles now in Jerusalem: see note at Acts ix. 32. Eusebius speaks of some persons maintaining Cephas to be a different person from Peter, and one of the seventy disciples. H. E. I. 12. The notion is defended by Harduin, Op. Select. p. 921, but it seems untenable.

^m Act. 24, ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· ^m μόνον τῶν πτω- 10
^{17.} Rom. 15, 25. χῶν ἵνα μυημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο
^{1 Cor. 16, 1.} 2 Cor. 8, 1: ποιῆσαι. Ὁτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ 11
^{9, 1.} πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.
 πρὸ τοῦ γὰρ ἐλθεῖν τιὰς ἀπὸ Ἰακώβου, μετὰ τῶν 12
 ἔθνων συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφ-
 ᾧριζεν ἐαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. καὶ 13
 συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε
ⁿ Act. 10, 28. καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. ⁿ Άλλ' 14

10. δ καὶ ἐσπούδασα. Schmidius interprets it, *which I had also been anxious to do before*: and such was the fact; see Acts xi. 30: but I should rather render it, *wherefore I have been anxious to do this same thing*; or, *which is the very thing that I have been anxious to effect*: and this perhaps confirms the date assigned to the Epistle: for when S. Paul left Ephesus in 52, he intended to go to Jerusalem with contributions: see Rom. xv. 25. 1 Cor. xvi. 1—3. Acts xxiv. 17. It is probable, that the continued famine caused the apostles at Jerusalem to make this request to S. Paul. Pyle renders it, *a thing I was very ready to do*.

11. Πέτρος. The true reading is probably Κηφᾶς.

Ibid. Ἀντιόχειαν. This visit of Peter to Antioch is not mentioned in the Acts. It probably took place, A. D. 46, after S. Paul's return from the council, and before his second journey. Mark perhaps accompanied him. See Acts xv. 37.

Ibid. κατὰ πρόσωπον is said to

mean *secundum speciem*, in appearance or pretence, by Chrysostom and Jerom: but the usual interpretation of *openly, publicly*, is supported by Elsner, Raphael, Krebsius. In Deut. vii. 24. we have οὐκ ἀντιτίστεται οὐδεῖς κατὰ πρόσωπον σου: and in Xenophon κατὰ πρόσωπον ἐναντιώσθαι. Cyrop. IV. p. 90.

Ibid. κατεγνωσμένος ἦν, *he deserved to be condemned*.

12. ἀπὸ Ἰακώβου. This does not imply that James sent these men, or that he agreed with them. They may perhaps have pretended this; or it may merely mean, that they came from the church at Jerusalem, of which James was the head.

Ibid. ἀφώριζεν. We are not to suppose that these persons again raised the question, which had been settled at the council, or wished to bind the Gentiles by the Law of Moses. They only declined eating with them; which they need not have done, because the decree of the council had provided against the Gentiles offending the Jews at their meals. See note at Acts xv.

ὅτε εἴδον ὅτι οὐκ ὄρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων, “Εἰ “ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῆς καὶ οὐκ Ἰου-
15 “ δαΐκως, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαῖον;” Ἡμεῖς
16 φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἔθνων ἀμαρτωλοὶ, ^{¶ εἰδό-} _{Psal. 143, 2.}
τες ὅτι οὐ δικαιοῦται ἀνθρώπος ἐξ ἔργων νόμου, _{Ἐὰν} _{Rom. 1, 17:}
μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χρι-
στὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πί-
στεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ
17 δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ. εἰ δὲ ζη-
τοῦντες δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ
ἀμαρτωλοὶ, ἀρά Χριστὸς ἀμαρτίας διάκονος; μὴ
18 γένοστο. εἰ γὰρ ἀ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ,

14. Some have continued S. Paul's address to S. Peter to ver. 21; but I should confine it to ver. 14, as Vater has done.

15. ἀμαρτωλοί. Elsner and Schmidius connect this with Ἰουδαῖος, and not merely with διὰ ἔθνων. The sense seems to be this. He had blamed S. Peter for obliging the Gentiles to follow the Law of Moses; and then he continues, We who are Jews by birth, and not Gentiles, and therefore used to the Law of Moses, yet being guilty of sin, and knowing that men are not justified from sin by the Law, but by faith in Christ, we have accordingly believed in Christ, and not trusted to the Law. For ἐὰν μὴ see note at i. 7.

16. οὐ — πᾶσα σάρξ is the same as οὐδεμία σάρξ. See Matt. xii. 25.

17. ζητοῦντες δικαιωθῆναι, while VOL. II.

we think that we have been justified, or, while we seek to maintain our justification. For δικαιωθῆναι implying that justification is a thing past, see Rom.

v. 1.

Ibid. ἀμαρτωλοί. A person, who is justified by faith in Christ, is freed from sin: but if he seeks for further justification by the Law, he acknowledges himself to be still a sinner. S. Paul therefore asks, *If, while we think that we were justified through Christ, we are discovered to be still in our sins by having recourse to the expiations of the Law, will Christ be the minister (i. e. will he administer spiritual benefit) to persons who are still in their sins? Certainly not.* That this is the true meaning of ἀμαρτωλοί, appears from the next verse.

18. ἀ κατέλυσα, *the ceremonies of the Law, which I once*

^τ Rom. 6. παραβάτην ἐμαυτὸν συνίστημι. ^τ Εγὼ γὰρ διὰ νό- 19
^{11.} 14: 7,
^{4,} 6: 8, 2: μον νόμῳ ἀπέθανον, ὡν Θεῷ ζῆσω. ^τ Χριστῷ συν- 20
^{14,} 7, &c.
² Cor. 5, 15. εσταύρωμαι· ζῶ δὲ οὐκ ἔτι ἔγὼ, ζῇ δὲ ἐν ἐμοὶ Χρι-
¹ Thess. 5, 10. στός· δὲ μὲν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ νιοῦ
^τ 1, 4: 5, 24:
^{6,} 14. τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑα-
Rom. 6, 6.
Eph. 5, 2. τὸν ὑπὲρ ἐμοῦ. οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· ^τ εἰ 21
Tit. 2, 14.
^τ Heb. 7, 11. γὰρ διὰ νόμου δικαιοσύνη, ἅρα Χριστὸς δωρεὰν ἀπ-
έθανεν.

^τ 5, 7. ^τ Ω ΑΝΟΗΤΟΙ Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ 3
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believed to have no effect in saving me from sin, viz. when I embraced the gospel.

19. *νόμῳ, not to the Law, but by the Law.* The Law denounces death: and if it were not for the Law, i. e. for positive ordinances, the sinner would not be condemned to death. See Rom. iii. 20. iv. 15. v. 13. viii. 7. 1 Cor. xv. 56. S. Paul therefore says, *In consequence of the Law I was condemned to death by the Law, that I might be restored to life by God.* The only consequence of the Law is, that I became subject to the sentence of death; from which there was no escape: but I am restored to life by the mercy of God, who accepts my faith in Christ. This construction of the dative may be seen in Rom. vi. 2, 10, 11. viii. 24. 2 Cor. v. 15. x. 4. Gal. v. 25. Eph. ii. 1. iv. 23. 1 Pet. ii. 24. iii. 18. iv. 6.

20. *Χριστῷ συνεσταύρωμαι.* Christ submitted to the sentence of the Law, and died: and whoever has faith in his

death, is said figuratively *to have died with him*, and so to have paid the penalty of the Law. He then rises again; but not such as he was before, a person condemned for sin; but a new creature, and freed from the guilt of sin, by faith in Christ.

Ibid. δὲ μὲν ζῶ κ. τ. λ. Speaking figuratively, I died in Christ, and rose again: *but with respect to my actual living in the body, I must shew that I have faith in the death of Christ;* and not look for any other justification by the Law.

21. οὐκ ἀθετῶ. *I am not to destroy the effect of the free grace of God.*

CHAP. III.

^τ Ανόητοι. Callimachus calls the Galatians ἄφρον φύλο, in *Delum.* 184. Themistius speaks of their eagerly following any philosopher: *Orat. XXIII.* p. 299: and Strabo says, παραπεισθέντες δὲ εὐμαρώς ἐνδιδόσαι πρὸς τὸ χρήσιμον. IV. p. 299. This, however, was not meant as a censure.

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2 Χριστὸς προεγράψῃ ἐν ὑμῖν ἐσταυρωμένος. ^{τοῦτο}^{Act. 2, 38.}
^{8, 15: 15, 8.} μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ^{Ερβ. 1, 13.}

3 πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; οὗτοι ἀνόητοι
 ἔστε; ἐναρξάμενοι πνεύματι, μὴ σαρκὶ ἐπιτελεῖσθε;

4, ^{τοσαῦτα} ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. ὁ οὖν ἐπι- ^{2 Job. 8.}

χορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν
 6 ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; ^{καθὼς}^{Gen. 15, 6.}
^{Rom. 4, 3.} ^{Ἄβραὰμ} ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς^{Jac. 2, 23.}

7 δικαιοσύνην. ^{γινώσκετε} ἄρα ὅτι οἱ ἐκ πίστεως, οὖν- ^{Rom. 4,}
^{11, 12, 16.} 8 τοί εἰσιν νίοὶ Ἀβραὰμ. ^{προϊδούσα} δὲ ἡ γραφὴ ^{b Gen. 12, 3:}
^{18, 18: 22,} ^{18: 26, 4.} ^{Act. 3, 25.} ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο

μὴ πείθεσθαι are perhaps an interpolation.

Ibid. οἵς καὶ ὁ φθαλμούς. Who had the crucifixion of Jesus Christ clearly set before you in description. He means to say, that the importance of believing in the death of Christ had been fully explained to them.

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4. ἐπάθετε. Have ye received so many tokens of divine favour to no purpose? Schomerus, Hombergius, Starcius. We have the same sense of this verb in Euripides, καὶ ταῦθ' ὑφ' ἡμῶν, ὡς κίκιστ' ἀνδρῶν, παθὸν προΐδωκας ἥπας; Med. 488. But this interpretation is opposed by Bos, Elsner, and Wolfius, who think that S. Paul alluded to the sufferings of the Galatians in the cause of the gospel.

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5. This verse proves, that S. Paul worked miracles in Galatia, and imparted the miraculous gifts of the Spirit.

τῷ Ἀβραὰμ, “Οτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη” ὥστε οἱ ἐκ πίστεως, εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ 10

^c Deut. 27, κατάραν εἰσί· ^c γέγραπται γὰρ, ‘Ἐπικατάρατος πᾶς 26.

‘ὅς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ

^d 2, 16. ^d βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.’ ^d “Οτι δὲ ἐν 11

Hab. 2, 4. Rom. 1, 17: νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δῆλον, ὅτι ‘ὅ

3, 20. Heb. 10, 38. ‘δίκαιος ἐκ πίστεως ζῆσεται’ ὃ δὲ νόμος οὐκ ἔστιν ἐκ 12

πίστεως, ἀλλ’ ‘ὅ ποιήσας αὐτὰ ἄνθρωπος ζῆσεται ἐν

^e Deut. 21, ‘αἴτοις.’ ^e Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας 13

^f 23. Rom. 8, 3. 2 Cor. 5, τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· γέγραπται

21. γὰρ, ‘Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου’

ἴνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν 14

Χριστῷ Ἰησοῦ, ὡν τὴν ἐπαγγελίαν τοῦ πνεύματος

^f Heb. 9, λάβωμεν διὰ τῆς πίστεως. ^f ‘Αδελφοί, κατὰ ἄνθρω- 15

πον λέγω, ὅμως ἄνθρωπου κεκυρωμένην διαθήκην

^g ver. 8. οὐδεὶς ἀθετεῖ ἡ ἐπιδιατάσσεται. ^g τῷ δὲ Ἀβραὰμ ἐρ- 16

Gen. 12, 7: 15, 5: 17, 7: ῥήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ

22, 18. λέγει, ‘Καὶ τοῖς σπέρμασιν,’ ὡς ἐπὶ πολλῶν, ἀλλ’ ὡς

ἐφ’ ἐνὸς, ‘Καὶ τῷ σπέρματί σου,’ ὃς ἔστι Χριστός.

10. γεγραμμένοις ἐν τῷ βιβλίῳ.

Instead of these words the LXX have λόγοις. We may understand ἔτεκεν before τοῦ ποιῆσαι.

See note at Acts xxvii. 1.

12. ἄνθρωπος is probably an interpolation.

14. ἔθνη. This is deduced from the prophecy quoted in ver. 8.

Ibid. ἐπαγγελίαν. See Isaiah xliv. 3. Ezek. xxxix. 29. Joel ii. 28. The Spirit does not appear to have been actually promised to Abraham, but it was

promised afterwards through the prophets: or τὴν ἐπαγγελίαν τοῦ πνεύματος may mean ἐπαγγελίαν πνευματικήν.

15. κατὰ ἄνθρωπον, as would be the case in human covenants, made between man and man. Ομως κ. τ. λ. but even in this case, no one annuls &c.

16. ὡς ἐπὶ πολλῶν. As applying to many persons.

Ibid. τῷ σπέρματί σου. This is a reference to Gen. xxii. 18. and in thy seed shall all nations of the earth be blessed. This was

17 ^hτοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ ^hGen. 15, 13, 16. Θεοῦ εἰς Χριστὸν, ὁ μετὰ ἔτη τετρακόσια καὶ τριά- Exod. 12, 40, 41. Act. κοντα γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι 7, 6.

18 τὴν ἐπαγγελίαν. ⁱεἰ γὰρ ἐκ νόμου ἡ κληρονομία, ^{i Rom. 4, 13, 14: 8,} οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγε- 17.

19 λίας κεχάρισται ὁ Θεός. ^kΤί οὖν ὁ νόμος; ^{k Deut. 5, 5. Joh. 1,} τῶν πα- ^{17. Act. 7, 38, 53.} ραβάστεων χάριν προστεθῆ, ἄχρις οὐ ἔλθῃ τὸ σπέρ- ^{Rom. 4, 15: 5, 20: 7, 8.} μα φὸ ἐπίγγελται, διαταγεῖς δι' ἀγγέλων, ἐν χειρὶ με-

20 στίον· ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστω, ὁ δὲ Θεὸς εἰς

after the temptation of Abraham: but God had said to him, when He first called him, *in thee shall all families of the earth be blessed.* Gen. xii. 3. Τῷ στίμπται at the beginning of this verse is used in a different sense from what it bears in the latter part. *The promise* (mentioned in ver. 14.) was given to *Abraham and his posterity: and the terms of the promise were, not in thy seeds, but in thy seed.*

17. See note at Acts vii. 6. The four hundred and thirty years are dated from the call of Abraham. See Wolfius.

18. ἡ κληρονομία, *the inheritance of eternal life;* which mankind had lost through Adam, but which God had promised to restore through Christ. The Law only promised it on condition of perfect obedience, which can never be performed; and therefore if the Law annulled the covenant made with Abraham, we could not obtain eternal life.

19. Some would point it, Τί οὖν; δ νόμος κ. τ. λ. This ques-

tion may be supposed to be asked by the false teachers: *if the Law cannot give pardon and eternal life, for what did it serve?*

Ibid. τῶν παραβάστεων χάριν. If men had not committed sin, and been subject to death in consequence, the Law would not have been given, which deterred men from sin by affixing penalties.

Ibid. φὸ ἐπίγγελται. *To whom the promise was made.*

19. ἀγγέλων. See Acts vii. 35, 53. S. Paul adds this, rather to disparage the Law. It was not given immediately from God himself; but by the ministration of angels, and by a human mediator Moses. Εὐ χειρὶ μεσίτον answers to what we read in Lev. xxvi. 46. *These are the statutes, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.*

20. But yet the Law came from God: *for a mediator implies that there is more than one party: and God was one of the parties.*

έστω. Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; ²¹
μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωκοιῆ-

^{1 Rom. 3, 9: σται, ὅντως ἀν ἐκ νόμου ἦν ἡ δικαιοσύνη· ἀλλὰ συν-}
^{11, 32.}

έκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἀμαρτίαν, ὥντα ἡ
ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῆ τοῖς πι-
στεύοντι. Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμου ²³
ἔφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν

^{m Matt. 5, πίστιν ἀποκαλυφθῆναι· ὥστε ὁ νόμος παιδαγωγὸς}
^{17. Rom. 10, 4. ἡμῶν γέγονεν εἰς Χριστὸν, ὥντα ἐκ πίστεως δικαιω-}

^{θθμεν· ἐλθούσης δὲ τῆς πίστεως, οὐκ ἔτι ὑπὸ παι-}

^{n 4, 5. Joh. δαγωγὸν ἐσμέν. πάντες γὰρ νιοὶ Θεοῦ ἔστε διὰ τῆς}
^{1, 12. Rom. 8, 15.}

^{o Rom. 6, 3: 13, 14. πίστεως ἐν Χριστῷ Ἰησοῦ· ὅσοι γὰρ εἰς Χριστὸν}
^{p Joh. 17, 21. Rom. 10, 12.}

^{21. The Law is not contrary to the promise of eternal life made to Abraham: for the Law also held out eternal life as a reward to perfect obedience; and if this condition could have been fulfilled, a man would have been as righteous under the Law, as by faith in Christ.}

^{22. But all men commit sin and transgress the Law, so that they cannot claim eternal life as a reward. See Rom. xi. 32. Ibid. ἵνα here implies, not the cause, but the consequence, as in many places. Mark iv. 22. John ix. 39. x. 17. Rom. xi. 11, 32. Gal. v. 17. 1 John ii. 19.}

^{23. τὴν πίστιν is here used for the gospel, as in i. 23. or literally it means, before the time came when man had the power of being justified by faith.}

^{Ibid. συγκεκλεισμένοι is perhaps not to be connected with εἰς τὴν μέλλουσαν, but is the same as συνέκλεισεν in v. 22. While men were under the Law, they were hindered by their sins from obtaining eternal life, and were not at liberty: they were like persons shut up in a place from which they cannot get out. Εἰς τὴν μέλλουσαν κ. τ. λ. means until the faith which was to come was revealed.}

^{24. παιδαγωγός. The metaphor is taken from a father committing his children to a pedagogue, as was the custom anciently. The Law, which constantly reminded men of their transgressions, and their inability to obtain eternal life, prepared them gradually for justification by faith.}

^{27. Χριστὸν ἐνεδύσασθε, i. e. ye have Christ dwelling in you: ye are in the condition of Christ: and as he is the Son of God by nature, so are ye by adoption.}

δαύος, οὐδὲ Ἐλλην· οὐκ ἔνι δοῦλος, οὐδὲ ἐλεύθερος·
οὐκ ἔνι ἄρτεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἔστε
29 ἐν Χριστῷ Ἰησοῦ· ἡεὶ δὲ ὑμεῖς Χριστοῦ, ἀρά τοῦ^a Gen. 21,
Ἄβραὰμ σπέρμα ἔστε, καὶ κατ' ἐπαγγελίαν κληρονό-^{12. Rom.}
11, 7. Heb.
4 μοι. Λέγω δὲ, ἐφ' ὅσον χρόνου ὁ κληρονόμος νή-
πιός ἔστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὁν·
2 ἀλλὰ ὑπὸ ἐπιτρόπους ἔστι καὶ οἰκονόμους, ἕχρι τῆς
3 προθεσμίας τοῦ πατρός. ὅπτω καὶ ἡμεῖς, ὅτε ἡμεν^b Col. 2, 20.
νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεν δεδουλω-
4 μένοι· ὅτε δὲ ἥλθε τὸ πλήρωμα τοῦ χρόνου, ἔξαπ-^c Gen. 49,
10. Dan. 9,
ἐστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυν-^d Ephes.
1, 10.
5 αικὸς, γενόμενον ὑπὸ νόμου, ὥνα τοὺς ὑπὸ νόμου ἔξα-^e Job. 1, 26.
1, 12.
6 γοράσῃ, ὥνα τὴν νιοθεσίαν ἀπολάθωμεν. ὅτι δέ ἔστε^f Rom. 8,
νιοὶ, ἔξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ^g 15.
7 εἰς τὰς καρδίας ὑμῶν, κράζον, Ἀββᾶ ὁ πατήρ. Ὅστε^h Rom. 8,
16, 17.
οὐκ ἔτι εἰ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱὸς, καὶ κληρονό-
8 μος Θεοῦ διὰ Χριστοῦ. Ἄλλὰ τότε μὲν οὐκ εἰδότεςⁱ 1 Cor. 8,
4: 12, 2.
Eph. 2, 17,

The metaphor is perhaps from a person taking off his clothes when he is baptized, and putting them on again.

28. πάντες. Christ represented the whole human race, and therefore there is no difference between any men.

CHAP. IV.

2. The metaphor seems to be taken from a son, whose father is dead. Ἐπίτροποι are guardians, οἰκονόμοι manage the estate.

3. στοιχεῖα τοῦ κόσμου are the same as κοσμικὰ στοιχεῖα, and apply to any doctrine, which is only the outline of the true doctrine. The phrase is applied either to the Law of Moses or

the heathen philosophy. See^j 13.
ver. 9. Col. ii. 8, 20. Σο ἡ τοῦ κόσμου λυπὴ is worldly sorrow in 2 Cor. vii. 10. Τὸ ἄγον κοσμίον. Heb. ix. 1.

4. γενόμενον signifies born. See Alberti. Some of the Fathers read γεννόμενον. The passage confirms the doctrine of Christ being born of a virgin.

5. νιοθεσίαν. See iii. 27.

6. ἈΒΒᾶ. Alberti considers this an allusion “ad familiarem “ ac blandam puerorum vocem, “ qua Patrem compellant, etiam “ balbutiendo.” See Rom. viii. 15.

7. The reading is probably κληρονόμος διὰ Θεοῦ.

8. This shews, that the Epistle

^a 1 Cor. 8, Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὐσι τοῖς μὴ φύσει οὐσι θεοῖς. ^b νῦν 9
^c 3: 13, 12.
Col. 2, 20. δὲ, γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ,
πῶς ἐπιστρέψετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ
^a Rom. 14, στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; ^b ἡμέρας 10
^c 5. Col. 2,
16. παρατηρεῖσθε, καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς.
φοβοῦμαι ὑμᾶς, μήπως εἰκῇ κεκοπίακα εἰς ὑμᾶς. ¹¹

Γίνεσθε ὡς ἔγώ, ὅτι κάγὼ ὡς ὑμεῖς, ἀδελφοὶ, δέο- ¹²
^c 1 Cor. 2, μαὶ ὑμῶν. οὐδέν με ἡδικήσατε· ^c οὐδατε δὲ ὅτι δι' ¹³
^c 3. ^a 2 Cor. 11, 30. ἀσθένειαν τῆς σαρκὸς εὐπργγελισάμην ὑμῖν τὸ πρό-
^d Malach. 2, τερον, ^d καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκὶ μου ¹⁴
^e 7. οὐκ ἔξουθενήσατε οὐδὲ ἔξεπτύσατε, ἀλλ' ὡς ἄγγελον
Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. τίς οὖν ἦν ¹⁵
ὅ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυ-
νατὸν, τοὺς ὄφθαλμοὺς ὑμῶν ἔξορύζαντες ἀν ἐδώκατέ
^e 2 Cor. 11, μοι. ὥστε ἔχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; ^e Zη- ¹⁶
^f λοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῦσαι ὑμᾶς θέλουσιν,

was addressed to Gentile converts. The reading is probably *τοῖς φύσει μῆ.*

9. ἀσθενῆ. See Heb. vii. 18, 19. x. i. which shews how the Jewish law was *weak*: it did not make men *righteous*, or give *salvation*. Ἐπιστρέψειν πᾶλιν means *to turn back*: not that the Galatians turned *again* to the Mosaic law, for they had never followed it before: but by turning to it now, they went back, they lost ground, when compared with the progress which they had made in the gospel. *Fell.* But see v. 1.

10. Some put a note of interrogation after ἐνιαυτούς.

11. Γίνεσθε ὡς ἔγώ. These are expressions of intimate friendship. See 2 Chron. xviii. 3.

Ibid. οὐδέν με ἡδικήσατε. *I complain of no personal injury to me.*

13. ἀσθένειαν. See 2 Cor. xii. 7.

15. τίς οὖν. *What then was the happiness which you felt?* i. e. great was then your happiness. Or it may mean, *What then were the blessings*, i. e. how many blessings, did you then heap upon me for having converted you? The reading is probably ποῦ οὖν ὁ μακ.

16. ὥστε. At first you received me warmly; and now you depart from my doctrine: so that it seems that I have lost your good opinion, because I warned you against doing that which you are now doing. For ἀληθεύων see ii. 5.

17. Ζηλοῦντον. This verb al-

18 ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς,
 19 τεκνία μου, οὓς πάλιν ὡδίνω, ἔχρις οὐ μορφωθῆ Χρι-^{1 Cor. 4,}
 20 στὸς ἐν ὑμῖν· ἥθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ^{15. Philem.}
 ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
 21 Λέγετέ μοι, οἱ ὑπὸ νόμου θέλοντες εἶναι, τὸν νόμον
 22 οὐκ ἀκούετε; Ἡγέραππαι γὰρ, ὅτι Ἀβραὰμ δύο νίοὺς^{2 Gen. 16,}
 ἔσχεν· ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέ-^{15: 21, 1, 2.}
 23 ρας· ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γε-^{3 Joh. 8,}
 γέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγε-^{39. Rom. 9, 7, 8.}
 24 λίας. ἦταν ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν
 αἱ δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δου-
 25 λείαν γεννώσα, ἥτις ἐστὶν Ἡγαρ. (τὸ γὰρ Ἡγαρ

ways conveys a notion of envy. It perhaps means, that these false teachers were envious of so many Gentiles being converted by S. Paul, and wished to bring them over to Judaism.

Ibid. ἐκελεύσαι. The real tendency of their conduct is to exclude you from salvation, by making you trust to the Law, rather than to faith in Christ: and they do this, not through any regard for you, but ἵνα αὐτοὺς ζηλοῦτε, that you may look up to them as objects of envy. For ἵνα with an indicative see I Cor. iv. 6.

18. καλὸν. This wish of theirs, to be looked up to as an object of envy, is good in a good cause: and I should wish you to look up to me; but not only while I am among you.

20. ἀποροῦμαι. I am perplexed: I can hardly tell what to think of your real state. See iii. 4.

iv. 11.

23. ἀλληγορούμενα. He now proceeds to explain his meaning by an allegory. Persons, who trust to faith in Christ, and persons who trust in the Law of Moses, may be compared to Jacob and Ishmael. The former inherit by promise, the latter are in bondage. Ἄτωντα ἐστιν ἀλληγορούμενα, which things have been allegorised, i. e. may be allegorised: or it may be taken literally, which things have been allegorised by Isaiah, liv. 1. as quoted in ver. 27.

24. αὗται. These two women. The reading is probably εἰσι δύο without αἱ.

Ibid. μία μὲν, one of these two women, ἥτις ἐστὶν Ἡγαρ, i. e. Hagar, ἀπὸ ὄρους Σινᾶ, represents the covenant made from mount Sinai.

Ibid. γεννώσα, as applied to Hagar, alludes to her bearing

Isaac /

Σινᾶ ὅρος ἐστὸν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν
‘Ιερουσαλήμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς.)

- ¹ Heb. 12, ¹ ή δὲ, ἄνω ‘Ιερουσαλήμ, ἐλευθέρα ἐστω, η̄τις ἐστὶ ²⁶
^{22.} Apoc. μήτηρ πάντων ἡμῶν· ²⁷ γέγραπται γὰρ, ‘Εὐφράνθητι, ²⁷
^{3,} 12: 21, ^{2,} 10, &c.
⁴ Esa. 54, ‘στεῖρα ή οὐ τίκτουσα· ρῆξον καὶ βόησον η̄ οὐκ ὀδί-
^{1.} ‘νουσα· στι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον η̄
¹ Rom. 9, 7, ‘τῆς ἔχουσης τὸν ἄνδρα.’ ¹ Ήμεῖς δὲ, ἀδελφοὶ, κατὰ ²⁸
^{8.} ² Gen. 21, Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. ³ Αλλ’ ὥσπερ τότε ²⁹
^{9.} οὐ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὐ-
^{10.} Gen. 21, τῷ καὶ νῦν ¹⁰ ἀλλὰ τί λέγει η̄ γραφή; ¹¹ Εκβαλε τὴν ³⁰
^{10,} 12. ‘παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονο-
^{12.} ‘μήση ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευ-
^{13.} ‘θέρας.’ ¹⁴ Αρα, ἀδελφοὶ, οὐκ ἐσμέν παιδίσκης τέκνα, ³¹
^{15.} ἀλλὰ τῆς ἐλευθέρας.

Ishmael; as applied to the covenant, it alludes to the Law of Moses leaving men under the bondage of sin.

25. *Ἄγαρ*. This word is said to signify *a rock*, and to have been a name of mount Sinai. The Hagarenes are mentioned with the Ishmaelites in Psalm lxxxiii. 6.

Ibid. *συστοιχεῖ*, is in the same order or file. Hagar, Ishmael, the covenant from Sinai, the earthly Jerusalem, bondage &c. may be considered in one file; Sarah, Isaac, the covenant in Christ, the heavenly Jerusalem, liberty &c. in the other file. *Fell*.

Ibid. *δουλεύει*. Ishmael the son of Hagar was born in bondage; the Jews, as living under the Mosaic covenant, were in bondage to sin and death.

26. η̄ δέ. There is here a considerable ellipse, which is to be supplied from the corresponding clause, ‘Η δὲ, (the other woman, i. e. Sarah,) η̄ διαθήκη ἔστιν ἀπὸ ὄρους Σιών, εἰς ἐλευθερίαν γεννῶσα, η̄τις ἐστὶ Σάρρα, συστοιχεῖ δὲ τῇ ἄνω ‘Ιερουσαλήμ, η̄τις ἐστὶ μήτηρ ἡμῶν. For the comparison between Sinai and Sion, between the earthly and heavenly Jerusalem, see Heb. xii. 18—22. The word *πάντων* is perhaps to be expunged.

27. *στεῖρα*. S. Paul makes this quotation refer to the barrenness of Sarah.

29. *ἐδίωκε*. Ishmael mocked Sarah, when she weaned Isaac, and for this his mother and he were cast out, Gen. xxi. 9, 10.

31. This is by no means to be taken literally, as if the Galatians were descended from Sa-

5 ΤΗ ἐλευθερίᾳ οὐν ἡ Χριστὸς ἡμᾶς ἡλευθέρωσε, ^ο Act. 15,
^{10.} ¹ Pet. 2, 16.
 2 στήκετε, καὶ μὴ πάλιν ξυγῷ δουλείας ἐνέχεσθε. Ἰδε, ^{2,}
 3 ἐγὼ Παῦλος λέγω ὑμῶν, ὅτι ἐὰν περιτέμνησθε, Χρι-
 3 στὸς ὑμᾶς οὐδὲν ὀφελήσει· μαρτύρομαι δὲ πάλιν
 4 παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἔστιν
 4 ὅλον τὸν νόμον ποιῆσαι. κατηργήθητε ἀπὸ τοῦ Χρι-
 5 στοῦ, οἵτινες ἔν νόμῳ δικαιοῦσθε, τῆς χάριτος ἔξεπέ-
 5 σατε· ^ηἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δι- ^α ² Tim. 4,
 6 καιοσύνης ἀπεκδεχόμεθα. ^{8.} ἐν γὰρ Χριστῷ Ἰησοῦν ^{6, 15.}
 7 οὔτε περιτομή τι ἴσχύει, οὔτε ἀκροβυνστία, ἀλλὰ πί- ^{Matt. 12,}
 7 στις δὶ αγάπης ἐνεργούμενη. ^{50.} ^{1 Cor. 7, 19.} Col. 3, 11.
 8 ὑμᾶς ἀνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; ^{3, 1.} ^{1 Cor. 9, 24.}
 9 οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. ^t ^{1, 6.} ^u Μικρὰ ζύμη ὅλον τὸ ^{1 Cor. 5, 6.}

rah, and the Jews from Hagar: but S. Paul had chosen to explain himself by an allegory: and he now says, we are not in the state which I have represented by Hagar, but in that which I have represented by Sarah; in other words, we are not under bondage to sin and death, but we are freed from them by Christ.

CHAP. V.

1. Some persons connect the beginning of this verse with the last: but the true reading seems to be Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσε· στήκετο οὖν.

Ibid. πάλιν either means *going backward*, (see iv. 9.) or S. Paul meant to say, that if they looked for salvation merely through the Law, they were as much in bondage to their sins as before their conversion.

2. περιτέμνησθε. This of course did not apply to the Jewish converts, who had all been cir-

cumcised, as had S. Paul himself: but if the Galatians were circumcised, as hoping by that to obtain salvation, they gave up their faith in Christ. The doctrine of S. Paul was exactly contrary to that of the false teachers. See Acts xv. 1.

4. κατηργήθητε. This verb signifies *to be separated from* in Rom. vii. 2, 6. Its primary meaning is still preserved of *a thing becoming useless, or losing its effect*.

Ibid. δικαιοῦσθε, *who think to be justified*.

7. ἐνέκοψε, or ἀνέκοψε, refer to a person being hindered or tripped up in a race. The true reading seems to be ἐνέκοψε. See Heb. xii. 15.

8. πεισμονῇ, with reference to πείθεσθαι in ver. 7. *The course, which you are now following, is not that intended by him who called you.* See i. 6.

¹ 1, 7. φύραμα ξυμοῖ. ² ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι ¹⁰
² Cor. 2, 3; οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστά-
^{8, 22.}
^γ 1 Cor. 1, σει τὸ κρίμα, ὅστις ἀν ἥ. ¹ ἐγὼ δὲ, ἀδελφοὶ, εἰ περι- ¹¹
^{23.} τομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται
 τὸ σκάνδαλον τοῦ σταυροῦ· ὅφελον, καὶ ἀποκόψου- ¹²
 ται οἱ ἀναστατοῦντες ὑμᾶς.

^a 1 Cor. 8, 9. ^b 'Υμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μό- ¹³
¹ Pet. 2, 16.
² Pet. 2, 19. νον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, ἀλλὰ
^{Jud. 4.}
^b Lev. 19, διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. ^b 'Ο γὰρ πᾶς ¹⁴
^{18. Matt. 7,}
^{13: 22, 39.} νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ, 'Αγαπήσεις
^{Rom. 13, 9.} τὸν πλησίον σου ὡς ἑαυτόν.' Εἰ δὲ ἀλλήλους δά- ¹⁵
^{Jac. 2, 8.} κνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀνα-
 λωθῆτε.

^d Rom. 6, ^d Λέγω δὲ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίᾳ ¹⁶
^{12: 8, 1, 4.} σαρκὸς οὐ μὴ τελέσητε. ^e ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ ¹⁷
^{1 Pet. 2, 11.}
^e Rom. 7, τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός ταῦτα
^{15, &c.} δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἡ ἀν θέλητε, ταῦτα

10. *I still am confident, that after you have read my letter, you will not differ from me in opinion.*

11. The false teachers had perhaps said, that S. Paul preached circumcision, and may have quoted the case of Timothy, Acts xvi. 3.

Ibid. σκάνδαλον. See 1 Cor. i. 23. The Jews were offended at being told, that they could only obtain salvation by believing in a person who was crucified. If S. Paul had preached that circumcision would ensure salvation, he would not have given this offence, and would not have been persecuted.

12. ἀποκόψονται. Most of the early writers explained this to mean, *per me, si velint, non modo circumcidant se, sed adeo genitalia sibi exsecant.* So also Grotius, Selden, Morus, Raphael. But it is probably an allusion to ἐνέκοψε in ver. 7, and means literally, *I wish they were cut off.*

13. μόνον μή. So Arrian, ἀπὸ Ρώμης τίς ἡκει; μόνον μή τι κακόν. Epictet. p. 373.

15. ἀναλωθῆτε. Take care, lest ye destroy the church of Christ altogether. Chandler.

17. ἵνα μὴ κ.τ.λ. This refers to the last clause, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός, and means, so that you do not put in practice

18 ποιήτε. ¹ εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἔστε ὑπὸ νόμου. ^{1 Rom. 6,}
 19 ^b φανερὰ δέ ἔστι τὰ ἔργα τῆς σαρκὸς, ἅτινά ἔστι ^{εἰ Cor. 3, 3;}
 20 μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλολα- ^{6, 9. Eph.}
 τρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, ^{5, 3, 5. Col.}
 21 διχοστασίαι, αἴρεσις, ^h φθόνοι, φόνοι, μέθαι, κῶμοι, ^{h Apos. 22,}
 καὶ τὰ ὅμοια τούτοις· ἣ προλέγω ὑμῖν, καθὼς καὶ
 προεἶπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν
 22 Θεοῦ οὐ κληρονομήσουσιν. ⁱ ὁ δὲ καρπὸς τοῦ πνεύ- ^{i Eph. 5, 9.}
 ματός ἔστιν ἀγάπη, χαρὰ, εὐρήνη, μακροθυμία, χρη- ^{Col. 3, 12.}
 23 στότης, ἀγαθωσύνη, πίστις, πρᾳότης, ἐγκράτεια· ^k κατὰ ^k 1 Tim. 1, 9.
 24 τῶν τοιούτων οὐκ ἔστι νόμος. ^l οἱ δὲ τοῦ Χριστοῦ, ^{1, 2, 20.}
 τὴν σάρκα ἔσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ^{Rom. 6, 6:} ^{13, 14.}
 25 ἐπιθυμίαις. ^m Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοι- ^{m Rom. 8, 5.}
 26 χῶμεν. ⁿ μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκα- ^{n Philipp.}
 δλούμενοι, ἀλλήλοις φθονοῦντες. ^o Αδελφοὶ, ἐὰν καὶ
 προληφθῆ ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ
 πνευματικοὶ καταρτίζετε τὸν τοιούτον ἐν πνεύματι
 πρᾳότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς.
 2^p ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπλη- ^{p Thess. 5,}
 3 ρώσατε τὸν νόμον τοῦ Χριστοῦ. ^q εἰ γὰρ δοκεῖ τις ^{14. 1 Joh.} ^{q Cor. 8, 2.}
 καὶ ταῖς ^q 1 Cor. 8, 2.

the sinful desires of the flesh. It agrees with ver. 16. *Grotius, Bull.* The true reading is probably *ταῦτα γὰρ ἀλλήλοις ἀντίκειται.*

19. *μοιχεία* is probably an interpolation.

25. *Εἰ ζῶμεν πνεύματι.* If it is the Spirit which restored us to life, when we were dead through our sins.

CHAP. VI.

1. *πνευματικοὶ.* This is probably addressed to those who had received spiritual gifts.

They were persons who had office in the church.

Ibid. *σκοπῶν.* He first addressed them in the plural, *πνευματικοὶ*: he now addresses each of them.

2. *βαστάζετε.* This does not contradict ver. 5. Each person is to be judged for his own sins: but he is not to try to lighten his own burden, by making that of his neighbour heavier: he should rather try to lighten his neighbour's sins.

¹ Cor. 11, εἴναι τὶ, μηδὲν ὡν, ἐαυτὸν φρεναπατᾶ· ¹ τὸ δὲ ἔργον 4
^{28.} 2 Cor. ἐαυτοῦ δοκιμαζέτω ἔκαστος, καὶ τότε εἰς ἐαυτὸν μόνον
^{13, 5.} ¹ Psal. 62, τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἔτερον· ¹ ἔκαστος 5
^{12.} Jer. 17,
^{10:} 32, 19. γὰρ τὸ ἴδιον φορτίον βαστάσει. ¹ Κοωωνείτω δὲ ὁ 6
^{16.} Matt. 27, Rom. 2, κατηχούμενος τὸν λόγον τῷ κατηχοῦντι, ἐν πᾶσι
^{6:} 14, 12.
¹ Cor. 3, 8. ἀγαθοῖς. μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὅ γὰρ 7
² Cor. 5, 10. ¹ Apoc. 2, 23: ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· ¹ ὅτι ὁ σπεί- 8
^{22,} 13.
¹ Cor. 9, ρων εἰς τὴν σάρκα ἐαυτοῦ, ἐκ τῆς σαρκὸς θερίσει
^{7,} 11, 14.
¹ 2 Cor. 9, 6. φθοράν· ὅ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύ-
^γ 2 Thess. ματος θερίσει ζωὴν αἰώνιον. ¹ τὸ δὲ καλὸν ποιοῦντες 9
^{3,} 13. μὴ ἐκκακῶμεν· καυρῷ γὰρ ἵδιῳ θερίσομεν, μὴ ἐκ-

¹ Eph. 2, 19. λυόμενοι. ¹ ἄρα οὖν ὡς καυρὸν ἔχομεν, ἐργαζόμεθα 10
¹ Tim. 5, 8. τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰ-
^{κείους τῆς πίστεως.}

¹ ΙΔΕΤΕ, πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ 11

^a Philipp. 3, ἐμῇ χειρὶ. ¹ ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκὶ, 12
^{18.} οὗτοι ἀναγκάζοντιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα
^{μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται. οὐδὲ γὰρ οἱ 13}

4. *eis eauton monon. He shall have rejoicing in himself alone, and not in comparing himself with another.*

11. *πηλίκοις γράμμασι.* Chrysostom and Theophylact understood this to mean, *with what kind of letters*, as if the writing was very bad: so also Doddridge, Whitby. But *γράμματα* means *an epistle* in Acts xxviii. 21. and our version, *how large a letter*, is followed by Beza, Le Clerc, Beausobre, Wolfius. S. Paul in general used an amanuensis: see Rom. xvi. 22. 1 Cor. xvi. 21. 2 Thess. iii. 17: but he appears to have written this Epistle himself: and per-

haps the agitation of his feelings will account for the obscurity of many of the sentences.

12. *εὐπροσωπῆσαι, speciose apparere, late lauteque vivere.* Elsner. He understood S. Paul to mean, that these false teachers wished to escape persecution, and therefore *to make a fair show to the Jews*, by enforcing the Law of Moses.

Ibid. *τῷ σταυρῷ.* If they had preached, that salvation could only be obtained by faith in a person who was crucified, they would have been persecuted by the Jews.

περιτεμνόμενοι αὐτοὶ νόμον φυλάσσονται· ἀλλὰ θέ-
λουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ¹⁴
καυχήσωνται. ¹⁵ ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ^{b 2, 20.}
ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι'^{Rom. 6, 6.}
τούτῳ ἐμοὶ κόσμος ἐσταύρωται, καγὼ τῷ κόσμῳ. ^{c 5, 6.}
^{1 Cor. 7, 19.} γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε Col. 3, 11.
16 ἀκροβυντία, ἀλλὰ κανὴ κτίσις. ^{d 3, 29.} καὶ ὅσοι τῷ κανόνι ^{Psal. 125, 5.}
τούτῳ στοιχήσονται, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ^{Rom. 2, 29:}
ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. ^{4, 12.}

17 Ἱδού λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ ^{e 2 Cor. 4,}
γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί^{10.}
18 μου βαστάζω. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

13. καυχήσωται. They would boast to the Jews of being so zealous for the Law.

15. τῇ ἰσχύῃ. The reading is probably τῇ ἐστιν.

Ibid. κανὴ κτίσις. Whoever believes in Christ, is supposed to have died with him, and then to rise again with him; so that he is born or created again, and begins a new life.

16. στοιχήσονται. The reading is probably στοιχοῦσιν.

Ibid. Ἰσραὴλ τοῦ Θεοῦ. This expression probably includes Jews and Gentiles, as the true or spiritual Israel. See Rom. ii. 28, 29. ix. 6. 1 Cor. x. 18.

17. στίγματα. He alludes to the marks of stoning, scourging, &c. which were left upon his body: and he means to say, that these proved him to be in the service of Christ, more than the mark of circumcision.

EPISTLE TO THE EPHESIANS.

The Epistles to the Ephesians, Colossians, Philemon, and Philippians, were written while S. Paul was a prisoner at Rome. (Eph. iii. 1. iv. 1. vi. 20. Col. iv. 3, 18. Philemon 1, 9, 10, 13. Philip. i. 7, 13, 14, 16.) This was his first imprisonment, which began A. D. 56, and lasted two years. (Acts xxviii. 30.) The Epistle to the Philippians seems to have been written shortly before his release, and the three others earlier, perhaps in 57, or at the beginning of 58. They were sent by the same messengers, Tychicus and Onesimus. (Eph. vi. 21, 22. Col. iv. 7—9. Philemon 10, 11.) It has been thought that the Epistle to the Ephesians was not written to them particularly, and some have supposed it to have been addressed to the Laodiceans. (See Col. iv. 16.) Usher considered it to be a circular Epistle: (see notes at i. 1. vi. 21.) and it is possible, that one copy may have been left by Tychicus at Ephesus, and another at Laodicea, which lay between Ephesus and Colosse.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

1 Ἡ ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή- ^{1 Rom. 1, 7.}
ματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἔφεσῳ καὶ ^{1 Cor. 1, 2.}
^{2 Cor. 1, 1.}
2 πιστοῖς ἐν Χριστῷ Ἰησοῦ· ³ χάρις ὑμῖν καὶ εἰρήνη ^{4 Gal. 1, 3.}
ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. ^{5 1 Pet. 1, 2.}
3 ^b Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν ^{a 2 Cor. 1, 3.}
^{1 Pet. 1, 3.}
‘Ιησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ
4 πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, ⁱ καθὼς ^{1 5, 27.}
Rom. 8, 29.
έξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, ^{ii- 30. 2 Thess.}
ναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενάπτιον αὐτοῦ ἐν ^{2, 13.}
^{2 Tim. 1, 9.}
1 Pet. 1, 1, 2.
5 ἀγάπη, ^k προορίσας ἡμᾶς εἰς νιοθεσίαν διὰ Ἰησοῦ ^{l Rom. 8,}
^{15, 29, 30.}
^{Gal. 4, 5.}

CHAP. I.

1. ἐν Ἔφεσῳ. Basil has been thought to say that these words were omitted in some copies. They are omitted in the Vatican MS. and inserted in the margin, and in the MS. numbered 67 by Griesbach. And so ἐν Ρώμῃ at Rom. i. 7, and τοῖς ἐν Ρώμῃ at i. 15, are omitted in a Dresden MS. of the tenth century. One of Matthias's MSS. omits τοῖς οὖσιν ἐν Φιλίπποις at Phil. i. 1. Hence it has been supposed, that this was a circular Epistle, in which

the name of the place was left blank.

3. ἐν τοῖς ἐπουρανίοις. See 20. ii. 6. iii. 10. vi. 12. In all these places it may be rendered, in heavenly or spiritual things. Here it may mean, Who in things pertaining to heaven has given us as Christians every spiritual blessing.

4. ἐν ἀγάπῃ may be coupled with εἴναι. He hath chosen us, that we being holy and blameless in his sight should be objects of his love. Some have coupled them with προορίσας.

Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος

1 Matt. 3, 17. αὐτοῦ, ¹εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾧ 6
²π 2, 7; 3, 8, 16. Act. 20, 28. Col. 1, 14. 1 Pet. 1, 18, 19. Heb. 9, 12. αὐτοῦ, ἡς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ 8
³π 3, 9. Rom. φρονήσει, ⁴γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελή- 9
⁵16, 25. Col. 1, 26. ματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἦν προέθετο
⁶2 Tim. 1, 6. Tit. 1, 9. ἐν αὐτῷ ⁷εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, 10
⁸1 Pet. 1, 20. o Gen. 49, 10. Dan. 9, 24. Gal. 4, 4. Col. 1, 20. καὶ ἐκληρώθημεν, προορισθέντες ⁹κατὰ πρόθεσιν τοῦ
¹⁰π Act. 26, 18. Rom. 8, 17. Col. 1, 12. τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήμα-
¹¹τος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης 12
¹²q 4, 30. Rom. 8, 16. 2 Cor. 1, 22: ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγ-
¹³γενέσθε.

5. *εἰς αὐτὸν* naturally follows *νιοθεσίαν*, *to be adopted as sons to himself*.

6. *εἰς ἔπαινον δόξης*. *For the purpose of spreading the glory.* See ver. 12, 14.

8. *ἥς* for *ἥν*, as *ἥς* for *ἥ* in ii. 4. *οἵς* for *ὁ* in ii. 10. *ἥς* for *ἥ* in iv. 1. *οὐ* for *ῳ* in Rom. iv. 17. *οὐ* for *δ* in Col. i. 23.

Ibid. *περισσεύειν* is *to make to abound* in 2 Cor. iv. 15. ix. 8. I Thess. iii. 12.

Ibid. *ἐν π. σοφίᾳ καὶ φρονήσει* have been connected with *γνωρίσας*, but I prefer connecting them with *ἐπερίσσευσεν*.

10. *εἰς οἰκ.* *With respect to the arrangement of the full completion of the appointed time.* See Gal. iv. 4. The *οἰκονομία*, or

arrangement, was ἀνακεφαλαιώσασθαι &c.

Ibid. ἀνακεφ. This implies, that all things are collected together and placed under Christ as their head. *Tὰ τε ἐν τοῖς οὐρανοῖς* may be taken literally, as implying that angels as well as men are placed under Christ. See ver. 21, 22. Col. i. 16. Heb. xii. 22.

11. *ἐκληρώθημεν*. *We have been reckoned, or have obtained a share.* See Acts xvii. 4. Col. i. 12. Many MSS. read *ἐκλήθημεν*.

12. *προηλπικός* is applied to the Jews by Raphael, Mac-knight, Fell, Pyle: but it may mean generally those who were *the first to believe*.

γέλιον τῆς σωτηρίας ὑμῶν· ἐν φῷ καὶ πιστεύσαντες
ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἀγίῳ,

14 (Ὄστις ἔστι ἀρραβὼν τῆς κληρονομίας ἡμῶν,) εἰς ἀπό-^τ Exod. 19,
λύτρωσι τῆς περιποίησεως, εἰς ἔπαινον τῆς δόξης^{5: 14, 2:}
αὐτοῦ.^{26, 18.}

^{5. Deut. 7,}^{Rom. 8, 23.}^{1 Pet. 2, 9.}^{Philipp. 1,}^{3.}

15 Διὰ τοῦτο κάγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστων^τ Exod. 19,
ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας^{1, 9.}

^{Philip. 1, 3.}

16 τοὺς ἀγίους, ^τοὺς παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν,^{τ Rom. 1, 9.}
17 μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου· ἵνα^{1 Thess. 1, 2.}

^{1 Thess. 1, 3.}

οὐ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, οὐ πατὴρ^τ Thess. 1, 3.

²

τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύ-
18 ψεως, ἐν ἐπιγνώσει αὐτοῦ· πεφωτισμένους τοὺς ὄφ-

^{θαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς}^{ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος}

19 τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις, ^υκαὶ^υ Col. 2, 12.

^{Act. 2, 24.}

τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς
ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κρά-

^{Col. 3, 1.}^{Heb. 1, 3:}^{10, 12.}

20 τοὺς τῆς ἴσχύος αὐτοῦ, ^τὴν ἐνήργησεν ἐν τῷ Χριστῷ,^τ Ps. 110, 1.

^{1 Pet. 3, 22.}

13. ἐν φῷ is the same as in ver. 11. In which same state also are ye Ephesians.

Ibid. πιστεύσαντες. At your first conversion. Rom. xiii. 11. I Cor. xv. 11.

Ibid. ἐσφραγίσθητε. The gift of the Holy Ghost is the seal or mark by which God makes Christians to be known.

Ibid. πνεύματι τῆς ἐπαγγελίας, the promised Spirit.

14. εἰς ἀπόλ. τῆς περιποίησεως may be connected with ἐσφραγίσθητε, with a reference to the purchased redemption: see iv. 30. For περιποίησις, see Acts xx. 28.

1 Thess. v. 9.

18. If we take the words in this order, εἰς τὸ ὑμᾶς πεφωτισμένους τοὺς ὄφ. τ. δ. ὑ. εἰδέναι τίς κ. τ. λ. the construction is grammatical: but it is not necessary to be thus critical in the language of S. Paul.

Ibid. ὁ πλοῦτος τῆς δόξης, the glorious riches, (see iii. 16.) Τῆς κληρονομίας ἐν τοῖς ἀγίοις. Of the lot which he has distributed among the saints: i. e. of the inheritance prepared for Christians.

19. κατὰ τὴν ἐνέργειαν. With respect to the effect.

^y Philipp. 2, ἐν τοῖς ἐπουρανίοις, ^γ ὑπεράνω πάσης ἀρχῆς καὶ ἔξου-²¹
^{9.} σίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὄνόμα-
 τος ὄνομαζομένου, οὐ μόνον ἐν τῷ αἰώνι τούτῳ, ἀλλὰ
^z Ps. 8, 6. καὶ ἐν τῷ μέλλοντι· ^x καὶ πάντα ὑπέταξεν ὑπὸ τοὺς ²²
 Matt. 28,
^{18.} 1 Cor. πόδας αὐτοῦ· ^a καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα
^{15, 27.} Heb. 2, 8. τῇ ἐκκλησίᾳ, ἦτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα ²³
^b 4, 12, 15,
^{16: 5, 23,} τοῦ πάντα ἐν πᾶσι πληρουμένου. ^b καὶ ὑμᾶς ὅντας ²
^{30. Rom.} 12, 5. Col. νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἀμαρτίαις, ^c ἐν ²
^{1, 18: 3, 11.} ^d Col. 2, 13. αἷς ποτὲ περιεπαγήσατε κατὰ τὸν αἰώνα τοῦ κόσμου
^e 5, 6: 6, 12. τούτου, κατὰ τὸν ἀρχοντα τῆς ἔξουσίας τοῦ ἀέρος,
^{Joh. 12, 31:}
^f 14, 30: 16. τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς νιοῖς τῆς
^{11. Col. 3,} 6, 7. ἀπειθείας· ^d ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ³
^{d Col. 3, 7.} Titus 3, 3. ποτὲ ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες
 τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεν
^{e Rom. 10,} τέκνα φύσει ὄργης, ὡς καὶ οἱ λοστοί· ^e ὁ δὲ Θεὸς, ⁴
^{12.} πλούσιος ὡν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ
^{f Rom. 5, 6,} ἦν ἡγάπησεν ἡμᾶς, ^f καὶ ὅντας ἡμᾶς νεκροὺς τοῖς ⁵
^{5, 8. Col. 2,} παραπτώμασι συνεζωποίησε τῷ Χριστῷ, (χάριτί^{12, 13.}

20. ἐπουρανίοις may mean, *in spiritual things*, as in ver. 3.

21. ἔξουσία seems to mean *angels* in iii. 10. vi. 12. 1 Cor. xv. 24.

Ibid. οὐ μόνον may relate, not to ὄνομαζομένου, but to what goes before: *Christ is made head of the church both now and for ever.*

23. πλήρωμα is perhaps used with reference to the Gnostics, who said that God and the *Æons* dwelt in the Pleroma. S. Paul says, that the church or body of Christians is the pleroma in which God dwells.

CHAP. II.

1. ὑμᾶς. The verb, which

governs this, is in ver. 5.

Ibid. παραπτώμασι. *In consequence of your sins.* See Rom. vi. 2.

2. αἰώνα may perhaps be personified here, as it was by the Gnostics, who gave the name of *Æons* to the beings who emanated from God. See Tit. i. 2. for the common meaning of *αἰών*.

Ibid. ἀέρος. Elsner proves that both Jews and Gentiles believed *the air* to be peopled by spirits.

Ibid. τὸν πνεύματος. The more natural construction would be τὸ πνεῦμα.

6 ἐστε σεσωσμένοι,) καὶ συνήγειρε, καὶ συνεκάθισεν ἐν 7 τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· ὥντα ἐνδείξηται ἐν τοῖς αἰώσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλούτον τῆς χάριτος ἀπού ἐν χρηστότητι ἐφ' ἡμᾶς ἐν 8 Χριστῷ Ἰησοῦ· ^{τὴν γὰρ χάριτί ἐστε σεσωσμένοι διὰ}^{1 Rom. 3,} τῆς πίστεως· καὶ τοῦτο οὐκ ἔξ ὑμῶν, Θεοῦ τὸ δῶρον^{24: 4, 16. Titus 3, 5.}

10 οὐκ ἔξ ἔργων, ὥντα μὴ τις καιχήσηται.^{2 Tim. 1, 9.} ^b αὐτοῦ γάρ^{ε Rom. 3,} ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔρ-^{20, 27: 4, 2:} 9, 11: 11, 6.
γοις ἀγαθοῖς, οἵς προηγούμασεν ὁ Θεὸς, ὥντα ἐν αὐτοῖς^{2 Tim. 1, 9.} ^c Tit. 3, 5.
περιπατήσωμεν.^{h 1, 4: 4, 24.}
^{2 Cor. 5, 17.}
^{Titus 2, 14.}
^{Col. 1, 21.}

11 ⁱ Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκὶ,^{1 g, 8.} οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτο-

12 μῆς ἐν σαρκὶ χειροποιήτου, ^k ὅτι ἡτε ἐν τῷ καιρῷ^{k Rom. 9, 4.} ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολι-
τείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπ-
αγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι, ἐν τῷ κόσμῳ.

13 νῦν δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὅντες μακρὰν
14 ἐγγὺς ἐγενήθητε ἐν τῷ αἴματι τοῦ Χριστοῦ.^{l αὐτὸς^{1 Ess. 9, 6.} Joh. 10, 16.}
γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν,^{Act. 10, 36.}
15 καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας,^{m τὴν ἔχθραν^{Rom. 5, 1.} Col. 1, 20.}
ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δό-^{Gal. 3, 28.}
^{m 2 Cor. 5, 17. Col. 2, 14.}

6. And in spiritual matters has assembled us all together in Christ. See i. 3, 10.

7. τοῖς αἰώσι τοῖς ἐπερχομένοις. In the period which is now coming on. See Heb. ii. 5.

8. ἵνα μὴ τις. So that no one can boast.

10. ἐπὶ ἔργοις ἀγαθοῖς, as ἐπὶ ἀκαθαρσίᾳ in 1 Thess. iv. 7.

14. The wall which separated the court of the Gentiles. See Ezech. xliv. 7. Acts xxi. 28.

¹ Macc. ix. 54.

15. τὴν ἔχθραν is either the enmity between Jew and Gentle, or the enmity which existed between the Gentiles and God: probably the latter: see Col. i. 21. Rom. v. 10. viii. 7. It is governed by καταργήσας.

Ibid. τῶν ἐντολῶν ἐν δόγμασι. Of commands consisting in decrees. The law which contained these was the cause of the separation between Jew and Gentile.

γυμασι καταργήσας· ὥνα τὸν δύο κτίση ἐν ἑαυτῷ εἰς

^a Rom. 6, ἔνα καυνὸν ἄνθρωπον, ποιῶν εἰρήνην· ^b καὶ ἀποκαταλ-

6: 8, 3.

Col. 1, 20. λάξῃ τὸν ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ

o Psal. 148, τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· ^c καὶ 17

14. Esa. 57, ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ

19. τοῖς ἑγγὺς, ^d ὅτι δὲ αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ 18

Job. 10, 9: ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. ἄρα οὖν 19

14, 6. Rom. 5, 2. Heb. 10, 19, οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολῖται τῶν

20. ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, ^e ἐποικοδομηθέντες ἐπὶ 20

Esa. 28, 16. Matt. 16, τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὅντος

18. 1 Cor. 3, 9, 10, 11. ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ^f ἐν φῷ πᾶσα ἡ 21

1 Pet. 2, 4, οἰκοδομὴ συναρμολογουμένη αὕξει εἰς ναὸν ἁγιου ἐν

21, 14. 21, 14. Κυρίῳ, ^g ἐν φῷ καὶ ὑμεῖς συνοικοδομεῖσθε, εἰς κατοικη-

22. 21, 16. 21, 16. 1 Cor. 3, 16, τήριον τοῦ Θεοῦ ἐν πνεύματι.

17. 2 Cor. 6, 16. ^h ΤΟΥΤΟΥ χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ 3

t 1 Pet. 2, 5.

u 4, 1. Philipp. 1, 16. ἐν ἐνὶ σώματι. His own

7, 13. Col. body. See Col. i. 22.

i, 24: 4, 3. Ibid. ἐν αὐτῷ, i. e. τῷ σταυρῷ.

Phillem. 1. Jerom, Wolf.

17. τοῖς ἑγγύς. To the Jews.

They were near, as being already in covenant with God.

18. ἐν ἐνὶ πνεύματι. Both Jews and Gentiles received the same

Spirit. See iv. 3.

19. He is still alluding to the former separation of Jews and Gentiles, and the exclusion of the latter from the temple.

He tells them, that they now were admitted to all the privileges (*ομπολίται*) of the Jews,

and belonged to the temple (*οἰκεῖοι*) of God. He then continues the same idea in a metaphor, and considers Jews and

Gentiles as actually forming one common temple.

20. ἀκρογωνιαίου. Jesus Christ is supposed to be the corner stone, which holds together all the different stones, i. e. Jews and Gentiles.

22. Into which temple ye also are built together with the Jews, so as to make a building in which God dwells by his Spirit. God was said to dwell in the Jewish temple, and he is now said to dwell in the hearts of all Christians, because the Holy Spirit dwells there.

CHAP. III.

1. Τούτου χάριν. On account of the equal admission of Jews and Gentiles. S. Paul was apprehended at Jerusalem, and sent to Rome, because he preached this doctrine. He does not finish the sentence here, but resumes it in ver. 13: we

2 Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν· ^{καὶ εἰγε τὴν ἡκουύ-} ^{καὶ ver. 8.}
^{σπετε τὴν οἰκουομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθεί-} ^{Act. 9, 15:}
^{13, 2.}
 3 στης μοι εἰς ὑμᾶς, ^{γότι κατὰ ἀποκάλυψιν ἐγνώρισέ} ^{Rom. 1, 5.}
^{1 Cor. 4, 1.}
 4 μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὅληγρῳ· πρὸς ^{γάρ 1, 9. Act.}
^{οὐδὲνασθε ἀναγνώσκοντες νοῆσαι τὴν σύνεσίν μου} ^{22, 17, 21:}
^{26, 16, 17.}
 5 ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ· ^{οὐδὲν ἐτέρας γενεαῖς} ^{Rom. 16,}
^{25. Gal. 1, 11, 12.}
^{οὐκ ἐγνωρίσθη τοῖς νιοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπε-} ^{ζ Col. 1, 26.}
^{καλύφθη τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφῆ-}
 6 ταῖς ἐν πνεύματι· ^{εἴναι τὰ ἔθνη συγκληρονόμα καὶ} ^{a 2, 15, 16.}
^{σύστωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν} ^{Gal. 3, 14,}
^{28, 29.}
 7 τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, ^{οὐδὲν ἐγενόμην διά-} ^{b Rom. 1, 5.}
^{κονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν}
^{δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ·}
 8 ^{έμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἀγίων ἐδόθη ἡ} ^{c Act. 9, 15:}
^{χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἄν-} ^{13, 2: 22,}
^{21: 26, 17.}
 9 ^{εξιχνίαστον πλοῦτον τοῦ Χριστοῦ, καὶ φωτίσαι} ^{i Cor. 15, 9.}
^{πάντας τίς ἡ κοινωνία τοῦ μυστηρίου τοῦ ἀποκεκρυμ-} ^{Gal. 1, 16.}
^{d 1, 9.}
^{Rom. 16,}

may, however, supply εἰμὶ in this place. See vi. 19, 20.

2. εἰγε occurs in iv. 21. Gal. iii. 4. Col. i. 23. It might be translated if, or since: but in every case S. Paul seems to mean that they might or ought to have done this or that.

Ibid. τὴν οἰκ. κ. τ. λ. The means used by God for dispensing the favour bestowed upon you which has been committed to me.

3. τὸ μυστήριον. This was the equal admission of Jews and Gentiles, as is said in ver. 6. Many MSS. read ἐγνωρίσθη.

Ibid. προέγραψα ἐν ὅλῃγρῳ. I have written before in a few words. He had mentioned the admission of the Gentiles in

several parts of the two first chapters.

5. εἰ is perhaps an interpolation.

6. This is the μυστήριον mentioned in ver. 3. Αὐτοῦ is perhaps an interpolation.

7. τὴν δοθεῖσαν. The best MSS. read τῆς δοθείσης.

Ibid. ἐνέργειαν. In allusion to the miraculous assistance of the Spirit. See i Cor. xv. 10. Gal. ii. 8.

8. ἐλαχιστοτέρῳ. A comparative from the superlative: less than the least: so μειζοτέρα, 3 John 4. Sextus Empiricus has ἐλαχιστότατος, IX. p. 627.

9. τίς ἡ κοινωνία τοῦ μυστηρίου would mean, what is this par-

25. Col. i., μένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτί-
16, 26.
Tit. i., 2, 3. σαντι διὰ Ἰησοῦ Χριστοῦ· ὡνα γνωρισθῆ νῦν ταῖς 10
Heb. i., 2.
1 Pet. i., 20. ἀρχαῖς καὶ ταῖς ἔξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς
e 1 Pet. i., 12. ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, κατὰ 11
πρόθεσι τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ
t 2, 18. Joh. τῷ Κυρίῳ ἡμῶν, ἐν φ ἔχομεν τὴν παρρήσιαν καὶ 12
10, 9: 14, 6.
Rom. 5, 2. τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐ-
Heb. 10, 19.
g 1 Thess. τοῦ· διὸ αὐτοῦμα μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μον 13
3, 3. ὑπὲρ ὑμῶν, τη̄ις ἐστὶ δόξα ὑμῶν· τούτου χάριν κάμ- 14
πτω τὰ γόνατά μον πρὸς τὸν πατέρα τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὐ πᾶσα πατριὰ ἐν οὐρα- 15
h 6, 10. νοῖς καὶ ἐπὶ γῆς ὀνομάζεται· ὡνα δόξη ὑμῶν, κατὰ τὸν 16
2 Cor. 4, 16. πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ

ticipation of yours in the privileges of the gospel: see ver. 3: but the true reading is probably τη̄ις ἡ οἰκονομία τοῦ μ. what are the means used by God in spreading the gospel. See ver. 2.

9. ἐν τῷ Θεῷ, in the counsels of God. The equal admission of the Gentiles had been intended by God from the beginning, but not plainly revealed. See Rom. xvi. 25.

Ibid. τῷ τὰ πάντα κτίσαντι. This is inserted as shewing that God created the Gentiles as well as the Jews, and therefore cared for both. The words διὰ Ἰησοῦ Χριστοῦ are omitted in many MSS.

10. ὡνα γνωρισθῆ. So that the wisdom of God is now known.

Ibid. ἐπουρανίοις. See note at i. 3. It may mean, the wisdom of God in spiritual matters: or as ἀρχαῖ and ἔξουσίαι mean angels, (see vi. 12.) ἐν τοῖς ἐπουρανίοις may be translated lite-

rally in heaven. It appears from 1 Pet. i. 12, and perhaps 1 Tim. iii. 16, that the mystery of the gospel had not been fully understood by the angels.

11. πρόθεσι τῶν αἰώνων, i. e. αἰώνιας πρόθεσι, the purpose which had been formed long ago.

12. πίστεως αὐτοῦ, faith in him, as πίστεως Χριστοῦ, Phil. iii. 9. Col. ii. 12.

13. ἐκκακεῖν may apply either to the Ephesians or S. Paul himself.

Ibid. δόξα. The same cause, which made S. Paul suffer afflictions, viz. his preaching the equality of Jews and Gentiles, was a subject of glory to the Gentiles.

15. πατριὰ was the term used for a Jewish tribe or family: see Luke ii. 4. S. Paul means to say, that all such distinctions are done away; God is the head of every family, and therefore all are relations.

- 17 τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, ^ικατοι- ¹ Col. 2, 7.
 κῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις
 18 ὑμῶν· ἐν ἀγάπῃ ἐρρίζωμένοι καὶ τεθεμελιωμένοι ἵνα
 ἔξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἀγίοις, τί
 19 τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὑψος, γνῶναι τε
 τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρισ-
 τοῦ, ὥν πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.
 20 ^κτῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισ- ^κ Rom. 16,
 σοῦ ὡν αἴτούμεθα ἡ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ^{25, 26. Jud.}
 21 ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν
 Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰώνος τῶν
 αἰώνων. ἀμήν.
- 4 ¹ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ^{1, 3, 1. Phi-}
 2 ἀξίως περιπατῆσαι τῆς κλήσεως ἡς ἐκλήθητε, ^πμετὰ ¹ Col. 1, 10.
 πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακρο- ^{1 Thess. 2,}
 3 θυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες ^{m Col. 1,}
 τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ ^{11: 3, 12.}
 4 τῆς εἰρήνης. ^πἘν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ^{2, 16.}
 5 ἐκλήθητε ἐν μᾶ ἐλπίδι τῆς κλήσεως ὑμῶν· ^οεἰς Κύ- ^{1 Cor. 12,}
 6 ριος, μία πίστις, ἐν βάπτισμα· ^ρεὶς Θεὸς καὶ πατὴρ ^{4, 11.}
^o Cor. 8, ^{4, 6: 12, 5.}

18. He is pursuing the metaphor of Jews and Gentiles forming one temple: (see ii. 19.) and he prays that the foundation of it may be laid ἐν ἀγάπῃ, in mutual love and charity, so that they may be able to comprehend the full extent and all the proportions of this spiritual building.

19. It is possible that γνώσεως may allude to the pretended knowledge of the Gnostics. See 1 Cor. viii. 1, 7. xii. 8. xiii. 8. 2 Cor. vi. 6. viii. 7. x. 5. xi. 6.

Ibid. ἵνα πληρωθῆτε. That ye Mal. 2, may have the fullest share of the 10. 1 Cor. gifts which God bestows. See i. 12, 6. 23.

CHAP. IV.

3. Ye are inspired by one and the same Spirit, (see ii. 18.) endeavour to keep this unity together by the bond of peace.

4. Ἐν σῶμα καὶ ἐν πνεῦμα. Ye all form one mystical body, ye all receive a portion of the same Spirit.

5. ἐν βάπτισμα. Ye are all baptised into the same baptism.

πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν

^q Rom. 12, ὑμῖν. ^q Ἐνὶ δὲ ἔκαστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ

3, 6. 1 Cor.

12, 11.

μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. ὅδιο λέγει, ‘ Ἀνα-

18.

Psal. 68, ‘ βὰς εἰς ὄψιν ἥχμαλώτευσεν αἰχμαλωσίαν, καὶ ἐδώκε

^s Joh. 3, 13: ‘ δόματα τοῖς ἀνθρώποις.’ Ὅτο δὲ, ἀνέβη, τί ἐστιν εἰ

6, 62.

μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς

^t Act. 2, 33. γῆς; ^t ὁ καταβὰς, αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω

^u Act. 21, πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. ^u καὶ 11

8. Rom. 12,

6, 7, 8.

αὐτὸς ἐδώκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας,

1 Cor. 12,

28. 2 Tim. τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκά-

4, 5.

^x 1, 23: 5, λούς, ^x πρὸς τὸν καταρτισμὸν τῶν ἀγίων, εἰς ἔργον

23. Rom.

12, 5. 1 Cor. διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ·

12, 27. Col.

1, 24. μέχρι κατατήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς

πίστεως καὶ τῆς ἐπιγνώσεως τοῦ νιοῦ τοῦ Θεοῦ, εἰς

ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος

6. ἐπὶ πάντων, κ. τ. λ. These phrases are applied respectively to the Father, Son, and Holy Ghost by Irenaeus, Hippolytus, Athanasius, &c. Most MSS. read ἡμῖν.

7. μέτρον. See Rom. xii. 3.

8. ἐδώκε. LXX, ἐλαβεις δόματα

ἐν ἀνθρώπῳ. The Syriac and

Arabic versions support ἐδώκε.

9. ἀνέβη. He argues, that if Christ ascended into heaven, he must first have been on earth.

Ibid. πρῶτον is omitted in many MSS.

Ibid. κατώτερα. This may mean simply *the earth*, though some understand it of *the grave*.

10. ἵνα πληρώσῃ τὰ πάντα. So that he fills every thing; he pervades heaven and earth, and his power extends over the

whole.

11. αὐτός. In the parallel place, 1 Cor. xii. 28, it is ὁ Θεός.

“Ἐδώκε refers to ἐδώκε δόματα in ver. 8. and he means to say, *He gave different gifts, some suited to apostles, some to prophets, &c.*

12. καταρτισμὸν. See note at 1 Cor. i. 10. It may mean here, that these spiritual gifts supplied defects which might otherwise have been felt even in preachers of the gospel.

13. μέτρον ἡλικίας τοῦ πληροφ. He had called the church a body: he now speaks of its full growth, i. e. when the whole world shall be converted. See Rom. xi. 25. Lucian writes, τῆς δὲ ἡλικίας τὸ μέτρον, ἡλίκον ἀν γένοιτο, κατὰ τὴν ἐν Κυίδῳ μεμετρήσθω. Imag. p. 5.

- 14 τοῦ Χριστοῦ· γάνα μηκέτι ὡμεν τήπιοι, κλυδωνιζό- ^γ Matt. 11,
μενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκα- ^{7. 1 Cor. 14,}
λίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς ^{9.}
15 τὴν μεθοδείαν τῆς πλάνης· ^αἀληθεύοντες δὲ ἐν ἀγάπῃ ^ε 1, 22: 5,
αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἔστιν ἡ κεφαλὴ, ὁ ^{23. Col. 1,}
16 Χριστὸς, ^εἔξ οὖ πᾶν τὸ σῶμα, συναρμολογούμενον ^ε 2, 21.
καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας ^{Rom. 12, 5.}
κατ' ἐνέργειαν, ἐν μέτρῳ ἐνὸς ἐκάστου μέρους, τὴν ^{1 Cor. 12,}
αὐξήσω τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ
ἐν ἀγάπῃ.
- 17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι
ὑμᾶς περιπατεῖν, ^βκαθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖν ^{β Rom. 1,}
18 ἐν ματαιότητι τοῦ νοὸς αὐτῶν, ^εἐσκοτισμένοι τῇ δια- ^{9, 21. 1 Pet.}
νοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ ^ε 2, 12.
τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν ^{4, 3.}
- 19 τῆς καρδίας αὐτῶν· ^δοἴτινες ἀπηλγηκότες ἑαυτοὺς ^{d Rom. 1,}
παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πά- ^{24, 26.}
20 σης ἐν πλεονεξίᾳ· ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν
21 Χριστὸν, εἶγε αὐτὸν ἡκούσατε καὶ ἐν αὐτῷ ἐδιδάχ-
22 θητε, καθὼς ἔστιν ἀλήθεια ἐν τῷ Ἰησοῦ· ^εἀποθέσθαι ^ε 2, 2, 3.
ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ^{Rom. 6, 6.}
^{Col. 2, 11; 3, 9, &c.}

14. ἀνέμῳ. So Plutarch, καὶ
μὴ πάντι λόγῳ πλάγιον ὥσπερ
πνεύματι παραδίδοντες ἑαυτόν. *De
Aud. Poët.* p. 106.

Ibid. κυβείᾳ. Such sleight as
is used by gamesters. *Fell.*

Ibid. πρὸς τὴν μεθ. According
to the different plans for deceiv-
ing. See vi. 11.

15. αὐξήσωμεν τὰ πάντα. Ra-
phel understands κατὰ τὰ πάντα;
but αὐξήσωμεν may be used ac-
tively, as in 1 Cor. iii. 6, 7.

16. εἰς οἰκοδ. ἑαυτοῦ ἐν ἀγάπῃ.
For the building up of itself in
love. He is perhaps returning
to the metaphor of the temple,
(ii. 19.) the foundation of which
was laid ἐν ἀγαπῇ. (iii. 18.)

17. λοιπὰ is omitted in many
MSS.

18. ζωῆς τοῦ Θεοῦ. Having no
share in that eternal life which
God now offers to all men.

22. ἀποθέσθαι. That you have
laid aside.

ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς

^{1 Rom. 6, 12, 2.} ἀπάτης· ¹ ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, ²³
^{2 Cor. 5, 17.} καὶ ἐνδύσασθαι τὸν καυνὸν ἄνθρωπον, τὸν κατὰ Θεὸν ²⁴
^{Col. 3, 10.} κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

^{g Zach. 8, 16.} ⁵ Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἔκα- ²⁵
^{1 Pet. 5, 9.} στος μετὰ τοῦ πλησίον αὐτοῦ ὅτι ἐσμὲν ἀλλήλων

^{h Psal. 4, 4.} μέλη. ⁶ Ὁργίζεσθε καὶ μὴ ἀμαρτάνετε· ὁ ἥλιος μὴ ²⁶

^{i Jac. 4, 7.} ἐπιδυνέτω ἐπὶ τῷ παροργυσμῷ ὑμῶν, ⁷ μήτε δίδοτε τό- ²⁷

^{1 Pet. 5, 9.} πον τῷ διαβόλῳ. ⁸ Ο κλέπτων μηκέτι κλεπτέτω, ²⁸

^{k Act. 20, 34.} μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῦς χερ- ²⁹

^{4, 11.} σὸν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείᾳν ἔχοντι. ¹ Πᾶς ²⁹

^{2 Thess. 3, 8, 12.} σὺν, ἵνα δῷ χάριν τοῖς ἀκούοντι· ³⁰ καὶ μὴ λυπεῖτε τὸ

^{m 1, 13, 14.} πνεῦμα τὸ ἄγιον τοῦ Θεοῦ, ἐν φῷ ἐσφραγίσθητε εἰς ³⁰

^{63, 10.} ημέραν ἀπολυτρώσεως.

^{n Col. 3, 19.} ¹¹ Πᾶσα πικρία καὶ θυμὸς καὶ ὄργὴ καὶ κραυγὴ καὶ ³¹

^{o Matt. 6, 14. Col. 3, 12, 13.} βλασφημία ἀρθήτῳ ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· ¹² γί- ³²

^{14.} νεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὔσπλαγχνοι, χαρι- ³²

^{ζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἔχαρι-}

^{p Matt. 5, 45.} σατο ὑμῖν. ¹³ Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ⁵

^{48.} and holy in his sight.

^{23.} ἀνανεοῦσθαι. *And that ye are made new creatures, by the Spirit in your minds.*

^{24.} ἐνδύσασθαι. *That you have put on.* He is alluding to the change in their spiritual state, which had taken place at their baptism.

Ibid. κατὰ Θεόν. In the image of God. See Col. iii. 10.

Ibid. ἐν δικ. When a man is baptised, and taken into covenant with God, he is at that moment accounted righteous

^{25.} ὅτι ἐσμέν. And therefore if we deceive each other we injure ourselves.

^{27.} τόπον. *Nor give the Devil an opportunity to injure.* See Rom. xii. 19.

^{29.} οἰκοδομὴν τῆς χρείας, useful edifying. See Luke xvi. 8.

Ibid. δῷ χάριν, gratum sit. Raphel. See Luke iv. 22. Col. iv. 6.

^{32.} χαρίζεσθαι is to forgive freely, or gratuitously.

2 ἀγαπητά· ⁴ καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ⁹ Joh. 13,
οἱ Χριστὸς ἡγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ^{34: 15, 12.}
ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ, εἰς ^{1 Thess. 4:}
3 ὄσμὴν εὐώδιας. ^{9: Tit. 2,} ^{14: Heb. 8,}
4 Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ^{3: 9, 14.}
ἡ πλεονεξία μηδὲ ὄνομαζέσθω ἐν ὑμῖν, καθὼς πρέ- ^{1 Pet. 3: 18.}
5 πει ἀγίοις· ^{8: 23: 4, 21.} καὶ αἰσχρότης, καὶ μωρολογία, ἡ εὐτρα- ^{1 Cor. 4: 29.}
πελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. ^{Gal. 5: 19.}
6 ^{5: 23: 4, 29.} τοῦτο γὰρ ἔστε γινώσκοντες, ὅτι πᾶς πόρνος, ἡ ἀκά- ^{Col. 3: 5.}
θαρτος, ἡ πλεονέκτης, ὃς ἔστιν εἰδωλολάτρης, οὐκ ἔχει ^{9, 10. Apos.}
κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.
7 μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα ^{12, 2. Matt.}
γὰρ ἔρχεται ἡ ὄργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπει- ^{24, 4. Rom.}
8 θείας. μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. ^{1, 18. Col.}
ποτὲ σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς ^{3, 6.}
9 περιπατεῖτε· (^γό γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ^{2 Thess. 2:}
10 ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ) ^{1, 9: 5, 4.} δοκιμά- ^{7 Gal. 5:}
11 ζούτε τί ἔστιν εὐάρεστον τῷ Κυρίῳ· ^{22.} καὶ μὴ συγ- ^{2, 2. Rom. 12,}
κοιωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, ^{a Rom. 6,}
12 μᾶλλον δὲ καὶ ἐλέγχετε. τὰ γὰρ κρυφῆ γινόμενα ὑπ' ^{21: 13, 12.}
13 αὐτῶν αἰσχρόν ἔστι καὶ λέγειν· ^b τὰ δὲ πάντα ἐλεγ- ^{1 Cor. 5, 9:}
^{10, 20.} ^{2 Cor. 6,}
^{14. 2 Thess.}

CHAP. V.

2. *εἰς ὄσμὴν εὐώδιας.* See Gen. viii. 21. Lev. iv. 31. It means, that God was pleased with the sacrifice and accepted it.

4. *αἰσχρότης.* In Col. iii. 8. it is *αἰσχρολογία.*

Ibid. *εὐτραπελία*, which is mentioned as a kind of virtue by Aristotle, and means, *a facility of expressing oneself elegantly*, is confounded with its extreme *βωμολοχία*. Most MSS. read *ἡ αἰσχρότης, ἡ μωρολογία.*

Ibid. *εὐχαριστία*. He is here giving rules about their con-

versation, and advises them to ^{3, 14.}
accustom themselves to ^b dis- ^{1 Cor. 3,}
course of the praises of God. ^{20, 21.}

5. *ζούτε.* Most MSS. read *ἴστε.*

6. Let no man persuade you that such things are not wrong.

Ibid. *υἱός.* See 2 Thess. ii. 3.

9. *πνεύματος.* The best MSS. read *φωτός.*

11. *ἐλέγχειν* is *to discover, or bring to light*, as in Heliodorus, *δεινὸς δὲ ὁ τῆς δίκης ὄφθαλμος, ἐλέγχων καὶ τὰ ἀμήντα κρίνει καὶ ἀθέμιτα φωτίζων.* p. 397.

χόμενα, ὑπὸ τοῦ φωτὸς φανεροῦται. πᾶν γὰρ τὸ φα-

^c 2, 5. ^{Esa.} νερούμενον, φῶς ἔστι· ^διὸ λέγει, “Ἐγειραι ὁ καθ-

26, 19; 60, ^{1. Job.} 5, “εὐδῶν καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει

25. ^{2. Rom.} 13, 11. “σοι ὁ Χριστός.” ³Βλέπετε οὖν πῶς ἀκριβῶς περι-

^{1 Thess.} 5, 6. πατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ’ ὡς σοφοί, ἔξαγοραζόμε-

^{d Col.} 4, 5. ^{e Rom.} 12, ναὶ τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. ^fδιὰ

2. τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέ-

^{f Prov.} 20, λῆμα τοῦ Κυρίου· ^gκαὶ μὴ μεθύσκεσθε οὖν, ἐν φ̄

^{1: 23, 29,} &c. ^{h Esa.} 5, ἔστιν ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι, ⁱλαλοῦν-

^{11, 22. Luc.} 21, 34. τες ἑαυτοῖς ψαλμοῖς καὶ ὅμνοις καὶ φόδαις πνευματι-

^{g Col.} 3, 16. καὶς, ἄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ

^{h Col.} 3, 17. Κυρίῳ, ⁱεὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν

^{j 1 Thess.} 5, 18. ^{k Heb.} ὄνοματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ

^{l 13, 15.} ^{m 1 Pet.} 5, 5. καὶ πατρί· ⁿὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ. ^o21

^{k Gen.} 3, ^pΑἱ γυναῖκες, τοῖς ἴδιοις ἀνδράσιν ὑποτάσσεσθε, ὡς

^{l 16. 1 Cor.} 14, 34. ^qCol. τῷ Κυρίῳ· ^rὅτι ὁ ἀνήρ ἔστι κεφαλὴ τῆς γυναικὸς, ^s23

^{t 3, 18. Tit.} 2, 5. ^{u 1 Pet.} ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτὸς

^{v 3, 1.} ^{w 1, 22, 23.} ἔστι σωτὴρ τοῦ σώματος· ἀλλ’ ὥσπερ ἡ ἐκκλησία ^x24

^{y 4, 12, 15.} ^{z Rom.} 12, 5. ὑποτάσσεται τῷ Χριστῷ, οὗτος καὶ αἱ γυναῖκες τοῖς

^{aa 1 Cor.} 11, 3: ^{bb 12, 27.}

^{cc Col.} 1, 18, ^{dd 13.} πᾶν γάρ. Some have short and evil time. Fell.

^{ee 24.} translated it, for that which ^{19.} τῇ καρδίᾳ. Most MSS. read ταῖς καρδίαις.

^{ff 21.} Θεοῦ. Most MSS. read Χριστοῦ.

^{gg 22.} ὑποτάσσεσθε is omitted in some MSS.

^{hh 23.} καὶ αὐτὸς. The reading is probably αὐτὸς σωτὴρ τοῦ σώ-

^{iiii. 8. ἐπὶ ἀληθείας οἶδα ὅτι και-} ματος. *He, i. e. Christ, being the Saviour of the church, which is his body:* and so every man ought to consult the good of his wife: see v. 28.

^{jjj 24.} ἴδιος is omitted in many MSS.

13. πᾶν γάρ. Some have short and evil time. Fell.
translated it, for that which makes every thing manifest is the light.

14. This is not exactly a quotation from any passage of scripture, though it resembles Isaiah xxvi. 19. (in the Hebrew) and lx. 1.

16. ἔξαγοραζόμενοι. See Dan. ii. 8. ἐπὶ ἀληθείας οἶδα ὅτι καιρὸν ὑμεῖς ἔξαγοράζετε, *I know that you are seeking to gain time.* So it probably means here, *making the most of the time;* seeking all opportunities of doing as much good as you can in this

25 ἴδιοις ἀνδράσιν ἐν παντί. Ὡς οἱ ἄνδρες, ἀγαπᾶτε τὰς ^{5, 2. Gal.}
^{1, 4. Col.} γυναικας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἡγάπησε τὴν ^{3, 19. 1 Pet.}
^{3, 7.} 26 ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς· ὥντα ^{3, 7.} ^{1 Joh. 3, 5:}
^{15, 3. Tit.} αὐτὴν ἀγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὄντος ἐν ^{3, 5. 1 Pet.}
^{3, 21.} 27 ρήματι, ὥντα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον, τὴν ^{3, 4.}
^{Cant. 4, 7.} ἐκκλησίαν μὴ ἔχουσαν σπῖλον ἢ ρυτίδα ἢ τι τῶν ^{Col. 1, 22.}
^{28 τοιούτων, ἀλλ' ὥντα ἢ ἀγία καὶ ἅμωμος. οὕτως ὁφεί-}
^{λουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναικας, ως τὰ}
^{ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναικα, ἑαυ-}
^{29 τὸν ἀγαπᾶ· οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμί-}
^{σησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτὴν, καθὼς καὶ ὁ}
<sup>30 Κύριος τὴν ἐκκλησίαν. Ὅστι μέλη ἐσμὲν τοῦ σώματος ^{P Rom. 12,}
^{5. 1 Cor. 6,} αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐ- ^{15: 12, 27.}</sup>

31 τοῦ· [‘]Ἄντι τούτου καταλείψει ἄνθρωπος τὸν πατέρα ^{9 Gen. 2,}
^{24. Matt.} ‘αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς ^{19, 5. 1 Cor.}
^{6, 16.} ‘τὴν γυναικα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα
<sup>32 μίαν.’ Τὸ μνητήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ
^{33 λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. πλὴν καὶ}
^{ὑμεῖς οἱ καθ' ἓνα, ἔκαστος τὴν ἑαυτοῦ γυναικα οὕτως}
^{ἀγαπάτω ως ἑαυτόν· ἢ δὲ γυνὴ ὥντα φοβήται τὸν}
^{ἄνδρα.}</sup>

6 [‘]ΤΑ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυ- ^{1 Col. 3, 20.}
^{2 ριώ· τοῦτο γάρ ἐστι δίκαιον. ‘}Τίμα τὸν πατέρα σου ^{Exod. 20,}
^{12. Deut. 5,}
^{16. Matt.}

26, 27. There seems an allusion to the eastern custom of a bride being washed before her marriage.

27. αὐτὴν. The reading is perhaps αὐτός.

Ibid. ἑαυτῷ. We should rather have expected τῷ Θεῷ· but S. Paul uses ἑαυτῷ on account of the union of the Father and

the Son.

29. Κύριος. Most MSS. read Χριστός.

30. σαρκὸς—οστέων. The allusion is evident to Gen. ii. 23. *We are flesh of his flesh, and bone of his bone.*

32. ἐγὼ δὲ λέγω. See 1 Cor. i. 12.

‘καὶ τὴν μητέρα’ ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, ‘ἴνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ 3
τῆς γῆς.’ ^t Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα 4
^{t Deut. 6, 7, 20. Col. 3, 21.} ὑμῶν, ἀλλ’ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ
Κυρίου.

^{u Col. 3, 22. 1 Tim. 6, 1. Tit. 2, 9. 1 Pet. 2, 18.} “Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα,⁵
μετὰ φόβου καὶ τρόμου, ἐν ἀπλότητι τῆς καρδίας
ὑμῶν, ὡς τῷ Χριστῷ· μὴ κατ’ ὄφθαλμοδουλείαν ὡς 6
ἀνθρωπάρεσκοι, ἀλλ’ ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦν-
τες τὸ θέλημα τοῦ Θεοῦ, ἐκ ψυχῆς μετ’ εὔνοίας δου-⁷
^{x Rom. 2, 10. 2 Cor. 5, 10.} λεύοντες τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις.^x εἰδότες ὅτι 8
^{y Deut. 10, 17. 2 Par. 19, 7. Job. 34, 19. Sap. 6, 7. Ecc. 10, 35, 16. Act. 10, 34.} ὃ ἔαν τι ἔκαστος ποιήσῃ ἀγαθὸν, τοῦτο κομεῖται
^{z Rom. 2, 11. Gal. 2, 6.} εἶτε δοῦλος, εἶτε ἐλεύθερος. ^y Καὶ 9
^{Col. 3, 24, 25: 4, 1.} Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ,¹⁰
^{1 Pet. 1, 17.} καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.^z ἐνδύσασθε τὴν 11
^{2 Rom. 13, 12. 2 Cor. 6, 7.} πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι
^{1 Thess. 5, 8.} πρὸς τὰς μεθοδείας τοῦ διαβόλου.^x ὅτι οὐκ ἔστιν 12
^{a 2, 2. Luc. 53. Joh. 12, 31: 14.} ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς
^{b 30. Col. 1, 13.} ἀρχὰς, πρὸς τὰς ἔξουσίας, πρὸς τοὺς κοσμοκράτορας

CHAPTER VI.

7. All the old MSS. read ὡς
τῷ κυρίῳ.

11. στῆναι. In allusion to a
wrestler being able to keep
himself on his legs.

12. πρὸς αἷμα καὶ σάρκα. Merely
against human beings. See Matt.
xvi. 17. 1 Cor. xv. 50. Heb.

ii. 14.

Ibid. ἀρχαὶ and ἔξουσίαι mean
angels in i. 21. iii. 10. Col. i. 16.

ii. 15. Rom. viii. 38.

Ibid. κοσμοκράτορας. Our Sa-
viour calls the Devil ἀρχῶν τοῦ
κόσμου. John xii. 31. Τοῦ αἰώ-
νος is perhaps an interpola-
tion.

τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ
 13 τῆς πονηρίας, ἐν τοῖς ἐπουρανίοις. ^β διὰ τοῦτο ἀναλά- ^{β 2 Cor. 10,}
 βετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆ- ⁴
 ναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἄπαντα κατεργασά-
 14 μενοι στήναι. ^c στῆτε οὖν περιζωσάμενοι τὴν ὁσφὺν ^{c Esa. 11,}
 ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς ^{5: 59, 17.}
 15 δικαιοσύνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἔτοιμα- ^{2 Cor. 12, 35.}
 16 σίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· ἐπὶ πᾶσι ἀναλα- ^{1 Thess. 5,}
 βόντες τὸν θυρεὸν τῆς πίστεως, ἐν φῷ δυνήσεσθε
 πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι·
 17 ^δ καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ ^a Heb. 4,
 18 τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστι ρήμα Θεοῦ· ^{διὰ 12. Apos. 1,}
 πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ ^e Matt. 24,
 καρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ^{42: 25, 13.}
 ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ^{Luc. 18, 1.}
 19 ἀγίων, ^f καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος ἐν ἀνοί- ^{10, 15.}
 ξει τοῦ στόματός μου, ἐν παρρήσιᾳ γνωρίσαι τὸ μυσ- ^{1 Act. 4, 29.}
 20 τήριον τοῦ εὐαγγελίου, ^g ὑπὲρ οὐ πρεσβεύω ἐν ἀλύσει, ^{Col. 4, 3.}
 ἵνα ἐν αὐτῷ παρρησιάσωμαι, ώς δεῖ με λαλῆσαι. ^h Act. 28,
 21 Ἰνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, ⁱ 20. 2 Cor.
 πάντα ὑμῶν γνωρίσει ^b Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς ⁿ Act. 20,
 22 καὶ πιστὸς διάκονος ἐν Κυρίῳ· ὃν ἔπειμψα πρὸς ὑμᾶς ^{4. Col. 4, 7.} ^j Tim. 4,
 εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρα- ^{12. Tit. 3,}
^o

Ibid. *σκότους*. See Col. i. 13.
 Luke xxii. 53.

Ibid. *πνευματικὰ τῆς πονηρίας.*
Evil spirits.

13. *ἀντιστῆναι*. See ver. 11:
 it means, *to stand up against
 the adversary*.

Ibid. *ἄπαντα κατεργασάμενοι.*
*Having done every thing that is
 possible.*

VOL. II.

15. *πόδας — εὐαγγελίον*. See
 Is. liii. 7. as quoted at Rom. x.

15.
 20. *ἀλύσει*. See note at Acts
 xxviii. 16.

21. *Τυχικός*. See Acts xx. 4.
 This seems to shew that the
 Epistle could only have been
 sent to those places to which
 Tychicus was actually going.

καλέσῃ τὰς καρδίας ὑμῶν. Εἰρήνη τοῖς ἀδελφοῖς καὶ 23
ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου
Ἰησοῦ Χριστοῦ. Ἡ χάρις μετὰ πάντων τῶν ἀγα- 24
πώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, ἐν ἀ-
φθαρσίᾳ. ἀμήν.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ρώμης διὰ Τυ-
χικοῦ.

EPISTLE TO THE PHILIPPIANS.

There are reasons for thinking that this Epistle was written later than the three others which were written from Rome. It was not sent by Tychicus, but by Epaphroditus: many of S. Paul's companions had left Rome, (ii. 20.) and he himself seems to have expected his release.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

^a 1 Cor. 1, ^b ΠΑΥΛΟΣ καὶ Τιμόθεος δοῦλοι Ἰησοῦ Χριστοῦ, Ι
^{2.} πᾶσι τοῖς ἀγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φι-
^b Rom. 1, 7. λύπποις, σὺν ἐπισκόποις καὶ διακόνοις. ^b χάρις ὑμῖν ²
^c Pet. 1, 2. καὶ εἰρήνῃ ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ.

^c Rom. 1, 9. ^d Εὐχαριστῷ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, 3
10. 1 Cor. 1, πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ 4
3. 1 Thess. 12. 2Thess. χαρᾶς τὴν δέσην ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν 5
1, 3. εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν·
πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔρ- 6
γον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ·

^d Ephes. 3, ^d καθὼς ἔστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων 7
1, 4, 1. Col. 4, 3, 18. ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς
2 Tim. 1, 8. δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐ-

CHAP. I.

1. ἐπισκόποις. See note at
Acts xx. 17.

5. ἐπὶ τῇ κοινωνίᾳ. *For the
participation which you have had
in the gospel.* See 1 Cor. i. 9.

6. ἐπιτελέσει. *Will continue it.*

7. *As it is natural for me to
be thus thinking of all of you.*

Ibid. ἀπολογίᾳ probably al-
ludes to a defence which he
had now made of himself, and
he says that he was thinking
of the Philippians while he was
making it.

Ibid. καὶ βεβ. τοῦ εὐαγγελίου.
*And in every thing that I do to
confirm the gospel.*

αγγελίου, συγκοιωνούς μου τῆς χάριτος πάντας ὑμᾶς
 8 ὄντας. ἡ μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ ^{e Rom. 1, 9.}
 9 πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ. καὶ ^{9, 1. 2 Cor. 1, 23: 11,}
 τοῦτο προσεύχομαι, ὥντας ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον ^{31. Gal. 1, 20. 1 Thess. 2, 5.}
 καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθή-
 10 σει, ^f εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ὥντας ^{f Rom. 2, 18.}
 11 εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς τὴν μέραν Χριστοῦ, ^{g πε-} ^{g Job. 15, 4.}
 πληρωμένοι καρπῷ δικαιοσύνης τῶν διὰ Ἰησοῦ Χρι- ^{5, 8. Eph. 1, 12.}
 στοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.
 12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφὸι, ὅτι τὰ κατ'
 ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν.
 13 ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι
 14 ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, καὶ τοὺς
 πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοὺς
 δεσμοὺς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λό-
 15 γον λαλεῖν. Τινὲς μὲν καὶ διὰ φθόνου καὶ ἔριν, τινὲς

Ibid. συγκοιωνούς. I am always thinking of your being partakers in the same grace with me.

8. σπλάγχνοις Ἰησοῦ Χριστοῦ is *Christian love and tenderness*, such as Jesus Christ shewed for mankind.

9. I pray, that your charity may increase in proportion as your knowledge increases.

Ibid. αἰσθήσει is *perception*, and may be connected particularly with δοκιμάζειν. See *aīσθωται* in Luke ix. 45.

10. εἰς τὸ δοκιμάζειν. That ye may be able to discern the differences of things. See Rom. ii. 18. Heb. v. 14.

11. Most MSS. read καρπὸν — τόν.

13. φανεροὺς ἐν Χριστῷ. He means, that it was becoming

generally known that he was imprisoned for the sake of Christ.

Ibid. πραιτωρίῳ. Some think this means *the emperor's palace*; others, *the quarter of the praetorian guards*. The latter is most probable: see Acts xxviii. 16: and the soldier, to whom S. Paul was fastened, (who was perhaps frequently relieved,) would be the means of making S. Paul's case known in the army.

15. Τινὲς μὲν καὶ. The conjunction shews, that these are different from the *brethren* mentioned in ver. 14. The latter were more bold in preaching the gospel; and other persons caused the *name* of Christ to be generally known: some of

δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν. οἱ μὲν 16
 ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἀγνῶς,
 ὁμόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μον· οἱ δὲ ἐξ¹⁷
 ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου
 κείμαι. τί γάρ; πλὴν παυτὶ τρόπῳ, εἴτε προφάσει¹⁸
 εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ
^{19.} χαίρω, ἀλλὰ καὶ χαρήσομαι. ^{20.} οἶδα γὰρ ὅτι τοῦτό μοι¹⁹
 ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ
^{21.} ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ, ^{20.} κατὰ²⁰
 τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μον, ὅτι ἐν οὐδενὶ²¹
 αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρήσιᾳ, ὡς πάντοτε,
 καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου,
 εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

'Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν,²¹
 κέρδος. εἰ δὲ τὸ ζῆν ἐν σαρκὶ, τοῦτό μοι καρπὸς ἔρ-

these did it διὰ φθόνον, because they envied S. Paul his popularity; others δι' ἐρι, that they might raise opposition against him.

15. δι' εὐδοκίαν. There were others again, who without believing in Christ, yet *out of good-will* to S. Paul made it publicly known that he was a Christian.

16. ἐξ ἐριθείας. Others again took pains to spread the name of Christ, that they might excite persons against S. Paul, and make his confinement still more severe.

17. ἐξ ἀγάπης. Some of them had charitable motives, because they knew that S. Paul was kept a prisoner for sake of the gospel, and that he wanted to make his defence. The best

MSS. transpose ver. 16 and 17.

18. Χριστὸς καταγγέλλεται. *The name of Christ is made publicly known.*

19. εἰς σωτηρίαν. *To my deliverance.* Pyle, Macknight. He felt confident, that if the fact of his being a Christian was known, and if he was allowed to make his defence, his release would be the consequence.

20. παρρήσιᾳ. This is in allusion to his defence, which he was anxious to make.

21. *To live, is to continue in the service of Christ: to die, is a gain, because it releases me from my troubles.* Some render it, *Christ is a gain to me, whether I live or die.*

22. εἰ δὲ τὸ ζῆν. Some connect this, as well as τῇ αἱρήσομαι, with οὐ γνωρίζω, *But whe-*

23 γου· καὶ τί αἰρήσομαι, οὐ γνωρίζω· ^a συνέχομαι γὰρ ^{b Cor. 5, 8.}
 ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ
 24 σὺν Χριστῷ εἴναι, πολλῷ μᾶλλον κρείσσον· τὸ δὲ
 25 ἐπιμένειν ἐν τῇ σαρκὶ, ἀναγκαῖότερον δί’ ὑμᾶς. Καὶ
 τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ συμπαραμενῶ πᾶ-
 σω ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πί-
 26 στεως, ^c ὡνα τὸ καύχημα ὑμῶν περισσεύη ἐν Χριστῷ ^{d Cor. 1,}
 ^{e 14: 5, 12.}
 Ἰησοῦ ἐν ἐμοὶ, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς
 27 ὑμᾶς. ^f Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ ^{g Epbes. 4,}
 ^{h 1. Col. 1,}
 πολιτεύεσθε, ὡνα εἴτε ἐλθὼν καὶ ἴδων ὑμᾶς, εἴτε ἀπὸν, ^{i 10. 1 Thess.}
 ^{j 2, 12.}
 ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι,
 μᾶψ ψυχῆ, συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου,
 28 ^k καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων. ^{l 2 Thess. 1,}
 ^{m 5.}
 ἤτις αὐτοῖς μέν ἐστιν ἐνδειξις ἀπωλείας, ὑμῖν δὲ σω-
 29 τηρίας, καὶ τοῦτο ἀπὸ Θεοῦ· ⁿ ὅτι ὑμῖν ἔχαρισθη τὸ ^{o Act. 5, 41.}
 ^{p Rom. 5, 3.}
 ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ
 30 καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· τὸν αὐτὸν ἀγῶνα ἔχοντες
 2 οἷον ἰδετε ἐν ἐμοὶ, καὶ νῦν ἀκούετε ἐν ἐμοί. Εἴ τις
 οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης,

ther to continue alive is profit-
 able to me, and what I am to
 choose, I really do not know.
 But the first clause is probably
 to be taken by itself: *But if to*
continue alive be the thing in-
 tended for me, *this* my present
 state, viz. affliction and suffer-
 ing, *is the result of my labours*:
 or, *But if to continue alive, still*
this, viz. death, *is the fruit of*
my labours.

23. The best MSS. read συν-
έχομαι δέ.

24. μᾶλλον κρείσσον. So Isaeus,
πολὺ μᾶλλον ἐτοιμότερον. Pro Ni-
cost. p. 75. Isocrates, κρέπτος

εἴναι τεθνάναι μᾶλλον. *De laud.*
Hel. p. 417.

26. The Philippians made it
their boast that they had re-
ceived the gospel from S. Paul:
he says that this feeling should
be strengthened by his coming
among them again.

28. ἤτις. *Which* opposition
is a proof that they who offer it
are in a lost state, because they
oppose the only means of sal-
vation.

30. ἀγῶνα. See Col. ii. 1.
Cʜᴀᴘ. II.

1. He had exhorted them in
i. 27. to have one mind: he
o 4

εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἰ-

^a 3, 16. ^d κτιρμοὶ, ^d πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ²
^{Rom. 12,}
^{10, 16: 15,} φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν
^{5. 1 Cor. 1,}
^{10. 1 Pet.} φρονοῦντες· ^e μηδὲν κατὰ ἐριθείαν ἡ κενοδοξίαν, ἀλλὰ ³
^{3, 8.}
^{e Rom. 12,} τῇ ταπεινοφροσύνῃ ἀλλήλους ἥγουμενοι ὑπερέχοντας
^{10. 1 Pet.} ^f ἔαυτῶν· ^f μὴ τὰ ἔαυτῶν ἔκαστος σκοπεῖτε, ἀλλὰ καὶ ⁴
^{5, 5.}
^{f 1 Cor. 10,} τὰ ἑτέρων ἔκαστος. ^g Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν, ⁵
^{24: 13, 5.}

^g Matt. 11, ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ^h ὃς ἐν μορφῇ Θεοῦ ὑπάρ- ⁶
^{29. Joh. 13,}
^{15. 1 Pet.} χων οὐχ ἀρπαγμὸν ἥγήσατο τὸ εἶναι ἴσα Θεῷ, ⁱ ἀλλ’ ⁷
^{2, 21.}
^{h Job. 1, 1,} ἔαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι
^{2: 17, 5.}
^{2 Cor. 4, 4.} ἀνθρώπων γενόμενος· ^k καὶ σχήματι εύρεθεὶς ὡς ἄν- ⁸
^{Col. 1, 15.}
^{Heb. 1, 3.} Θρωπός, ἑταπείνωσεν ἔαυτὸν, γενόμενος ὑπήκοος μέχρι⁹
^{1 Ps. 22, 6.}
^{Esa. 42, 1:}

^{52, 13: 53,} now repeats it more strongly.
^{3, 11.} *If there be any force in exhort-*
^{Zach. 3, 8.} *ing you in the name of Christ,*
^{Matt. 20,} *if there be any comfort in feel-*
^{28. Luc. 22,} *ing charity, if you all partake of*
^{27. Joh. 13,} *one and the same spirit.*
^{14. Rom. 1,} *one and the same spirit.*

^{3: 15, 3.} 1. τινὰ σπλάγχνα. It is singular that all the best MSS.
^{Gal. 4, 4.} ^k Joh. 10,

read τὶς for τινά.

4. σκοπεῖτε. The best MSS. read σκοποῦντες.

5. He now proposes Christ as a pattern for not thinking of what belonged to himself, but being ready to give it up for the sake of others.

6. μορφὴ Θεοῦ. The word μορφὴ, when applied to God, means his *nature*, because he has properly no form or shape. It is so used by Josephus, who says that the heathen deified the worst passions of the mind, *eis θεοῦ φύσιν καὶ μορφὴν ἀνέπλασαν.* *Cont. Apion.* II. He had before said that God is μορφὴν τε καὶ μέγεθος ἡμῶν δόφατος. In ver. 7. μορφὴν δούλου means the

human nature, and therefore μ. Θεοῦ means *the divine nature*.

Ibid. οὐχ ἀρπαγμὸν ἥγησατο. Theodoret explains it, οὐ μέγα τοῦτο ἵπελαθε, and Rufinus, *non sibi magni aliquid deputat.* Ἀρπαγμὸς is a *thing worth catching at, a great prize*, and the meaning is, that Christ was not ostentatious of his equality with God, he acted as if he had it not, he laid it aside.

Ibid. τὸ εἶναι ἴσα Θεῷ. *His being equal with God.* The phrase implies that Christ actually possessed this equality.

7. ἐκένωσε. Literally *emptied, or divested himself.* Not that Christ laid aside his divine nature, but he divested himself of the μορφὴ Θεοῦ, the appearance and glory of God.

Ibid. The phrase μορφὴν δούλου is explained by ὁμοιώματι ἀνθρώπων.

8. Two distinct acts of condescension are mentioned in Christ: 1. his taking the hu-

9 θανάτου, θανάτου δὲ σταυροῦ. ¹ διὸ καὶ ὁ Θεὸς αὐτὸν ^{18. Heb. 2,}
 ὑπερύψωσε, καὶ ἔχαρίσατο αὐτῷ ὄνομα τὸ ὑπέρ πᾶν ^{9, 14, 17:}
^{5, 8: 12, 2.}
 10 ὄνομα· ¹⁰ ὥνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψη ^{1 Ps. 110, 1.}
^{Esa. 53, 12.}
 11 ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων· ¹¹ καὶ πᾶσα ^{10, 17:}
^{Job. 10, 17:}
^{γλώσσα ἔξομολογήσηται ὅτι Κύριος Ἰησοῦς Χρι-} ^{12, 1, 2, 5.}
^{12 στὸς, εἰς δόξαν Θεοῦ πατρός. ὥστε, ἀγαπητοί μου,} ^{Act. 2, 33.}
^{καθὼς πάντοτε ὑπῆκούσατε, μὴ ὡς ἐν τῇ παρονοσίᾳ} ^{Eph. 1, 21.}
^{μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπονοσίᾳ} ^{Heb. 1, 4:}
^{μου, μετὰ φόβου καὶ τρόμου τὴν ἐαυτῶν σωτηρίαν} ^{13. Act. 2,}
^{13 κατεργάζεσθε· ¹³ ὁ Θεὸς γάρ ἐστι ὁ ἐνεργῶν ἐν ὑμῖν} ^{1 Cor. 3, 6: 12, 3.}
^{καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.} ^{14. 2 Cor. 3, 5.}
^{14 πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,} ^{Heb. 13,}
^{15 ὥνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἄμώ-}
^{μητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν}
^{16 οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, ^{16. Gal. 2,}}

λόγον ζωῆς ^{1 Cor. 1, 2.}

ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι ^{1 Thess. 2, 19: 3, 5.}

οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα.

17 ¹⁷ Ἀλλ' εὶ καὶ σπεύδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουρ-

¹⁷ ^{2 Cor. 7, 4.}

γίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν

^{2 Tim. 4, 6.}

18 ὑμῖν· τὸ δὲ αὐτὸν καὶ ὑμεῖς χαίρετε καὶ συγχαίρετε
 μοι.

man nature; 2. his submitting to death.

Ibid. θανάτου δέ. *Et quidem mortis crucis.*

10. καταχθονίων may mean evil angels, in allusion to the common notion of *Dii inferi*: or the whole passage may mean that Christ is Lord of the living and the dead.

15. γένησθε. Probably *ἥτε.*

Ibid. γενεᾶς σκολ. καὶ διεστρ. See Deut. xxii. 5. Most MSS. read μέσον for ἐν μέσῳ.

Ibid. φαίνεσθε is indicative, ye appear. Elsner, Wolf.

16. ἐπέχοντες. This is perhaps a continuation of the metaphor φωστῆρες. Holding up on high the word of life, as a beacon.

17. He supposes the faith of the Philippians to be a sacrifice offered to God, and as a libation or drink-offering was poured upon the sacrifice, (Exod. xxix. 40, 41.) so he is willing to shed his own blood, i. e. to die, for the gospel.

^{t Act. 16, 1.} ὉἘλπίζω δὲ ἐν Κυρίῳ Ἰησοῦν, Τιμόθεον ταχέως ¹⁹
^{Rom. 16,} πέμψαι ὑμῶν, ἵνα κάγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν.
^{21.}
^{1 Thess. 3,} οὐδένα γὰρ ἔχω ἵστριψον, ὅστις γνησίως τὰ περὶ ²⁰
^{2.}
^{u 1 Cor. 10,} ὑμῶν μεριμνήσει. ^oοἱ πάντες γὰρ τὰ ἑαυτῶν ζῆτον- ²¹
^{24: 13, 5.} σι, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦν· τὴν δὲ δοκιμὴν αὐτοῦ ²²
^{x 1, 25.} γινώσκετε, ὅτι ὡς πατρὶ τέκνου, σὺν ἐμοὶ ἐδούλευσεν
^{y 4, 18.} ^{Philem. 22.} τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ²³
^{Philem. 2.} ὡς ἀν ἀπίδω τὰ περὶ ἐμὲ, ἐξ αὐτῆς· ^{*}πέποιθα δὲ ἐν ²⁴
^{Kυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλέευσομαι.} ^gΑναγκαῖον ²⁵
^{δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν}
^{καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λει-}
^{τουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς· ἐπειδὴ ²⁶}
^{ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἡκού-}
^{σατε ὅτι ἡσθένησε. καὶ γὰρ ἡσθένησε παραπλήσιον ²⁷}
^{θανάτῳ· ἀλλ ὁ Θεὸς αὐτὸν ἡλέησεν, οὐκ αὐτὸν δὲ}
^{μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ.}
^{σπουδαιοτέρως οὖν ἐπεμψα αὐτὸν, ἵνα ἴδοντες αὐτὸν ²⁸}

20. S. Paul's other companions, who are mentioned in the Epistles to the Colossians and Philemon, had probably left Rome. If S. Luke had been there, he would certainly have been mentioned, as he had passed so much time at Philippi. See note at Acts xx. 5. *Γνησίως* means, that Timothy would take care of the Philippians, as if he was one of them.

21. τὰ ἑαυτῶν. These persons had perhaps gone to their respective countries: they still intended to preach the gospel, but they looked to their own homes.

23. ὡς ἀν ἀπίδω τὰ περὶ ἐμέ.
As soon as I see how things are going with me here; as ὡς ἀν ἔλθω, 1 Cor. xi. 34. or, that I may see at a distance, and by him, the things which concern me at Philippi.

25. ὑμῶν ἀπόστολον. Epaphroditus had been sent by the Philippians with pecuniary relief to S. Paul. Tacitus mentions Epaphroditus a freedman of Nero; (Annal. xv. 55.) and Suetonius calls him, "a libellis "Neroni." (Nero. 49. Domit. 14.) He was master of Epicetus, and some think him to be the person mentioned here.

29 πάλιν χαρῆτε, κάγὼ ἀλυπότερος ὁ. ^a προσδέχεσθε ^b 1 Cor. 16,
οὐν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοι- ^c 1 Thess.
30 αὐτοὺς ἐντίμους ἔχετε· ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ ^d 5, 12. 1 Tim.
μέχρι θανάτου ἥγγιστε, παραβούλευσάμενος τῇ ψυχῇ,
·^e ὡντα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με ^f 1 Cor. 16,
λειτουργίας.

3 ^b ΤΟ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ ^b 4, 4.
αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ^{1 Thess. 5,} 16.
2 ἀσφαλές. ^c βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ^c Eas. 56,
3 ἔργατας, βλέπετε τὴν κατατομήν· ^d ἡμεῖς γάρ ἐσμεν ^{10, 2 Cor.} 11, 13.
ἡ περιτομὴ, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ καν- ^d Deut. 10,
χώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποι- ^{16: 30, 6.} Jer. 4, 4.
4 θότες, ^e καίπερ ἐγὼ ἔχων πεποιθησιν καὶ ἐν σαρκὶ ^{Joh. 4, 24.} Rom. 2, 29:
Ἐπτὶς δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ, ἐγὼ μᾶλλον· ^f Col. 2, 11.
5 ^f περιτομὴ ὀκταχύμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βεν- ^g Act. 23,
ιαμὸν, Ἐβραῖος ἐξ Ἐβραίων, κατὰ νόμον Φαρισαῖος, ^{6: 26, 4, 5.} Rom. 11, 1.
^h Gen. 17, ⁱ 12.

28. πάλιν χαρῆτε. *Ye may have your joy restored.*

30. παραβούλευσάμενος τῇ ψυ-
χῇ. *Having neglected to consult his own life.* Many MSS. read
παραβολευσάμενος.

Ibid. ὑστέρημα. *That he might do that service to me, which you at this distance were not capable to perform.* Pyle. See 1 Cor. xvi. 17.

CHAP. III.

2. κύνας. He means the Jews, and perhaps calls them *dogs*, because they applied this term to the Gentiles, (Matt. xv. 26.) and were always snarling and biting.

Ibid. κατατομήν. The Jews were always boasting of their circumcision, and S. Paul shews

his opinion of it by calling it a mere cutting of the flesh.

3. περιτομή. *We Christians have the true circumcision of the heart.* See Acts vii. 51. Many MSS. read πνεύματι Θεοῦ.

5. περιτομὴ. Some read περιτομῆ: but the nominative is preferable; and we have a similar construction in Rom. xii. 9. Heb. xiii. 5. S. Paul means to say, that he was not circumcised as a proselyte.

Ibid. Βενιαμίν. The tribe of Benjamin was perhaps thought to have some distinction, as descended from Rachel and not from an handmaid; and because it had not joined the ten revolted tribes.

ε Act. 8, 3: ε κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην 6
 9, 1: 22, 4.
 Gal. 1, 13. τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. Ὁ' Αλλ' ἀτινα ἦν 7
 1 Tim. 1, 13.
 h Matt. 13, μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν·
 44.
 i Jer. 9, 23, ἀλλὰ μενοῦνγε καὶ ἥγοῦμαι πάντα ζημίαν εἴναι διὰ 8
 24. Joh. 17,
 3. τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυ-
 ρίου μου, δι' ὃν τὰ πάντα ἔζημιώθην· καὶ ἥγοῦμαι
 k Rom. 1, σκύβαλα εἴναι, ὡντα Χριστὸν κερδήσω, καὶ εὐρεθῶ ἐν 9
 17: 3, 21,
 22: 9, 30: αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ
 10, 3, &c. τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην
 l Rom. 6, 3, ἐπὶ τῇ πίστει, τοῦ γνῶναι αὐτὸν, καὶ τὴν δύναμιν 10
 4, 5: 8, 17.
 2 Cor. 4, 10, τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθη-
 11. 2 Tim.
 2, 11, 12. μάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ, εἰ 11
 1 Pet. 4, 13. πῶς καταντήσω εἰς τὴν ἔξανάστασιν τῶν νεκρῶν·
 m 1 Tim. 6, ^νούχ ὅτι ἡδη ἔλαβον, ἡ ἡδη τετελείωμαι, διώκω δὲ εἰ 12
 12. Heb. 12, 23. καὶ καταλάβω, ἐφ' φῷ καὶ κατελήφθην ὑπὸ τοῦ Χρισ-
 τοῦ Ἰησοῦ. ἀδελφοὶ, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατ- 13
 n Luc. 9, ειληφέναι. ^πἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος,
 62. 1 Cor. 9, 24. 2 Tim. τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώ- 14
 4, 7. κω ἐπὶ τὸ βραβεῖον τῆς ἀνω κλήσεως τοῦ Θεοῦ ἐν

6. δικ. τὴν ἐν νόμῳ. Such righteousness as the Law can give to those who obey its precepts.

8. ἔζημιώθην. I have not only looked upon them as loss, but I have actually deprived myself of them.

9. τὴν ἐκ Θεοῦ δικ. See Rom. iii. 21.

10. τοῦ γνῶναι. See Matt. ii.

13.

Ib. κοινωνίαν. The share which we have in his sufferings.

Ibid. συμμορφούμενος. Having died together with him, εἶπες, in

the hope that I may attain.

11. Many MSS. read τὴν ἐκ νεκρῶν.

12, 13, 14. The whole of this passage is a metaphor from persons running in a race: the prize is, the resurrection from the dead.

12. τετελείωμαι may be the same as τὸν δρόμον τετελεκα in 2 Tim. iv. 7.

Ibid. ἐφ' φῷ. For which, or, with reference to which. It was for the purpose of giving him this very prize that Christ took S. Paul into his service.

15 Χριστῷ Ἰησοῦ. Ὅσοι οὖν τέλειοι, τοῦτο φρονῶ- ① Cor. 2,
μεν· καὶ εἴ τι ἔτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν
6: 14, 20.
16 ἀποκαλύψει. ἡ πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοι- ④ 2, 2. Rom.
17 χειν κανόνι, τὸ αὐτὸν φρονεῖν. Ἡ Συμμιμηταί μου γί- 12, 16: 15,
νεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὗτοι περιπατοῦν- 5, 7. 1 Cor.
3, 10. Gal.
18 τας, καθὼς ἔχετε τύπον ἡμᾶς. Ἡ πολλοὶ γὰρ περιπα- 6, 16. 1 Pet.
τοῦτον, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων
3, 8.
19 λέγω, τοὺς ἔχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ὃν τὸ
τέλος ἀπώλεια, ὃν ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῷ 5, 3.
20 ἀσχύνη αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. Ἡμῶν ② Rom. 16,
γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὐ καὶ ③ 1 Thess. 1,
μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς ④ Rom. 8, 5:
τὸ γενέσθαι αὐτὸν σύμμορφον τῷ σώματι τῆς δόξης 6. 1 Thess.
αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ 1, 10. Titus
ὑποτάξαι ἔαυτῷ τὰ πάντα. ⑤ 2, 13.
⑥ 1 Cor. 1,
Col. 3, 4.
1 Job. 3, 2.

15. τέλειοι. *As many of us, therefore, as are perfectly instructed in the gospel, let us think that this is the prize which we are to aim at: and if you have any other notions upon the subject, God will provide means for you to be enlightened.*

16. ἐφθάσαμεν. But although we have not yet obtained the prize, yet with respect to the point at which we are arrived, it becomes you to walk in the same track. The words κανόνι τὸ αὐτὸν φρονεῖν, are perhaps an interpolation.

17. οὗτοι. *Those who walk in the manner that I have described, looking to the resurrection as their prize.*

18. ἔχθροὺς τοῦ σταυροῦ. He

perhaps means literally, that they denied the fact of Christ having died upon the cross. The Gnostics did this.

19. δόξα. The Gnostics boasted of their knowledge. S. Paul may have alluded to this, or it may mean, as Raphael says, *Qui de iis rebus gloriantur, quarum eos pudere oportebat.*

20. πολίτευμα. *The place of our citizenship.* We are not citizens of this world, but only strangers and sojourners. *Raphael.*

Ibid. ἐξ οὐ, either οὐρανοῦ, or πολιτεύματος.

21. σῶμα τῆς ταπεινώσεως ἡ-
μῶν. i. e. σῶμα ἡμῶν ταπεινόν. The words εἰς τὸ γενέσθαι αὐτὸν are perhaps an interpolation.

^γ ΩΣΤΕ, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, 4
^{2 Cor. 1, 14.}
^{1 Thess. 2,} χαρὰ καὶ στέφανός μου, οὗτω στήκετε ἐν Κυρίῳ,
^{19, 20.} ἀγαπητοί. Εὐώδιαν παρακαλῶ, καὶ Συντύχην παρα- 2
^{2 Exod. 32, καλῶ, τὸ αὐτὸ φρονεῦν ἐν Κυρίῳ.} ² καὶ ἐρωτῶ καὶ σὲ, 3
^{32. Psal. 69,}
^{28. Dan. 12, σύζυγε γνήσιε, συλλαμβάνον αὐταῖς, αἴτινες ἐν τῷ}
^{1. Luc. 10,}
^{20. Apoc. 3, εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ}
^{5: 13, 8: 20,}
^{12: 21, 27. τῶν λοιπῶν συνεργῶν μου, ὅν τὰ ὄνόματα ἐν βίβλῳ}
^{ζωῆς.}

^{a 3, 1.} ^b Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἔρω, χαίρετε. 4
^{1 Thess. 5,} ^b τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσα ἀνθρώποις. ὁ 5
^{16. b Heb. 10,} Κύριος ἐγγύς. ^c Μηδὲν μεριμνάτε, ἀλλ' ἐν παντὶ τῇ 6
^{25. c Psal. 55,}
^{22. Matt. 6, προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αὐτή-}
^{25. 1 Tim. 6, 8, 17.} ματα ὑμῶν γνωριζέσθω πρὸς τὸν Θεόν· ^d καὶ ἡ εἰρήνη 7
^{1 Pet. 5, 7.} τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς 8
^{d Joh. 14,}
^{27. Rom. 5, καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰη-}
^{1. Eph. 2, 14.} σοῦ.

^{e Rom. 12, 17: 13, 13.} ^e Τὸ λοιπὸν, ἀδελφοί, ὅσα ἔστιν ἀληθῆ, ὅσα σεμνὰ, 8
^{ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὐφῆμα,}
^{εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογιζέσθε, ἀ,}
^{καὶ ἐμάθετε καὶ παρελάβετε καὶ ἥκούσατε καὶ εἴδετε}
^{f Rom. 15, ἐν ἐμοὶ· ταῦτα πράσσετε, ^f καὶ ὁ Θεὸς τῆς εἰρήνης}
^{33. 2 Cor. 13, 11. ἔσται μεθ' ὑμῶν.}

^{g 2 Cor. 11,} ^g Εχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἥδη ποτὲ ¹⁰
^{9.}

CHAP. IV.

3. καὶ. All the best MSS.
read ναί.

Ibid. σύζυγε γνήσιε. The notion of S. Paul addressing this to his wife is perfectly untenable. He may have meant S. Luke, who was perhaps gone to Philippi. See ii. 20.

Ib. Κλήμεντος. This is generally supposed to have been

Clement, who was afterwards bishop of Rome, but nothing is known of his being at Philippi.

5. ὁ Κύριος ἐγγύς may mean, *The Lord is near to you, and watches over you.*

6. Μηδὲν μεριμνάτε. *Distress yourselves for nothing.* See Matt. vi. 25.

ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ὃ καὶ ἐφρονεῖτε,
 11 ἡκαιρεῖσθε δέ. ^ἢ οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἔγὼ ^ἢ Tim. 6,
 12 γὰρ ἔμαθον, ἐν οἷς εἰμὶ, αὐτάρκης εἴναι. ^ἢ οἶδα δὲ ^ἢ Cor. 4,
 ταπεινούσθαι, οἶδα καὶ πεισσεύειν· ἐν παντὶ καὶ ἐν ^ἢ Cor. 27.
 πᾶσι μεμήμαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ πε-
 13 ρισσεύειν καὶ ὑστερεῖσθαι· πάντα ἰσχύω ἐν τῷ ἐν-
 14 δυναμοῦντί με Χριστῷ. ^{καὶ} πλὴν καλῶς ἐποιήσατε, ^{καὶ} 1, 7.
 15 συγκοινωνήσαυτές μου τῇ θλίψει. ^ἢ οἶδατε δὲ καὶ ^ἢ Cor. 11,
 ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε
 ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησίᾳ ἐκοι-
 νώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς
 16 μόνοι· ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἄπαξ καὶ δὶς εἰς
 17 τὴν χρείαν μοι ἐπέμψατε. ^ἢ οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ^ἢ Rom. 15,
 ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον
 18 ὑμῶν· ^ἢ ἀπέχω δὲ πάντα, καὶ πεισσεύω· πεπλήρω- ^ἢ 2 Cor. 9,
 μα, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ^ἢ Heb. 13, 16.
 ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.
 19 ὁ δὲ Θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ ^ἢ Cor. 9, 8.
 20 τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. τῷ
 δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰώνας τῶν
 αἰώνων. ἀμήν.
 21 Ἀσπάσασθε πάντα ἄγιον ἐν Χριστῷ Ἰησοῦ. ἀ-
 22 σπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ἀσπάζονται

10. ἀνεθάλετε. Your care concerning me has revived.

11. ὑστέρησιν. I am not saying this, as if I had felt the want.

12. ἐν παντὶ, sc. χρόνῳ: ἐν πᾶσι, sc. πράγμασι.

15. ἐξῆλθον. When I left Macedonia, and went to Corinth.

² Cor. xi. 9.

16. ὅτι καὶ. Ye know also

that before this, while I was in Thessalonica, ye sent &c.

17. Not that I want a repetition of such gifts for myself; but I want to see you do such acts as will be put down to your own account.

18. ἀπέχω — πεπλήρωμαι. So Arrian, Τὸ γὰρ εἰδαμονούν, ἀπέχειν δεῖ πάντα ἡ θελεῖ, πεπληρωμένη τινὶ έσκεπται. Epict. III. 24.

νύμᾶς πάντες οἱ ἄγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καισαρος
οἰκίας. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ²³
μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δὶς Ἐπα-
φροδίτου.

22. *οἰκίας*. Raphel shews from Polybius, that this would imply, not the household, but the relations of the emperor. Krebsius prefers interpreting it *domesticos, libertos et servos*.

EPISTLE TO THE COLOSSIANS.

For the date of this Epistle, see the Introduction to the Epistle to the Ephesians. The only question is, whether S. Paul himself had been at Colossæ, and planted the church there. See the Introduction to the Epistle to Philemon. The principal churches in Phrygia at this time were Laodicea, Colossæ, and Hierapolis. Laodicea was the metropolis of the country. Colossæ was situated on the river Lycus, where it falls into the Mæander.

ΠΑΤΛΟΤ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.



ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή- I

^aRom. 1,7. ματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, ^aτοῖς ἐν Κο-

Gal. 1, 3.

Eph. 1, 2. λασσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ·

¹Pet. 1, 2. χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ

Κυρίου Ἰησοῦ Χριστοῦ.

^bEph. 1,15. ^bἘύχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ Κυρίου 3

Philipp. 1,

3. 1 Thess. ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε περὶ ὑμῶν προσευ-

1, 2.

2 Thess. 1, χόμενοι· ^cἀκούσαντες τὴν πίστων ὑμῶν ἐν Χριστῷ 4

3.

^cEph. 1,15. Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἀγίους,

Philem. 5. ^dδιὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρα-

5 νοῖς, ἦν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ

^eMarc. 4,8. εὐαγγελίου, ^eτοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν 6

Act. 6, 7.

παντὶ τῷ κόσμῳ, καὶ ἔστι καρποφορούμενον, καθὼς

CHAP. I.

1. Τιμόθεος. See Philemon 1.

Ibid. Κολασσαῖς. Some MSS. read Κολοσσαῖς.

4. ἀκούσαντες. Some have argued from this, that S. Paul had never been at Colossæ: but he may mean, that during his imprisonment at Rome he had heard of the progress of their faith. Most MSS. read

ἀγαπὴν ἦν ἔχετε.

5. διὰ τὴν ἐλπίδα. Which faith and charity ye have exercised in consequence of the hope &c.

6. This seems to shew, that the gospel had now been preached in several parts of the world. See ver. 23. Rom. x. 18. Most MSS. read ἐν παντὶ τῷ κόσμῳ ἔστι καρπ. καὶ αὐξανόμενον.

καὶ ἐν ὑμῖν, ἀφ' ἣς ἡμέρας ἡκούσατε καὶ ἐπέγνωτε
 7 τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· ¹ καθὼς καὶ ἐμάθετε ^{14, 12.}
 Philem. 23.
 ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἔστι
 8 πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ καὶ δη-
 9 λώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. ⁸ Διὰ ^ε Rom. 12,
 τοῦτο καὶ ἡμεῖς ἀφ' ἣς ἡμέρας ἡκούσαμεν, οὐ παν- ^{2. Eph. 1,}
 ὄμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ὥν
 πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν
 10 πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, ^b περιπατῆσαι ^{a Gen. 17, 1.}
 Eph. 4, 1.
 ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν· ἐν ^{15: 5, 10,}
 Philipp. 1,
 11 παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι ^{17.} 2, 12.
 εἰς τὴν ἐπίγνωσιν τοῦ Θεοῦ· ἐν πάσῃ δυνάμει δυνα-
 μούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν
 12 ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς· ¹ εὐχαρι- ^{1 Act. 26,}
 18.
 στοῦντες τῷ πατρὶ τῷ ἰκανώσαντι ἡμᾶς εἰς τὴν με-
 13 ρίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, ^b ὃς ἐρρύσατο ^c Matt. 3,
 17. Eph. 6,
 ἡμᾶς ἐκ τῆς ἔξουσίας τοῦ σκότους, καὶ μετέστησεν ^d 12. 1 Thess.
 14 εἰς τὴν βασιλείαν τοῦ νιοῦ τῆς ἀγάπης αὐτοῦ, ¹ ἐν φῷ ^e Heb. 2, 14.
 2, 12.
 1 Pet. 2, 9.
 ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ^f 1 Act. 20,
 28. Eph. 1,
 15 ἅφεσιν τῶν ἀμαρτιῶν· ^g ὃς ἔστι εἰκὼν τοῦ Θεοῦ τοῦ ^{7. Heb. 9,}
 14. 1 Pet.

7. καθὼς καὶ ἐμάθετε. This alludes to the success of the gospel in other countries, which the Colossians had heard of from Epaphras. He had now left Colossa, and was with S. Paul at Rome, iv. 12. Philemon 23.

8. ἀγαπὴν ἐν πνεύματι is Christian charity, such as is inspired by the Spirit.

9. ἀφ' ἣς ἡμέρας ἡκούσαμεν. From the time that Epaphras came and gave us this account.

Ibid. πληρωθῆτε τὴν ἐπίγνωσιν.

Ye may have a full and perfect ^{1, 19.} knowledge. Ἐπίγνωσις, which occurs so frequently in this Epistles, may be used in allusion to the boasted knowledge of the Gnostics.

10. Most MSS. omit ὑμᾶς and read τῇ ἐπιγνώσει.

11. Chrysostom connects μετὰ χαρᾶς with εὐχαριστοῦντες.

13. τοῦ νιοῦ τῆς ἀγάπης, i. e. τοῦ νιοῦ ἀγαπητοῦ. See Eph. i. 6.

14. The best MSS. omit διὰ τοῦ αἵματος αὐτοῦ.

15. εἰκὼν τοῦ Θεοῦ ἀράτον.

^a Job. 1, 3. ἀοράτου, πρωτότοκος πάσης κτίσεως· ^a ὅτι ἐν αὐτῷ ¹⁶
¹ Cor. 8, 6.
^b Eph. 1, 21: ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
^{3, 9.} Heb.
^c 1, 2. 1 Pet. γῆς, τὰ ὄρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριό-
^{3, 22.} τητες, εἴτε ἀρχαὶ, εἴτε ἔξουσίαι· τὰ πάντα δὶ αὐτοῦ
 καὶ εἰς αὐτὸν ἐκτισται· καὶ αὐτὸς ἐστὶ πρὸ πάντων, ¹⁷
^e Act. 26, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. ^e καὶ αὐτὸς ἐστιν ¹⁸
^{23.} 1 Cor.
^f 15, 20, 23. ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὃς ἐστιν
^{Eph. 1, 22:}
^{4, 15; 5, 23.} ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶ-
^{Apos. 1, 5.}
^g 1, 2, 9. σιν αὐτὸς πρωτεύων· ^f ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ ¹⁹
^{Job. 1, 16:}
^{3, 34, 35.} πλήρωμα κατοικῆσαι, ^g καὶ δὶ αὐτοῦ ἀποκαταλλάξαι ²⁰
^h Act. 10,
^{36. Rom. 5,} τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος
^{i, 10.}
^{2 Cor. 5, 18.} τοῦ σταυροῦ αὐτοῦ, δὶ αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς,
^{Eph. 1, 10:} εἴτε τὰ ἐν τοῖς οὐρανοῖς. ^b καὶ ὑμᾶς ποτὲ ὄντας ἀπηλ- ²¹
^{2, 14, 16.}
^b Eph. 2, 1, λογριωμένους καὶ ἔχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις
^{2, 12.}

God himself cannot be seen by the eye: but we see his likeness in his Son.

15. *πρωτότοκος πάσης κτίσεως.* Begotten before any thing was created. The expression excludes Christ from the number of created beings: and this priority is proved in ver. 16, by his having created all things. The Gnostics made Christ a later emanation from God.

16. Many MSS. omit τὰ after πάντα.

Ibid. δὶ αὐτοῦ καὶ εἰς αὐτόν. See Rom. xi. 36, where the same is said of God the Father.

17. *συνέστηκε.* So Aristotle, ὡς ἐκ τοῦ Θεοῦ τὰ πάντα, καὶ δὰ Θεοῦ ἡμῖν συνέστηκεν. De Mondo, VI. p. 471.

18. See Rom. xiv. 9. *Πρωτότοκος* is used with reference

to the spiritual birth of regenerated Christians. Christ was the first who rose from the dead, and all persons rise figuratively with him at baptism, and become members of the church of which he is the Head.

19. *εὐδόκησε.* Either εὐδόκησεν ὁ πατὴρ, or εὐδόκησε τῷ πατρὶ. Raphael, who prefers the former.

Ibid. πᾶν τὸ πλήρωμα. The fulness of power and authority. See Eph. i. 23.

20. τὰ ἐπὶ τῆς γῆς, κ.τ.λ. Angels and men may be said to have been reconciled by the death of Christ. Good angels now minister for them who shall be heirs of salvation, Heb. i. 14. and this they did not do before.

21. *ἔχθρούς.* At enmity with God. See Eph. ii. 15.

22 τοῖς ποιηροῖς, νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι¹ Eph. 1, 4:
 τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς^{2, 15: 5,}
 ἀγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενάπιον αὐ-^{2 Tim. 1, 9.}
 Titus 2, 14.

23 τοῦ^κ εἶτε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ^κ Joh. 15, 6.
 ἔδραιοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ
 εὐαγγελίου οὐ δικούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ
 κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὐδὲ ἐγενόμην ἐγὼ Παῦλος

24 διάκονος.¹ Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ^{1 Rom. 12, 5.}
 ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν Θλίψεων^{1 Cor. 12,}
 τοῦ Χριστοῦ ἐν τῇ σαρκὶ μου ὑπὲρ τοῦ σώματος αὐ-^{2 Cor. 1,}
^{5, 6: 4, 10,}
 Eph. 1, 23:
 25 τοῦ, ὃ ἐστιν ἡ ἐκκλησία·³ ἣς ἐγενόμην ἐγὼ διάκονος^{3, 1, 13: 4,}
 κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς^{12: 5, 23,}
 Philipp. 2,
 17: 3, 10.
 26 ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ,⁴ τὸ μιστήριον^{2 Tim. 1, 8:}
 τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν^{2, 10.}
^{m Eph. 3, 2.}

27 γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἀγίοις αὐτοῦ·⁵ οἷςⁿ Matt. 13,
 ἥθελησεν ὁ Θεὸς γνωρίσαι, τίς ὁ πλούτος τῆς δόξης^{11. Rom.}
 τοῦ μιστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃς ἐστι Χρι-^{16, 25. Eph.}
^{1, 9: 3, 9.}
 2 Tim. 1, 10.
 Titus 1, 2, 3.

28 στὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης· ὃν ἡμεῖς καταγγέλ-^{1 Pet. 1, 20.}
 λομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκον-^{o Rom. 9,}
 τες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ^p ἵνα παραστή-^{23. Eph. 1,}
 σωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦν^{7: 3, 8.}
^{p 2 Cor. 11,}
^{2. Eph. 5,}
^{27.}

22. σώματι τῆς σαρκὸς, i. e. σώματος σαρκικοῦ. This seems to imply, that Christ had another nature beside the human.

23. Most MSS. read πάσῃ κτίσει.

24. Most MSS. omit μου after παθήμασιν.

Ibid. ἀνταναπληρῶ. *I fill up in my turn*, i. e. my own share. Θλίψεις τοῦ Χριστοῦ are afflictions on account of Christ, as θλίψει καὶ ὑπομονὴ Ἰησοῦ Χριστοῦ,

Rev. i. 9: παθήματα τοῦ Χριστοῦ, 2 Cor. i. 5: ὀνειδισμὸς Χριστοῦ, Heb. xi. 26. *I am now suffering my share of those afflictions which still remain for the followers of Christ.*

25. εἰς ὑμᾶς. This would rather shew, that S. Paul had preached at Colossæ.

27. ὅς. Many MSS. read δ.

28. πάντα ἄνθρωπον is perhaps repeated three times to shew the universality of the gospel.

εἰς ὁ καὶ κοπιῶ ἀγωνιζόμενος, κατὰ τὴν ἐνέργειαν 29

^a Philipp. 1, αὐτοῦ τὴν ἐνέργειαν ἐν ἐμοὶ ἐν δυνάμει. ^b Θέλω 2
30.

γὰρ ὑμᾶς εἰδέναι, τὴν ἀγῶνα ἔχω περὶ ὑμῶν καὶ
τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἐωράκασι τὸ πρόσω-

^c Joh. 17, 3. πόν μου ἐν σαρκὶ, ὥν παρακληθῶσιν αἱ καρδίαι ^d
αὐτῶν, συμβιθασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα
πλούτου τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνω-
σιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ

^e 1 Cor. 1, Χριστοῦ, ^f ἐν φῷ εἰσὶ πάντες οἱ θησαυροὶ τῆς σοφίας 3
24.

^g ver. 18. καὶ τῆς γνώσεως ἀπόκρυφοι. ^h Τοῦτο δὲ λέγω, ὥντα 4
Eph. 5, 6.

ⁱ 1 Cor. 5, μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ. ^j εἰ γὰρ 5
3.

καὶ τῇ σαρκὶ ἀπειμ, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν
εἰμὶ, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στε-

^k 1 Thess. 4, ρέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. ^l ὡς οὖν παρ- 6
1. Judæ. 3.

ελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ

^m Eph. 2, 21, περιπατεῖτε, ⁿ ἐρρίζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐ- 7
22: 3, 17.

τῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε,
περιστεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

29. κοπιῶ ἀγωνιζόμενος. *I am earnestly labouring.* S. Paul had the care of the churches upon him while he was at Rome, and laboured hard to check the false doctrines, particularly those of the Gnostics, which were then spreading.

CHAP. II.

1. ἀγῶνα refers to ἀγωνίζομενος in i. 29. Περὶ ὑμῶν, which concerns you. The efforts of S. Paul at Rome were beneficial to his converts every where; particularly when he asserted the equal admission of Jews and Gentiles.

Ibid. ὅσοι οὐκ ἐωράκασσαν. The

Colossians and Laodiceans are not necessarily included in this clause. He mentions Laodicea, because the Epistle was to be read there, iv. 16.

2. The reading is probably συμβιθασθέντες, which was altered to avoid the solecism. See i. 10. iii. 16. 2 Cor. i. 7. Phil. i. 30.

Ibid. Θεοῦ is said by Wolfius to refer to τοῦ Χριστοῦ as well as πατρός. Clement of Alexandria quotes it μυστηρίου τοῦ Θεοῦ ἐν Χριστῷ.

3. ἐν φῷ, i.e. μυστηρίῳ, or Χριστῷ.

4. Τοῦτο δὲ λέγω. *I mean to say.* See 1 Cor. i. 12.

8 Ἡβλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς ^z ver. 20.
 φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν ^{Gal. 4, 3, 9.}
 τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ ^{Heb. 13, 9.}
 9 κατὰ Χριστόν· ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλή̄- ^{a 1, 19. Joh.}
 10 ρωματικῶς, ^b καὶ ἔστε ἐν αὐτῷ ^{1, 14. Eph. 1, 16.}
 πεπληρωμένοι· ὃς ἔστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ
 11 ἔξουσίας· ^cἐν φῷ καὶ περιετμήθητε περιτομῇ ἀχειρο- ^{c Deut. 10,}
 ποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἀμαρτιῶν ^{16: 30, 6. Jer. 4, 4.}
 12 τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, ^dσυντα- ^{Rom. 2, 29:}
 φέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν φῷ καὶ συνηγέρ- ^{6, 6. Eph. 4, 22. Phi-}
 θητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ^{d Rom. 6, 3,}
 13 ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν· ^eκαὶ ὑμᾶς νεκροὺς ^{19: 3, 7.}
 ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυθτίᾳ τῆς ^f ^{e Eph. 2, 1,}
 σαρκὸς ὑμῶν συνεζωοποίησε σὺν αὐτῷ, χαριτάμενος
 14 ἡμῖν πάντα τὰ παραπτώματα· ^gἔξαλείψας τὸ καθ' ^{Eph. 2, 5,}
^{15.}

8. συλαγωγῶν applies to *robbers*. Φιλοσοφίας probably means the Gnostic philosophy, which at first was preached mostly by Jews, or by men who mixed up much of Judaism with the Platonic philosophy.

Ibid. στοιχεία. See Gal. iv. 3.

9. πλήρωμα. This confirms what was said at Eph. i. 23. The fathers understood this to mean literally, that *the fulness of the godhead dwells in Christ*. Σωματικῶς is substantially, really: see ver. 17.

10. πεπληρωμένοι. Fully supplied with every thing. Fell, Pyle.

11. ἀπεκδύσει. Each person figuratively at baptism *puts off the body* which was condemned to death for sin, and rises again with a new body. Τῶν ἀμαρτιῶν

is probably an interpolation.

Ibid. περιτομῇ τοῦ Χριστοῦ. Christian circumcision, i. e. baptism.

12. πίστεως τῆς ἐνεργείας. Faith in the power.

13. τῇ ἀκροβυθτίᾳ. When ye were without that circumcision, which admitted to the Jewish privileges, God gave you the spiritual circumcision, which admits you to much higher privileges.

Ibid. σὺν αὐτῷ can only refer to *Christ*; and therefore συνεζωοποίησε must refer to *the Father*: and yet ἀπεκδυσάμενος and ἐδευγμάτισε seem to refer to *Christ*.

14. ἔξαλείψας. In allusion to a creditor blotting or rubbing out a bond for a debt.

ἡμῶν χειρόγυραφον τοῖς δόγμασι, ὁ ἦν ὑπεναντίον
ἡμῶν, καὶ αὐτὸς ἡρκεύ ἐκ τοῦ μέσου, προσηλώσας αὐτὸς

^g Psal. 68, ^g τῷ σταυρῷ. ^g ἀπέκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἔξου-
^{18. Esa. 53,} σίας, ἐδειγμάτισεν ἐν παρρήσιᾳ, θριαμβεύσας αὐτοὺς
^{12. Matt.}
^{12, 29.}

Eph. 4, 8: ἐν αὐτῷ.

6, 12. Heb.

2, 14.

^h Rom. 14, ^h Η ἐν μέρει ἑορτῆς η νομιμιάς η σαθράτων ^h ἀ εστι 17
2, &c. Gal.

4, 10.

i Heb. 8, 5:

10, 1.

k Matt. 24,

4, Eph. 5,

6, 2 Thessa.

2, 3, 1 Job.

4, 1.

14. τὸ χειρόγυραφον is the law written by the finger of God: this was ἐν δόγμασι, (Eph. ii. 15.) it contained various ordinances, which were καθ' ἡμῶν, i. e. they excluded the Gentiles from the covenant. S. Paul uses the word ἡμῶν, as identifying himself with the Gentiles. See 1 Thess. iv. 15.

Ibid. ἐκ τοῦ μέσου. Alluding to the separation and distinction between Jews and Gentiles.

Ibid. προσηλώσας is said to allude to the custom of a nail being driven through the board containing an edict which was abrogated. Grotius.

15. ἀπέκδυσάμενος is taken by the early commentators to mean, having divested himself of his body; and they refer it to his vanquishing death while he was in the grave. Modern writers make it govern τὰς ἀρχὰς καὶ τὰς ἔξουσίας, and the metaphor may be taken from a conqueror stripping the vanquished of their clothes. Ἀρχὰς and ἔξουσίας are evil angels. See Eph. vi. 12.

Ibid. ἐδειγμάτισεν. The metaphor is carried on of the conqueror exhibiting his captives in his triumphal procession. For θριαμβεύσας see 2 Cor. ii. 14.

Ibid. ἐν αὐτῷ, on the cross, as on a triumphal car. See Eph. ii. 16. and for the vanquishing of evil spirits, see John xii. 31. xvi. 11.

16. κρινέτω. Let no man judge you: let no man pretend to say that your religion consists in &c.

Ibid. ἐν μέρει ἑορτῆς. In the matter of a feast. Krebsius, Palairet. See 1 Pet. iv. 16.

18. καταθραβεύετω. Βραβεύεις is to decide in the public games, and καταθραβεύειν is to decide wrongly, and hence, to pass sentence upon any one (κρινέτω, ver. 16.) unjustly. Demosth. in Middiam, p. 544, 545. διὰ ταῦτην τὴν αἰτίαν ἐπιστάμεθα Στράτωνα ὑπὸ Μεδίου καταθραβεύθεντα, καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα.

Ibid. θελῶν, delectans, Heinlius, Elsner. 1 Sam. xviii. 22. Ιδού, θελει ἐν τοὶ ὁ βασιλεύς. Psalm cxvi. 2. οὐκ ἐν τῇ δυνατείᾳ τοῦ ἵππου θελήσει.

σύνη καὶ θρησκείᾳ τῶν ἀγγέλων, ἢ μὴ ἐώρακεν ἐμβατεύων, εἰκῆ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς
 19 αὐτοῦ, ¹ καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὐ πᾶν τὸ¹ Eph. 4, 15,
 σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον
 καὶ συμβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ Θεοῦ.
 20 ² Εἴ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχίων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; ³ Μὴ ἄψη, μηδὲ γεύσῃ, μηδὲ θίγῃς.” ⁴ ἃ ἔστι⁵ 4, 9,
 21 πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα⁶ Matt. 15,
 22 πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα⁷ Tit. 1, 14.
 23 καὶ διδασκαλίας τῶν ἀνθρώπων· ⁸ ἀπώλεια ἔστι λόγου⁹ ver. 18.
 μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ¹⁰ 4, 8:
 24 σύνη καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς
 3 πλησμονὴν τῆς σαρκός. ¹¹ Εἴ οὖν συνηγέρθητε τῷ¹² Psal. 1, 10, 1.
 Χριστῷ, τὰ ἄνω ζητεῖτε, οὐδὲ οὐ Χριστός ἔστιν ἐν δεξιᾷ¹³ Rom. 6, 5.
 2 τοῦ Θεοῦ καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς¹⁴ Eph. 1, 20:
 3 γῆς. ¹⁵ ἀπεθάνετε γὰρ, καὶ η̄ ζωὴ ὑμῶν κέκρυπται σὺν¹⁶ Rom. 6,
 2, &c. 2 Cor. 5, 7. Gal. 2,
 3 γῆς.

Ibid. ἀγγέλων. Some of the Gnostics worshipped angels. See Titus iii. 9.

Ibid. ἐμβατεύειν is to walk up and down in, and hence to pry into. Aristides speaks of Philip ἐμβατεύειν εἰς τὰ τῶν Ἑλλήνων πράγματα. *De Soc.* p. 240.

Ibid. νοὸς τῆς σαρκὸς αὐτοῦ, i. e. νοὸς αὐτοῦ σαρκινοῦ.

20. δογματίζεσθε. He had said in ver. 14. that the Jewish law, with its exclusive ordinances, (ἐν δόγμασι,) was now done away; and the Gnostics were now imposing many of these ordinances upon the Christians, such as μὴ ἄψη, μηδὲ γεύσῃ κ. τ. λ.

21. ἄψη. Some refer it to marriage, as in 1 Cor. vii. 1.

22. ἃ ἔστι πάντα. All which things are intended to be destroyed when used, according to the different rules and regulations of men: i. e. men may make what regulations they please concerning these things, which are all perishable, and your eternal happiness cannot depend upon them.

23. ἐθελοθρησκείᾳ. Affected worship.

Ibid. ἀφειδίᾳ. One division of the Gnostics practised great abstinence.

Ibid. οὐκ ἐν τιμῇ τινι, i. e. οὐ οὐ τιμᾶν τὰ πρὸς πλησμονὴν, in pretending to have no regard for things which fill the body.

CHAP. III.

3. Christ has returned to his

^τ 1 Cor. 15, τῷ Χριστῷ ἐν τῷ Θεῷ· ὅταν ὁ Χριστὸς φανερωθῇ, 4
 43. Philipp.
 3, 21. 1 Joh. ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε
 3, 2. ἐν δόξῃ.

⁵ Rom. 6, *Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, 5
 13: 7, 5, 23:
 8, 13. Eph. πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ
 4, 22: 5, 3,
 5. 1 Thess. τὴν πλεονεξίαν, ἦτις ἐστὶν εἰδωλολατρεία, 'δι' ἀ ἔρ- 6
 4, 5.
⁶ 1 Cor. 6, χεταὶ ἡ ὄργὴ τοῦ Θεοῦ ἐπὶ τοὺς νιοὺς τῆς ἀπειθείας·
 10. Eph. 5, ἐν οἷς καὶ ὑμεῖς περιεπατήσατε ποτε, ὅτε ἐζῆτε ἐν 7
 15.
⁸ a Rom. 6, αὐτοῖς· *νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὁρ- 8
 19, 20: 7,
 5. 1 Cor. 6, γῆν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν, ἐκ
 11. Eph. 2, τοῦ στόματος ὑμῶν. 'Μὴ ψεύδεσθε εἰς ἀλλήλους, 9
 1. Tit. 3, 3.
⁹ x Rom. 6, 4. ἀπεκδυνσάμενοι τὸν παλαιὸν ἀνθρώπον σὺν ταῖς πρά-
 Eph. 4, 22.
¹⁰ 1 Pet. 2, 1. ξεσιν αὐτοῦ, *καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακα- 10
 Jac. 1, 21.
¹¹ y Eph. 4, νούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος
 22, 25, 29:
 5, 4. αὐτόν· ὅπου οὐκ ἔνι 'Ἐλλην καὶ Ἰουδαῖος, περιτομὴ 11
¹² z Gen. 1, 26.
 Eph. 2, 10: καὶ ἀκροβυστία, Βάρβαρος, Σκύθης, δοῦλος, ἐλεύθε-
 4, 24.
¹³ a Rom. 10, ρος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός. 'Ενδύ- 12
¹⁴ 13. 1 Cor. σασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἄγιοι καὶ ἡγαπη-
 7, 21, 22:
¹⁵ 12, 13. Gal. μένοι, σπλάγχνα οὐκτιρμῶν, χρηστότητα, ταπεινοφρο-
 3, 28: 5, 6:
 6, 15.
¹⁶ b Eph. 4, σύνην, πραότητα, μακροθυμίαν, ἀνέχομενοι ἀλλήλων, 13
 32. Gal. 5, καὶ χαριζόμενοι ἑαυτοῖς, ἔάν τις πρὸς τινα ἔχῃ μομ-
 22.
¹⁷ c Matt. 6, φήν· καθὼς καὶ ὁ Χριστὸς ἔχαριστο ὑμῖν, οὕτω καὶ
 14. Marc.
¹⁸ 11, 25. Eph. ὑμεῖς· ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἦτις ἐστὶ 14
 4, 32.
¹⁹ d 2, 2. Joh. divine nature, having risen from
 15, 12. Eph. the dead, and he has in him
 4, 3: 5, 2.
²⁰ 1 Thess. 4, the power of giving eternal
 9. 1 Joh. 3, life to all men. All men will
 23: 4, 21. rise again, because Christ rose
 again. See 2 Cor. iv. 10.

²¹ 7. ἐν οἷς. Among which children of disobedience. Ἐν αἴροις, In those wicked habits. Most MSS. read τούτοις.

²² 10. εἰς ἐπίγνωσιν. So as to

have a perfect knowledge of God.

²³ 11. Σκύθης. The Scythians are mentioned as being savages: Βάρβαρος had a milder significance.

²⁴ 13. Χριστός. In Eph. iv. 32. it is Θεὸς ἔχαριστο. If Christ were a mere man, he could not be said to have forgiven the Colossians. Most MSS. read κύριος.

15 σύνδεσμος τῆς τελειότητος· καὶ ἡ εἰρήνη τοῦ Θεοῦ ^ε Eph. 4, 4.
 βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἦν καὶ ἐκλήθητε ^{7.}
 16 ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε. ὁ λόγος τοῦ ^τ Cor. 14,
^{26.} Eph. 5,
 Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ ^{19.}
 διδάσκοντες καὶ νοοθετοῦντες ἑαυτοὺς, ψαλμοῖς καὶ
 ὕμνοις καὶ φόδαις πνευματικαῖς ἐν χάριτι ἔδοντες ἐν
 17 τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ· καὶ πᾶν δὲ τι ἀν ποιήτε ^ε Cor. 10,
 ἐν λόγῳ ἡ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, ^{31.} Eph. 5,
 εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δὲ αὐτοῦ. ^{20.} 1 Thess.
^{5, 18.} Heb.
^{13, 15.}
 18 ^κ Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἴδιοις ἀνδράσι, ^h Gen. 3, 16.
 19 ὡς ἀνῆκεν, ἐν Κυρίῳ. ⁱ Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυ- ^{1 Cor. 14,}
 20 ναῖκας, καὶ μὴ πικράνεσθε πρὸς αὐτάς. ^k Τὰ τέκνα, ^{22.} 1 Pet.
 ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν ^{1 Pet. 3, 1.}
 21 εὐάρεστον τῷ Κυρίῳ. ^l Οἱ πατέρες, μὴ ἐρεθίζετε τὰ ^{1 Eph. 6, 1.}
 22 τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. ^m Οἱ δοῦλοι, ὑπακού- ^{1 Eph. 6, 5.}
 ετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὄφ- ^{1 Tim. 6, 1.}
 θαλμοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότητι ^{Tit. 2, 9.}
^{1 Pet. 2, 18.}
 23 καρδίας, φοβουμένοι τὸν Θεόν. καὶ πᾶν δὲ τι ἐὰν
 ποιήτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ
 24 ἀνθρώποις· εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν
 ἀνταπόδοσιν τῆς κληρονομίας, τῷ γὰρ Κυρίῳ Χρι-

14. σύνδεσμος. Charity keeps all Christians together, and makes them a perfect whole.

15. βραβευέτω. Let the peace which God inculcates be the umpire in all your differences. Many MSS. read Χριστοῦ for Θεοῦ.

16. δ λόγος τοῦ Χριστοῦ. The Gospel. Most MSS. read ταῖς καρδίαις ὑμῶν τῷ Θεῷ.

18. Most MSS. omit ἴδιοις.

20. Most MSS. read εὐάρεστόν ἐστιν ἐν Κυρίῳ.

21. μὴ ἐρεθίζετε. Do not carry

their punishment too far. Raphel. Many MSS. read παροργίζετε.

Ibid. ἀδυμέν is to break the spirit of a person.

22. Θεόν. Many MSS. read κύριον.

23. καὶ πᾶν δὲ τι. Many MSS. read δ.

24. τὴν ἀνταπόδοσιν τῆς κληρονομίας. The inheritance in return for your conduct.

24, 25. Most MSS. read τῷ Κυρίῳ Χριστῷ δουλεύετε· δ γὰρ ἀδικῶν κομίσεται.

^a Act. 10, στῷ δουλεύετε. ^b ὁ δὲ ἀδικῶν κομεῖται ὁ ἡδίκησε, καὶ ²⁵
^{34.} Rom. 2, οὐκ ἔστι προσωποληγία. ^c Οἱ κύριοι, τὸ δίκαιον καὶ ⁴
^{11.} 1 Pet. ^{1, 17.} τὴν ἵστορια τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ
^o Eph. 6, 9. τὴν ἵστορια τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ
 ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.

^p Luc. 18, 1. ^r Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν 2
^{Rom. 12,} ^{12.} Eph. 6, αὐτῇ ἐν εὐχαριστίᾳ: ^q προσευχόμενοι ἀμα καὶ περὶ 3
^{18.} 1 Thess. ^{5, 17.} ὑμῶν, ἵνα οἱ Θεὸς ἀνοίξῃ ὑμῖν θύραν τοῦ λόγου, λα-
^{q 1, 26: 2, 2.} ^{Matt. 13,} λῆσαι τὸ μνηστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμα,
^{11. 1 Cor.} ^{4, 1: 16, 9.} ἵνα φανερώσω αὐτὸ, ώς δεῖ με λαλῆσαι. ^r Ἐν σοφίᾳ ⁴
^{2 Cor. 2, 12.} ^{Eph. 6, 19.} περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἔξαγοραζό-
^{2 Thess. 3,} ^{1.} μενοι. ^s ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἀλατι ἥρ- 6
^{r Eph. 5, 15,} ^{16. 1 Thess.} τυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρί-
^{4, 12.} σθαι. Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν ^tΤυχικὸς ὁ 7
^{3, 16.} ^{Mark. 9, 50.} ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδου-
^{t Act. 20, 4.} ^{Eph. 6, 21.} λος ἐν Κυρίῳ, ὃν ἔπειμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, 8
^{2 Tim. 4,} ^{12.} ἵνα γνῷ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρδίας
^{u Philem.} ^{10.} ὑμῶν, ^u σὺν Ὁνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελ- 9
^{10.} φῷ, ὃς ἔστιν ἐξ ὑμῶν πάντα ὑμῖν γνωρισθει τὰ
^{x Act. 15, 37: 19, 29:} ^w ὕδε. ^x Ασπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμά- 10
^{27, 2.} λωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὐ
^{2 Tim. 4,} ^{11. Philem.} ἐλάβετε ἐντολάς· ἐὰν ἐλθῃ πρὸς ὑμᾶς, δέξασθε αὐ-
^{24.} τόν· καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ 11
^{y 1, 7.} περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν
^{Rom. 15,} ^{30. Philem.} τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. ^y ἀσπά- 12
^{23.} ζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ,

CHAP. IV.

5. τοὺς ἔξω. *The heathen,*
ⁱ 1 Thess. iv. 12.

6. ἐν χάριτι. The same as
 ἵνα δῷ χάριν in Eph. iv. 29.

Ibid. ἀλατι ἡρτυμένος. As salt
 is used to give a flavour to
 meat, so do you season your

words with prudence, so as to
 make them palatable to your
 hearers.

8. Most MSS. read *ἵνα γνῶτε*
τὰ περὶ ὑμῶν.

10. *συναιχμάλωτος.* See note
 at Philemon 23.

πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,
ἴνα στῆτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελή-
13 ματὶ τοῦ Θεοῦ. μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον
πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν
14 Ἱεραπόλει. ^aἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγα- ^b 2 Tim. 4,
15 πητὸς, καὶ Δημᾶς. ^aἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ^b Philem. 24.
ἀδελφοὺς, καὶ Νυμφᾶν καὶ τὴν κατ' οἰκον αὐτοῦ ἐκ- ^a Rom. 16,
16 κλησίαν. ^b καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπι- ^{5, 1 Cor.}
στολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ^b 1 Thess. 16, 19.
ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀνα-
17 γνῶτε. ^c καὶ εἴπατε Ἀρχίππῳ, “Βλέπε τὴν διακονίαν ^c Philem. 2.
18 “ἡν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.” ^d Ο ^d 1 Cor. 16,
ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μημονεύετε μον ^{21. 2 Thess.}
τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν. ἀμήν.

Πρὸς Κολασσαῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχί-
κοῦ καὶ Ὁνησίμου.

12. πεπληρωμένοι. Many MSS. read πεπληροφορημένοι.

13. ζῆλον πολὺν. Many MSS. read πολὺν πόνον.

14. Λουκᾶς. Some have thought that this was not the evangelist. It appears from ver. 11. that he was not of the circumcision.

16. Laodicea was about seven hours distant from Colossæ.

It is probable, that Tychicus landed at Ephesus, and passing through Laodicea on his way to Colossæ, left there another copy of the Epistle to the Ephesians: and that the Colossians were ordered to send for this copy, because Laodicea was so much nearer than Ephesus.

FIRST EPISTLE TO THE THESSALONIANS.

This Epistle was written A. D. 46, from Corinth, soon after Timothy had come to S. Paul from Thessalonica, iii. 6. Acts xviii. 5. S. Paul at this time appears to have been suffering some affliction, iii. 7. which was perhaps the obstinacy of the Jews in rejecting the gospel, Acts xviii. 6.

ΠΑΤΛΟΤ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.



- 1^a ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλη-^a Rom. 1, 7.
σίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ^a Eph. 1, 2.
Χριστῷ χάρις ὑμῖν καὶ εἰρήνῃ ἀπὸ Θεοῦ πατρὸς^b 1 Pet. 1, 2:
ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- 2^b Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων^b Rom. 1, 8,
ὑμῶν, μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν^c 9. Eph. 1,
3 ἡμῶν ἀδιαλείπτως, μνημονεύοντες ὑμῶν τοῦ ἔργου^c 16. 2 Thess.
Phil. 1, 3. Philipp. 1, 3.

CHAP. I.

1. Σιλουανός. Silvanus, or Silas, is first mentioned in Acts xv. 22, when he accompanied Paul and Barnabas from Jerusalem to Antioch with the decree of the council, A. D. 46. He is called ἀνὴρ ἡγούμενος δύος ἀδελφῶν, xv. 22. and πρόφρετης, 32. He accompanied S. Paul on his second apostolic journey, 40. was imprisoned with him at Philippi, xvi. 19, 23. and having gone from thence to Thessalonica, xvii. 1. escaped with him by night to Berea, 10. He staid there with Timothy, when S. Paul went to Athens, 14. and afterwards joined S.

Paul at Corinth, xviii. 5.

Ibid. Τιμόθεος. See note at Acts xiv. 6. xvi. 1. When S. Paul left Berea, he told Silas and Timothy to join him as soon as they could, xvii. 15: but he appears to have sent word to Timothy afterwards to go to Thessalonica, 1 Thess. iii. 2. He joined S. Paul afterwards at Corinth, iii. 6. Acts xviii. 5.

Ibid. δύ Θεῷ. We find a similar expression preceded by ἄγιος in Phil. i. 1. Col. i. 2. by ἡγασμένοις in 1 Cor. i. 2. and by πιστοῖς in Eph. i. 1. Col. i. 2.

2. ἀδιαλείπτως is to be cou-

τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

^{h 2 Thess.} *ἐμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν^h εἰδότες,⁴*
^{2, 13.} *ἀδελφοὶ ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν,*

^{i 2, 1.} *ἵστι τὸ εὐαγγέλιον ὑμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν⁵*
^{1 Cor. 2, 4:} *λόγῳ μόνῳ, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν πνεύματι*

ἀγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἵοι

^{k Act. 5, 41:} *ἐγενήθημεν ἐν ὑμῶν δί ύμᾶς.^k καὶ ὑμεῖς μιμηταὶ⁶*
^{1 Cor. 4, 16:} *ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον*

^{11, 1.} *Philipp. 3,*
^{17, 2 Thess.} *ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἀγίου, ὥστε⁷*
^{3, 9.}

pled with μείαν ποιούμενοι, not
with μημονεύοντες.

3. ἔργον τῆς πίστεως. Beza and Calovius take this for ἐργούμενη πίστις, efficax fides. Elsner understands it here and in 2 Thess. i. 11. to mean, *opus difficile, cum molestia insigni et periculo conjunctum.* See Heb. vi. 10. It probably means here, *the faith of which you have given such strong proofs.* So τοῦ κόπου τῆς ἀγάπης may mean, *the trouble which attended the exercise of your charity; and τῆς ὑπομονῆς τῆς ἐλπίδος, the patience with which you have manifested your hope &c.* See Rom. ii. 7.

Ibid. ἐμπροσθεν τοῦ Θεοῦ. This is probably to be coupled with μημονεύοντες.

4. ὑπὸ Θεοῦ belongs to ἡγαπημένοι, not to τὴν ἐκλογὴν. See 2 Thess. ii. 13.

Ibid. τὴν ἐκλογὴν ὑμῶν, *the manner in which you were called to the gospel, or, the circumstances under which the gospel was preached among you.* See 2 Thess. ii. 13. and τὴν αλήσων ὑμῶν, 1 Cor. i. 26.

5. ἐν δυνάμει, *with the working of miracles: ἐν πνεύματι ἀγίῳ, communicating the visible and miraculous gifts of the Holy Ghost: ἐν πληροφορίᾳ πολλῇ, with many things to produce your full conviction.* See Heb. vi. 11. x. 22.

Ibid. καθὼς οἴδατε. This refers to εἰδότες in ver. 4. We know the circumstances under which you received the gospel; *as you also know the manner in which we conducted ourselves in preaching it: viz. with sufferings which we underwent for your sakes.* See ii. 1, 2.

Ibid. The reading is probably πρὸς ὑμᾶς.

6. καὶ τοῦ Κυρίου. If this belongs to μιμηταὶ, it must allude to the sufferings of our Saviour: but it may perhaps be connected with τὸν λόγον.

Ibid. Θλίψει. See Acts xvii. 5.

Ibid. μετὰ χαρᾶς. *With joy which was inspired by the Holy Ghost.* Though they were persecuted, yet the gifts of the Spirit, which they received, made them rejoice.

γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστεύοντιν ἐν τῇ
 8 Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ. ¹ ἀφ' ὑμῶν γὰρ ἔξήχηγται ὁ ¹ Rom. 1, 8.
 λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀ-
 χαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς
 τὸν Θεὸν ἔξελήλυθεν, ὥστε μὴ χρείαν ἡμᾶς ἔχειν λα-
 9 λεῖν τι. ² αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποι- ^{1 Cor. 12,}
 αν εἰσοδον ἔχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε ².
 πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ
 10 ζῶντι καὶ ἀληθινῷ, ³ καὶ ἀναμένειν τὸν νὺν αὐτοῦ ἐκ ⁿ Matt. 3,
 τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν, τὸν ρύο- ^{7. Act. 1,}
 μενον ἡμᾶς ἀπὸ τῆς ὄργῆς τῆς ἐρχομένης. ^{11: 2, 24.}
^p Philipp. 3,
^{20. 2 Thess.}

2. ^o Αὐτοὶ γὰρ οἴδατε, ἀδελφοὶ, τὴν εἰσοδον ἡμῶν τὴν ^{1, to. Apos.}
 2 πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. ^o ^{1, 5, 9.} Ἀλλὰ καὶ προπα- ^p Act. 16,
 θόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ^{22, &c.: 17,}
 ἐπαρρήσιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ^{2. Philipp.} 1, 30.
 3 ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. ^q ^{1 H 1, 2 Cor. 7,}
 γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκα- ^{2.}

8. This would seem to shew that some time had elapsed since S. Paul left Thessalonica. But there was much communication between Thessalonica and Corinth, two large maritime towns. See Grotius.

9. This shews that he was writing to persons who had been idolatrous Gentiles.

Ibid. δουλεύειν. The Roman Catholics apply λατρεύειν to God, δουλεύειν to the saints. But this passage is opposed to such a distinction.

10. This may have been one of the expressions which the Thessalonians misinterpreted. See 2 Thess. ii. 1.

Ibid. τὸν ρύμενον ἡμᾶς, who
 VOL. II.

is saving us, i. e. who has put us into that way which will save us.

CHAP. II.

1. οὐ κενὴ might mean *not without fruits*; but I should rather take it to mean *not lightly undertaken*: we did not come to Thessalonica upon a common errand.

2. ἐν Φιλίπποις. See Acts xvi. 19, &c.

Ibid. ἀγῶνι. See Col. ii. 1.

3. πλάνης, *imposture*.

Ibid. ἐξ ἀκαθαρσίας, *from motives of impurity*: perhaps in allusion to the Gnostics, whose practice was highly immoral. Hammond. Wall. See iv. 5.

¹ Gal. i., 10: θαρσίας, οὔτε ἐν δόλῳ· ² ἀλλὰ καθὼς δεδοκιμάσμεθα ⁴
², 7, 1 Tim. ³, 11, 12. ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λα-
^{Tit. i., 3.} λοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ

⁵ Act. 20, τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. ⁶ Οὕτε γάρ ποτε ⁵
^{33.} 2 Cor. ⁷, 17: 4, 2: ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε· οὔτε ^{7, 2: 12, 17.} ⁸ ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς· ⁹ οὔτε ζητοῦν· ⁶
^{t. Joh. 5, 41.} ¹⁰ 44: 12, 43: τες ἔξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλ-
^{2 Thess. 3,} ^{8, 9.} λων, δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστο-

¹¹ ¹¹ 1 Cor. 2, λοι· ¹² ἀλλ᾽ ἐγενήθημεν ἦπιοι ἐν μέσῳ ὑμῶν, ὡς ἀνὴρ ⁷
^{3.} 2 Cor. 10, ^{13, 2, 10, 11.} τροφὸς θάλπη τὰ ἔαυτῆς τέκνα. ¹⁴ οὕτως ἴμειρόμενοι ⁸
^{15.} ^{2 Cor. 12,} ^{15.} ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγ-
^{γέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἔαυτῶν ψυχὰς, διότι}

¹⁶ ¹⁶ Act. 18, 3: ἀγαπητοὶ ἡμῶν γεγένησθε. ¹⁷ μηνημονεύετε γάρ, ἀδελφοί· ⁹
^{20, 34.} ¹⁸ 1 Cor. 4, 12. φοὶ, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ
²¹ ²² 2 Cor. 11, 9: ^{12, 13.} ημέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑ-
²³ ^{8.} μῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ.
²⁴ ²⁴ ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὅσιως καὶ δικαίως καὶ ¹⁰
²⁵ ²⁵ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, καθάπερ ¹¹
²⁶ ^{10.} οἴδατε, ὡς ἔνα ἔκαστον ὑμῶν, ὡς πατὴρ τέκνα ἔαυτοῦ,

²⁷ ²⁷ Eph. 4, 1. παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι, ²⁸ καὶ μαρ- ¹²
²⁸ Philipp. 1,
²⁹ Col. 1,

3. ἐν δόλῳ, by corruption of
the truth. See 2 Cor. xii. 16.

with some pretence which covered
our avaricious views.

4. πιστευθῆναι εὐαγγελιον, to
be entrusted with the preaching
of the gospel, as in Rom. iii. 2.
¹ Cor. ix. 17. Gal. ii. 7. 1 Tim.
^{i. 11.} Titus i. 3.

6. ἐν βάρει εἶναι might seem
to mean to be burthensome, as
ἐπιβαρῆσαι in v. 9. and in 2 Cor.
xi. 9. but βάρος probably means
in this place the weight and au-
thority of an apostle: it is op-
posed to ἦπιοι in ver. 7. Beza,
Wolfius. So βαρεῖαι in 2 Cor. x.
10.

7. ἦπιοι. The reading is pro-
bably νήπιοι.

8. ίμειρόμενοι. All the best
MSS. read δμειρόμενοι.

5. ἐν λόγῳ κολακείας, not under
a charge or accusation of flattery,
as Heinsius, Hammond, Le
Clerc: but the whole sentence
means we never made use of flat-
tering words. Wolfius. So ἐν
λόγῳ ἀληθείας, 2 Cor. vi. 7.
Ibid. ἐν προφάσει πλεονεξίας,

τυρούμενοι εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ
τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ
13 δόξαν. ^a Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ^{b Gal. 4, 14.}
ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ'
ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ
καθὼς ἔστιν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται
14 ἐν ὑμῖν τοῖς πιστεύουσιν. ^b ὑμεῖς γάρ μυηταὶ ἐγενή- ^{c Act. 17, 5.}
θητε, ἀδελφοὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ^d ^{13.}
ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦν, ὅτι ταῦτα ἐπάθετε
καὶ ὑμεῖς ὑπὸ τῶν ἴδιων συμφυλετῶν, καθὼς καὶ αὐ-
15 τοὶ ὑπὸ τῶν Ἰουδαίων, ^c τῶν καὶ τὸν Κύριον ἀποκτει- ^{e Matt. 23,}
νάντων Ἰησοῦν καὶ τοὺς ἴδιους προφήτας, καὶ ὑμᾶς ^{f 34, 37. Act.}
ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀν-
16 θρώποις ἐναντίων, ^d κωλυόντων ἡμᾶς τοῖς ἔθνεσι λα- ^g ^{21. Matt. 23,}
λῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρώσαι αὐτῶν τὰς ^{32. Act. 13,}
ἀμαρτίας πάντοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὄργὴ εἰς ^{30: 14, 5,}
τέλος. ^{19: 17, 5,}
17 Ἡμεῖς δὲ, ἀδελφοὶ, ἀπορφανισθέντες ἀφ' ὑμῶν
πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως
ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ
18 ἐπιθυμίᾳ. ^e Διὸ ἡθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ ^{f Rom. 1,}
^{13: 15, 22.}

13. λόγον ἀκοῆς is the same as λόγον ἀκούμενον; so that the whole is equivalent to παραλαβόντες τὸν λόγον τοῦ Θεοῦ ἀκοή παρ' ἡμῶν, when you heard us preaching the word of God, ἐδέξασθε, you not only listened to it, but received it. Raphel. See Heb. iv. 2.

Ibid. ἐνεργεῖται. Shews itself by actual proof, i. e. by the Spirit.

14. συμφυλετῶν. This shews that the converts at Thessalo-

nica were molested by the Gentile inhabitants.

15. ἴδιοις is probably an interpolation.

Ibid. ἐκδιωξάντων. See Acts xvii. 10.

Ibid. πᾶσιν ἀνθρώποις ἐναντίων. This agrees with what Tacitus says of the Jews, "adversus omnes alias hostile odium." Hist. V. 5.

16. εἰς τέλος, probably ομήνοιο. See Luke xviii. 5.

18. ἐγὼ μὲν Παῦλος. S. Paul

μὲν Παῦλος καὶ ἄπαξ καὶ δις, καὶ ἐνέκουφεν ἡμᾶς ὁ

¹ 2 Cor. i, Σατανᾶς. ² τίς γὰρ ἡμῶν ἐλπὶς ἡ χαρὰ ἡ στέφανος ¹⁹

¹⁴ Philipp. 2, 16: 4, 1. καυχήσεως, ἡ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου

ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ὑμεῖς ²⁰

γάρ ἔστε ἡ δόξα ἡμῶν καὶ ἡ χαρά. Διὸ μηκέτι στέ- 3

γοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,

^ε Act. 16, 1. ^ε καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διά- ²

Rom. 16,

²¹ Philipp. κονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ

², ¹⁹.

τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι

^h Act. 14, ὑμᾶς περὶ τῆς πίστεως ὑμῶν, ^b τῷ μηδένα σαίνεσθαι ³

²² 2 Tim.

^{3, 12.} ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς

τοῦτο κείμεθα· καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προε- ⁴

λέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγέ-

ⁱ Philipp. 2, νετο καὶ οἴδατε· ⁱδιὰ τοῦτο κἀγὼ μηκέτι στέγων, ⁵

16.

was obliged now to speak in *suppressing my feelings*, as in his own person only, as he could not say this of Silas and Timothy.

18. ὁ Σατανᾶς. This may merely allude to the ordinary attempts of Satan to injure the gospel: or it may refer to S. Paul's infirmity. See 2 Cor. xii. 7, and Vechnerus *de puto Pauli*, p. 181.

19. τίς γάρ. The meaning of the connecting particle *γάρ* is this: I have more than once felt a desire of returning to you: and what was more natural? *for what is the thing which gives me most hope and joy, and ground of boasting?* Is it not you? Shall I not feel all this, when we are standing before our Lord Jesus Christ at his second coming? See 2 Cor. i. 14.

CHAP. I.

1. μηκέτι στέγοντες, no longer

Ibid. *μόνοι*. When he came to Athens, he had sent to Silas and Timothy to follow him as soon as they could, Acts xvii.

15. he appears afterwards to have countermanded this order, and to have sent to Timothy to go to Thessalonica. Benson and Michaelis supposed that Timothy joined him at Athens, and was sent back by him: but they are probably wrong.

2. στηρίξαι. This word is generally used for *giving rules and regulations to churches which had been lately founded*. The reading is probably *παρακαλέσαι* *ἰνέρ τῆς*.

3. τῷ μηδένα σαίνεσθαι, *by paying court to no one improperly*.

ἔπειμψα εἰς τὸ γυνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ
 6 κόπος ἡμῶν. ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς
 ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ
 τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν
 πάντοτε, ἐπιποθοῦντες ὑμᾶς ἵδειν, καθάπερ καὶ ἡμεῖς
 7 ὑμᾶς, διὰ τοῦτο παρεκλήθημεν, ἀδελφοὶ, ἐφ' ὑμῖν, ἐπὶ¹⁰
 πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν
 8 πίστεως· ὅτι νῦν ἔωμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ.
 9 τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδού-
 ναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἢ χαιρομεν δι' ὑμᾶς
 10 ἐμπροσθεν τοῦ Θεοῦ ἡμῶν; ^{11, 12:} ^{15,} ^{10,} ^{11:} ^{15,}
 ἐκ περισσοῦ δεόμενοι εἰς τὸ ἵδειν ὑμῶν τὸ πρόσωπον,^{23.}
 καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν.
 11 Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ Κύριος ἡμῶν
 'Ιησοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς
 12 ὑμᾶς· ¹ ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι^{15, 15.}
 τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ
 13 ἡμεῖς εἰς ὑμᾶς, ² εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ³ 5, 23.
^{1 Cor. 1, 8.} ἀμέμπτους ἐν ἀγιωσύνῃ, ἐμπροσθεν τοῦ Θεοῦ καὶ ^{1 Cor. 1,} ^{10.} ^{Philipp. 1,}
 πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν 'Ιη-
 σοῦ Χριστοῦ μετὰ πάντων τῶν ἀγίων αὐτοῦ.

4 ΤΟ ΛΟΙΠΟΝ οὖν, ἀδελφοὶ, ἐρωτῶμεν ὑμᾶς καὶ^{2, 12.} ^{Philipp. 1,}

6. Compare Acts xviii. 5.

the Father and the Son. Vol. I. ^{27.}

7. Θλίψει, probably the opposition of the Jews, and his reluctant abandonment of them. See Acts xviii. 6.

p. 561, 976. See 2 Thess. ii. 16, 17.

9. ἐμπροσθεν τοῦ Θεοῦ ἡμῶν is sometimes coupled with δεόμενοι.

12. περισσεύσαι, make to a bound, as in 2 Cor. ix. 8. Eph. i. 8.

11. From κατευθύναι being in the singular, Athanasius draws an argument for the unity of

13. ἀγίων. Macknight renders it angels, and at 2 Thess. i. 10.

CHAP. IV.

1. Τὸ λοιπόν. The article is perhaps to be expunged.

παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισσεύητε μᾶλλον· οἴδατε γὰρ τίνας παρ-² αγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. τοῦτο γάρ ἔστι θέλημα τοῦ Θεοῦ, ὁ ἀγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, εἰδέναι ἔκαστον ὑμῶν ⁴

^{P Eph. 4, 17, 18.} τὸ ἑαυτοῦ σκένος κτᾶσθαι ἐν ἀγιασμῷ καὶ τιμῇ, ^P μὴ ⁵ ἐν πάθει ἐπιθυμίᾳ, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰ-⁹ δότα τὸν Θεόν· ⁹ τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ⁶ ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν

^{r Levit. 11, 44: 19, 2.} ὑμῖν καὶ διεμαρτυράμεθα. ^t οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ ⁷ ^s Joh. 17, 19. Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἀγιασμῷ. ⁸ τοιγαροῦν ⁸ ⁹ ^s Luc. 10, 16. ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἄγιον εἰς ἡμᾶς.

^t Lev. 19, 18. Matt. 22, 39. Joh. 6, 45: 13, 34. Eph. 5, 2. 1 Pet. 4, 8. ¹ Joh. 3, 11, 23: 4, 21. 1. ἀρέσκειν Θεῷ. We are here perhaps to insert καθὼς καὶ περιπατέστε. ¹ Περὶ δὲ τῆς φιλαδελφίας, οὐ χρείαν ἔχετε γρά-⁹ φειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἔστε εἰς τὸ ἀγαπᾶν ἀλλήλους· καὶ γὰρ ποιεῖτε αὐτὸς εἰς πάντας ¹⁰

Ibid. ἵνα περισσεύητε μᾶλλον is to be coupled with ἐρωτῶμεν.

3. For this is the will of God, and this is the meaning of your sanctification: the Holy Ghost was given you at your baptism, that you might obey his suggestions, and abstain from evil.

4. σκένος has been interpreted wife by Augustin and Heinsius: but it more probably means a body. Theodoret, Theophylact, Salmasius, Wolfius.

Ibid. τιμῇ. A person dishonours his body by fornication.

See 1 Cor. vi. 15—20.

6. ἐν τῷ πράγματι, in this matter, viz. of fornication: others take τῷ for τῷ. See 2 Cor. vii. 11.

7. ἐπὶ ἀκαθαρσίᾳ. To live uncleanly, as ἐπὶ ἔργοις ἀγαθοῖς, Eph. ii. 10.

Ibid. ἀλλ' ἐν ἀγιασμῷ, but in a state of sanctification, with thoughts which had been rendered holy by the Spirit.

8. τοιγαροῦν, in consequence therefore of our having once had these holy thoughts given us by God.

Ibid. δόντα. The reading is probably διδόντα, and ὑμᾶς for ἡμᾶς.

τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακα-
 11 λοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, περισσεύειν μᾶλλον, [“]καὶ ^α Act. 20,
 φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ^{34. Eph. 4.}
 12 ἐργάζεσθαι ταῖς ἴδιαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρ-
 13 γγείλαμεν ἵνα περιπατήτε εὐσχημόνως πρὸς τοὺς
 ἔξω, καὶ μηδενὸς χρείαν ἔχητε.
 14 ΟΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, περὶ τῶν κε-
 κοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ
 15 μὴ ἔχοντες ἐλπίδα. [”]εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ^{7 1 Cor. 15,}
 ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέν-
 16 τας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. τοῦτο γὰρ ὑμῶν
 λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περι-
 λειπόμενοι, εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ
 17 φθάσωμεν τοὺς κοιμηθέντας. [”]ὅτι αὐτὸς ὁ Κύριος ἐν ^α Matt. 24,
 κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι ^{31. 1 Cor. 15, 51, 52.}
 18 Θεοῦ καταβήσεται ἀπ’ οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χρι- ^{2 Thess. 1.}

13. θέλω. The reading is probably θέλομεν.

Ibid. The Thessalonians seem to have expected, that Christ was coming shortly to erect a kingdom, of which all believers would be members: they therefore grieved for the dead, as if they had been deprived of this privilege.

14. διὰ τοῦ Ἰησοῦ probably belongs to ἄξει; if it was coupled with κοιμηθέντας, it should be διὰ τὸν Ἰησοῦν. See 2 Cor. iv. 14.

15. ἡμεῖς. S. Paul frequently uses this expression, or ἔγώ, when he means to speak of all Christians, or all men. See Rom. iii. 8. vii. 8—11. 1 Cor. x. 30. Gal. ii. 4. Eph. i. 4. Tit.

iii. 3. In 2 Cor. iv. 14. he says ὑμᾶς διὰ Ἰησοῦ ἔχετε, which shews that he could not mean literally to include himself among the people who will be alive at the last day.

Ibid. περιλειπόμενοι. I have put a comma after this word, see ver. 17. I doubt whether περιλειπόμενοι εἰς τὴν παρουσίαν could mean left to the coming. For φθάνειν following a noun with the preposition εἰς, see Rom. ix. 31. I conceive it to mean, those who are alive at the last day will not enter into the presence of the Lord before those who have died.

16. οἱ νεκροὶ κ. τ. λ. Not, those who have died in Christ shall be the first to rise: but, the resur-

^b Joh. 12, στῷ ἀναστήσονται πρῶτον, ^b ἔπειτα ἡμεῖς οἱ ζῶντες, 17
^{26:} 14, 3: οἱ περιλειπόμενοι, ἂμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν
^{17, 24.} νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, καὶ οὕτω
 πάντοτε σὺν Κυρίῳ ἐσόμεθα. ὥστε παρακαλεῖτε ἀλ- 18
 λῆλους ἐν τοῖς λόγοις τούτοις.

^c Matt. 24, ^c Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ 5
^{3, 36.} ^d Matt. 24, χρείαν ἔχετε ὑμᾶς γράφεσθαι· ^d αὐτὸὶ γὰρ ἀκριβῶς 2
^{42, 43.} Marc. 13, οἴδατε, ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὐ-
^{34, 35.} 2 Pet. 3, 10. τῶς ἔρχεται· ^e ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφά- 3
 Αρος. 3, 3: λεια, τότε αἴφνιδιος αὐτοῖς ἐφίσταται ὅλεθρος, ὥσπερ
^{16, 15.} e Luc. 21, ἡ ὥδιν τῇ ἐν γαστρὶ ἔχουσῃ, καὶ οὐ μὴ ἐκφύγωσιν.
^{34, 35.} f Eph. 5, 8. ^f ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἔστε ἐν σκότει, ἵνα ἡ ἡμέρα 4
^g Luc. 16, 8. ὑμᾶς ὡς κλέπτης καταλάβῃ· ^g πάντες ὑμεῖς νιὸὶ φω- 5
 Rom. 13, 12. Eph. 5, 8. τός ἔστε καὶ νιὸὶ ἡμέρας· οὐκ ἔσμεν νυκτὸς οὐδὲ
^h Matt. 24, σκότους. ^h Αρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοι- 6
^{42: 25, 13.} Rom. 13, ποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. ⁱ οἱ γὰρ καθ- 7
^{11, 12.} 1 Cor. 15, εὔδοντες, νυκτὸς καθεύδοντι· καὶ οἱ μεθυσκόμενοι,
^{34. Eph. 5,} 14. 1 Pet. νυκτὸς μεθύουσιν· ^k ἡμεῖς δὲ ἡμέρας ὅντες νήφωμεν, 8
^{5, 8.} i Rom. 13, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περι-
^{13.} k Ess. 59, κεφαλαίαν ἐλπίδα σωτηρίας· ^l ὅτι οὐκ ἔθετο ὑμᾶς ὁ 9
^{17. Rom. 13, 12.} Θεὸς εἰς ὄργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας, διὰ
 Eph. 6, 14,
 &c. rection of the dead shall take
^{1 Rom. 9, 22.} place first, and then the living
^{1 Pet. 2, 8.} shall be caught up &c.

CHAP. V.

3. ὅταν λέγωσιν, while men are saying, Peace &c. then the thief comes.

4. These people suffer from the sudden coming of the thief, because they are in the dark: but the day of the Lord, although it will come suddenly, ought not to take you by surprise, because you are not in

the dark.

5. Read πάντες γὰρ ὑμεῖς.

6. γρηγορῶμεν. This is probably a new metaphor, from soldiers keeping guard at night: the same idea is continued in ver. 8.

8. Compare Eph. vi. 15, 17.

9. For God has placed us in a state, in which we are not exposed inevitably to his anger, but in which we may obtain salvation.

10 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ^πτοῦ ἀποθανόντος ^{π Rom. 14,}
ὑπὲρ ἡμῶν, ὃν εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν, ^{8, 9. 2 Cor. 5, 15.}

11 ἀμα σὺν αὐτῷ ζήσωμεν. διὸ παρακαλεῖτε ἀλλήλους,
καὶ οἰκοδομεῖτε εἰς τὸν ἔνα, καθὼς καὶ ποιεῖτε.

12 ^πΕΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς ^{π Rom. 15,}
κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυ-^{27. 1 Cor. 9, 11. Gal. 6, 6. Phi-}
13 ρίῳ, καὶ νουθετοῦντας ὑμᾶς, καὶ ἡγεῖσθαι αὐτοὺς ὑπὲρ ^{lipp. 2, 29.}
ἐκ περιστοῦ ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν· εἰρηνεύετε ^{1 Tim. 5, 17. Heb.}

14 ἐν ἑαυτοῖς. ^πΠαρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, νουθε-^{13, 7, 17. o Rom. 14,}
τεῖτε τοὺς ἀτάκτους, παραμιθεῖσθε τοὺς ὄλιγοψήχους, ^{1. Gal. 6, 1, 2. 2 Thess.}
ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. ^{3, 6, 11, 12.}

15 ^πόρατε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ· ἀλλὰ ^{π Lev. 19, 18. Prov.}
πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς ^{17, 13: 20,}

16 πάντας. ^πάντοτε χαίρετε. ^πἀδιαλείπτως προσεύ-^{22: 24, 29. Matt. 5, 39.}
17 χεσθε. ^πἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα ^{Rom. 12, 17. 1 Cor. 6,}

18 Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. ^πτὸ πνεῦμα μὴ ^{7. Gal. 6, 10. 1 Pet. 3,}

19 σβέννυτε· προφῆτεις μὴ ἔξουθενεῖτε. ^ππάντα δοκι-^{9. Rom. 12, 12. Philipp.}
20 ^πμάζετε· τὸ καλὸν κατέχετε, ^πἀπὸ παντὸς εἰδούς πονη-^{4. 4. Eccl. 18,}
21 ^πμάζετε· τὸ καλὸν κατέχετε, ^πἀπὸ παντὸς εἰδούς πονη-^{22. Luc. 18,}

10. γρηγορῶμεν and καθεύδωμεν seem to be used here in a different sense from the late metaphor, and to mean, whether we continue alive, or whether we die.

13. ἡγεῖσθαι is said to mean, to look up to, to esteem: but I cannot see how it can bear that meaning. I should render it, and to think that they are more particularly objects of your love and charity. See Beza, and Phil. ii. 3.

14. ἀντέχεσθε. As προσλαμβάνεσθε in Rom. xiv. 1.

16. πάντοτε χαίρετε, be cheerful at all times.

19. σβέννυτε. There is the same metaphor in 2 Tim. i. 6. 18. Col. 4, ἀναζωπυρῶν τὸ χάρισμα τοῦ θεοῦ, 2, and in Rom. xii. 11. Allusion ^{s Eph. 5,} may perhaps be intended to ^{t Eph. 4, 30.} the fiery descent of the Spirit. ^{2 Tim. 1, 6.}

20. προφῆτεις μὴ ἔξουθενεῖτε. ^π1 Cor. 2, It may mean, If any pretend to ^{11, 15.} the gifts of the Spirit, do not ^{1 Job. 4, 1.} treat it as nothing, but ^{x Philipp. 4, 8.} πάντα δο-

κιμάζετε, try whether their pretensions are true. Or as Benson interprets it, Do not count prophecy less than other spiritual gifts. See 1 Cor. xiv. 1, 3, 4, 5. The reading is probably πάντα δε δοκιμάζετε.

22. εἰδούς. Our version ren-

^γ 3, 13. ^{1 Cor. 1, 8.} ροῦ ἀπέχεσθε. ¹ Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιά- ²³
 σαι ὑμᾶς ὀλοτελεῖς· καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα
 καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ
^z ^{1 Cor. 1, 9:} τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. ² πιστὸς ²⁴
^{10, 13.}
^{2 Thess. 3,} ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
^{3.}
^{a Rom. 16,} ^b Αδελφοὶ, προσεύχεσθε περὶ ἡμῶν. ^a ἀσπάσασθε ²⁵
^{16. 1 Cor.} ^b τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἀγίῳ. ^b ὄρκιζω ²⁶
^{16, 20.}
^{2 Cor. 13,} ²⁷ ^{12. 1 Pet. 5,} ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι
^{14.}
^{b Col. 4, 16.} τοῖς ἀγίοις ἀδελφοῖς. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰη- ²⁸
 σοῦ Χριστοῦ μεθ ὑμῶν. ἀμήν.

Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.

ders it *appearance*: but perhaps it only means *sort*, or *kind*. Theophylact, Benson.

^{23.} πνεῦμα and ψυχὴ are opposed to each other in 1 Cor. ii. 14. xv. 44. Jude 19. For the meaning of πνεῦμα and ψυχὴ see 1 Cor. ii. 14.

^{26.} φιλήματι. See Fesselius, *Adv. Sacr.* III. 7. p. 283. and Wolfius ad Rom. xvi. 16.

^{27.} Macknight infers from this verse that the Epistle was sent to the elders. ‘Αγίοις is probably an interpolation.

SECOND EPISTLE TO THE THESSALONIANS.

This Epistle was written a few months after the former, probably in the year 47, while S. Paul was at Corinth. Acts xviii. 11. Sufficient time had elapsed for S. Paul to hear of the reception of his former Epistle.

ΠΑΤΛΟΤ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

^{a 1 Thess. 1,} ^a ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλη-
^{1.} σίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ
^{b 1 Cor. 1, 3.} Ἰησοῦ Χριστῷ· ^b χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ ²
^{1 Pet. 1, 2.} πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^{c Eph. 1, 15.} ^c Εὐχαριστεῖν ὁφείλομεν τῷ Θεῷ πάντοτε περὶ ³
Philip. 1,
^{3.} Col. 1, 3. ὑμῶν, ἀδελφοὶ, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ
^{1 Thess. 1,} πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου
^{d 2 Cor. 7,} πάντων ὑμῶν εἰς ἀλλήλους· ^d ὥστε ὑμᾶς αὐτοὺς ἐν 4
^{14: 9, 2.}
^{e 1 Thess. 2,} ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ
^{19.} τῆς ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν πᾶσι τοῖς διω-
^{f Philipp. 1,} γμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, ^e ἔνδειγμα 5
^{28. 1 Thess.}
^{2, 14.} τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι
ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἃς καὶ πάσχετε·
εἴπερ δίκαιον παρὰ Θεῷ ἀνταποδούναι τοῖς θλίβουσιν
^{g 1 Thess. 4,} ὑμᾶς θλίψιν, ^f καὶ ὑμῖν τοῖς θλιβομένοις ἀνεστι μεθ' 7
^{16.}

CHAP. I.

5. ἔνδειγμα, which will be a proof hereafter, that God rewards all persons according to their works.

Ibid. εἰς τὸ κατ. This is con-

nected with αἷς ἀνέχεσθε, which ye suffer, that ye may be found worthy of the kingdom of God.

6. εἰπερ for ἐπει. Chrysost. Wolf.

ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ, μετ' ἀγγέλων δυνάμεως αὐτοῦ, ἐν πυρὶ φλο-^ε_{8. 2 Pet. 3,} γὸς, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς ^{Rom. 2,}_{7.} μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ^{οἵτινες δίκην τίσουσι, ὅλεθρον αἰώνι-}_{h Ess. 2, 19.} οὐ, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ισχύος αὐτοῦ, ὃταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς^{1 Act. 1, 11.} ἀγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύ-^{1 Thess. 1,}_{10. Apoc. 1,} ουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν^{7.} τῇ ἡμέρᾳ ἐκείνῃ. εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει· ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

8. ἐν πυρὶ φλογὸς is connected by Macknight, as in our version, with διδόντος ἐκδίκησιν. The reading is perhaps φλογὶ πυρός.

10. πιστεύοντος. The reading is probably πιστεύσασιν.

Ibid. ὅτι ἐπιστεύθη—ἐφ' ὑμᾶς. These words seem to be inserted on account of πᾶσι τοῖς πιστεύοντος, which goes before. S. Paul having said that Christ, at his second coming, would be an object of admiration to all believers, applies this in his own mind especially to the Thessalonians; and he means to say, Among these believers you will be included, because you received the gospel when we preached it among you. Εν τῇ ἡμέρᾳ ἐκείνῃ is connected with

θαυμασθῆναι.

11. εὐδοκίαν ἀγαθωσύνης is taken for the goodness of God by Benson, Wolfius, and Macknight: but as ἔργον πίστεως must relate to the Thessalonians, I should agree with Schmidius in referring ἀγαθωσύνης also to them. The whole means, that our God may make your future conduct to be worthy of the gospel to which you are called, and may give full effect to every good intention, and to the proofs which you give of your faith, by the power of his grace.

12. τοῦ Θεοῦ ἡμῶν. These words may be rendered, of our God and Lord Jesus Christ. See Titus ii. 13.

ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρ-²
ουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν
• Jer. 29, 8. ἐπισυναγωγῆς ἐπ' αὐτὸν, ¹εἰς τὸ μὴ ταχέως σαλευ-²
Matt. 24, 4.
Ephe. 5, 6. θήναι ὑμᾶς ἀπὸ τοῦ νοὸς, μήτε θροεῖσθαι, μήτε διὰ
Col. 2, 18.
1 Joh. 4, 1. πνεύματος, μήτε διὰ λόγου, μήτε δι’ ἐπιστολῆς, ὡς
δι’ ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ.

• Matt. 24, 9. Μήτις ὑμᾶς ἔξαπτάσῃ κατὰ μηδένα τρόπον ὅτι,³
23. Ephe.
5, 6. 1 Tim. ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρώτου, καὶ ἀποκαλυφθῇ
4, 1. 1 Job.
2, 18. Apos.
13, 11.

CHAP. II.

1. ὑπὲρ τῆς παρονοίας. I take
ὑπὲρ for concerning, as in i. 4.
Rom. ix. 27. 2 Cor. i. 8. viii.
23, 24. Some expressions con-
cerning the second coming of
Christ in S. Paul's first Epistle
had been mistaken. See 1 Thess.
i. 10. ii. 19. iii. 13. iv. 15. v. 23.

Ibid. ἐπισυναγωγῆς. This alludes to what S. Paul had said
of the living at the day of judg-
ment being caught up to be
with Christ, 1 Thess. iv. 17. v.
10.

2. ἀπὸ τοῦ νοὸς. From your
better mind, or, from the real
meaning of my words.

Ibid. διὰ πνεύματος, by a per-
son pretending to inspiration. See
1 John iv. 1.

Ibid. διὰ λόγου. Raphael con-
nects this, as well as δι’ ἐπιστο-
λῆς, with ὡς δι’ ἡμῶν. See ver.
15. Acts xv. 27. Persons might
either have quoted words spoken
by S. Paul at Thessalonica, or
might have pretended to have
heard them from him at Corin-
th.

Ibid. ὡς ὅτι ἐνέστηκεν. The
phrase ὡς ὅτι is used by Iso-
crates, κατηγοροῦν δὲ αὐτοῦ, ὡς

ὅτι κανὰ δαιμόνια εἰσφέρει. De
laud. Busir. p. 433. See 2 Cor.
v. 19. The Thessalonians seem
to have thought that Christ
would soon come to erect a
kingdom, and that all believers
would be members of it: they
therefore grieved over the dead,
(1 Thess. iv. 13.) as if they had
been deprived of this privilege.

3. κατὰ μηδένα τρόπον ὅτι, in
no manner whatever: ὅτι will
bear that meaning.

Ibid. ἡ ἀποστασία. This same
falling away seems to be men-
tioned in 1 Tim. iv. 1. and I
conceive it to allude to the
Gnostic heresies. Toward the
end of the first century, and
still more after the death of
the apostles, many Christians
began to fall away to the Gno-
tics. S. Paul had often men-
tioned this as a severe time of
trial; and he now says, Let no
person deceive you to think that
you are more fortunate than
those who have died: you must
not say this, until the time of
the apostasy is come, and you
have shewn whether you stand
that trial or no.

4 ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ νιὸς τῆς ἀπωλείας, ^{¶ ὁ} ^{Dau. 11,}
^{36.} ἀντικείμενος, καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον
 Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ
 ὡς Θεὸν καθίσαι, ἀποδεικνύντα ἐαυτὸν ὅτι ἔστι Θεός.
 5 οὐ μημονεύετε, ὅτι ἔτι ὧν πρὸς ὑμᾶς ταῦτα ἔλεγον
 6 ὑμῖν; καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυ-
 7 φθῆναι αὐτὸν ἐν τῷ ἐαυτοῦ καιρῷ. ^{¶ τὸ γὰρ μυστή-} ^{¶ Act. 20,}
^{29.} ριον ἦδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων

3. ὁ ἄνθρωπος τῆς ἀμαρτίας. All these terms are in the singular number, though they refer to many persons. This does not mean any particular *man of sin*, but *sinful persons*, such as the Gnostics are known to have been.

Ibid. ὁ νιὸς τῆς ἀπωλείας. This is applied to Judas in John xvii. 12. and means *a person devoted to destruction*. This is the meaning of *niōs* in Matt. xiii. 38. xxiii. 15. Luke x. 6. xvi. 8. xx. 36. 1 Thess. v. 5. S. Peter speaks of *alpēsēis ἀπωλείας* in 2 Pet. ii. 1, where he is probably speaking of the Gnostic heresies.

4. ὁ ἀντικείμενος is perhaps to be taken by itself, and means *the adversary*: these persons were to be *enemies* of the gospel.

Ibid. ὑπεραιρόμενος κ.τ.λ. These persons were to arrogate to themselves honour above what had been paid to any object of worship. *Σέβασμα* is used for an object of false worship in Wisdom xiv. 20. Acts xvii. 23. 'Ἐπὶ πάντα might be *above all*, or *against all*.

Ibid. τὸν ναὸν τοῦ Θεοῦ is taken

for *the church*, i. e. the body of believers, by all the old commentators, Chrysostom, Theodore, Augustin, Theophylact. See Suicer v. *ναός*. It has this sense in 1 Cor. iii. 16. 2 Cor. vi. 16. 1 Tim. iii. 15.

Ibid. ὡς Θεόν. These words ought perhaps to be expunged, and then the sentence may mean, that the Gnostics would introduce themselves into the church, and represent themselves as divine.

6. τὸ κατέχον, *that which hindерeth*. S. Paul probably meant himself and the other apostles, during whose lifetime the Gnostics did not so fully discover themselves; nor did the open apostasy of the Christians take place till the apostles were gone.

7. τὸ μυστήριον τῆς ἀνομίας. This perhaps merely means, *this strange and unaccountable wickedness*. Josephus says, καὶ τὸν Ἀντιστάτρου βὺς οὐκ ἀ ἀμάρτωτος τας εἰπὼν κακίας μυστήριον. *De Bel. Jud.* p. 115. It seems to have been a proverbial expression, answering to ours of *a monster of iniquity*.

Ibid. ὁ κατέχων, sc. ἔστι. *The*

¹ Cor. 4, τὴν παράδοσιν ἦν παρέλαβε παρ' ἡμῶν. ² αὐτοὶ γὰρ τις οὐδατε πῶς δὲ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἡτακτήσαμεν εἰν ὑμῖν, ³ οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τιος, ⁴ εἰν ὑμῖν, ⁵ αλλ' ἐν κόπῳ καὶ μόχθῳ, τίκτα καὶ ἡμέραν ἐργάζομεν, ⁶ Cor. 4, 12. ⁷ Cor. 11, 9: μενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν· ⁸ οὐχ ὅτι ⁹ Thess. 2, 13. ¹⁰ Matt. 10, ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. ¹¹ καὶ γὰρ ὅτε ἡμεν πρὸς ¹² Cor. 1, 16: 9, 4; ¹³ 6: 11, 1. ¹⁴ Gen. 3, 19. ¹⁵ Eph. 4, ¹⁶ 1 Tim. ¹⁷ 5, 18. ¹⁸ 1 Cor. 1, ¹⁹ 28. ²⁰ 1 Thess. στοῦ, ²¹ 6, 9. ²² Gal. 6, 9. ²³ Rom. 15, ²⁴ 33: 16, 20. ²⁵ 1 Cor. 14, ²⁶ 33. ²⁷ 2 Cor. 13, 11. ²⁸ Philipp. 4, ²⁹ 9. ³⁰ 1 Thess. ³¹ 5, 23. ³² 1 Cor. 16, ³³ 21. ³⁴ Col. 4, ³⁵ 18.

¹ παρέλαβε. The reading is probably παρελάβετε.

² περιεργαζομένους. Not doing any thing for themselves, but busying themselves about other persons' affairs. Demosthenes has ἔξ ὀντος ἐργάζη καὶ περιεργάζη in this sense, Philipp. IV. p. 150.

³ The reading is probably παρακαλοῦμεν ἐν Κυρίῳ I. X.

¹⁴. διὰ τῆς ἐπιστολῆς, this has been connected with σημειοῦσθε, signify that man to me by letter: but I should rather connect it with what goes before, and σημειοῦσθε means, mark that man, keep your eye on him. In Rom. xvi. 17. it is σκοπεῖν.

¹⁵. οὗτοι γράφω. The part, which S. Paul wrote with his own hand, began with these

Κυρίους ἡμῶν Ἰησοῦν Χριστοῦ μετὰ πάντων ὑμῶν.
ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθη-
νῶν.

words, and then followed ἡ χά- his own hand. This might have
ρις κ.τ.λ. which is the conclu- been added through the fear
sion of all his Epistles, and was of a counterfeit Epistle: see
probably always written with ii. 2.

FIRST EPISTLE TO TIMOTHY.

I suppose this Epistle to have been written soon after S. Paul left Ephesus in 52: (see Acts xx. 1.) perhaps from Troas. At the beginning of the year he had sent Timothy to Corinth, intending him to return before his own departure: (Acts xix. 22. 1 Cor. iv. 17. xvi. 10, 11.) but Timothy reached Ephesus either after S. Paul had left it, or but a short time before: and since S. Paul committed the church at Ephesus to Timothy, he sent this letter with instructions.

For a Life of Timothy, see *Acta Sanctorum*, Jan. 24. Cave, Tillemont.

ΠΑΤΛΟΤ ΤΟΤ ΑΠΟΣΤΟΛΟΤ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

1. **ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπι-** ^a *Act. 9, 15.*
ταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χρι- ^{Col. 1, 27.}
στοῦ τῆς ἐλπίδος ἡμῶν, ^b **Τιμοθέῳ γνησίῳ τέκνῳ ἐν** ^b *Act. 16,*
πίστει χάρις, ἔλεος, εἰρήνῃ ἀπὸ Θεοῦ πατρὸς ἡμῶν ^{1, 1 Cor.}
3 καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν. ^c **Καθὼς παρ-** ^{1 Thess. 3,}
εκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς ^{2. Gal. 1,}
Μακεδονίαν, ὥνα παραγγείλης τισὶ μὴ ἐτεροδιδασκα- ^{3. 1 Pet. 1,}
4 λεῖν, μηδὲ προσεχεῖν μύθοις καὶ γενεαλογίαις ἀπε- ^{2.}
^c *Act. 20,*
^{1, 3. Gal. 1,}
^{d, 7: 6, 4,}
^{20. 2 Tim.}
^{2, 16. Titus}

CHAP. I.

1. *ἐπιταγὴν.* Macknight understands *the command* to write this Epistle: but the word is probably connected with *ἀπόστολος.* It was by the command of God that S. Paul was an apostle. See 1 Cor. i. 1. 2 Cor. i. 1.

2. *τέκνῳ.* In allusion to Timothy having been converted by S. Paul. See Acts xiv. 6. xvi. 1. notes.

Ibid. *ἡμῶν* is probably an interpolation.

3. *προσμεῖναι.* Knatchbull ^{i, 14: 3, 9.} would read *πρόσμεναι* in the imperative. The sense seems to be imperfect, and is not completed till ver. 18.

Ibid. *ἐτεροδιδασκαλεῖν.* I conceive this to allude to Gnostics, who mixed up Judaism, heathenism, and the gospel, and were now beginning to appear in Asia Minor.

4. *μύθοις.* See iv. 7. 2 Tim. iv. 4. Titus i. 14.

Ib. *γενεαλογίαις.* See Titus iii.

9. The expression is referred

ράντοις, αἵτινες ἔγγήσεις παρέχουσι μᾶλλον ἢ οἰκον-

^{t Rom. 13, 8, &c. Gal. 5, 14.} μίαν Θεοῦ τὴν ἐν πίστει· ^{τὸ δὲ τέλος τῆς παραγγε-} 5 λίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως

^{u 6, 4, 20.} ἀγαθῆς καὶ πίστεως ἀνυποκρίτου· ^{Ὥν τινὲς ἀστοχή-} 6 σαντες ἔξετράπησαν εἰς ματαιολογίαν, θέλοντες εἶναι 7 νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἡ λέγουσι, μήτε

^{x Rom. 7, 12.} περὶ τίνων διαβεβαιοῦνται· ^{οἴδαμεν δὲ ὅτι καλὸς ὁ} 8

^{y Gal. 3, 19: 5, 23.} νόμος, ἔάν τις αὐτῷ νομίμως χρῆται, ^{εἰδὼς τοῦτο, 9} ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκ-

τοῖς, ἀσεβέσι καὶ ἀμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλόφαις καὶ μηγραλόφαις, ἀνδροφόνοις, πόρνοις, ¹⁰ ἀρσενοκόταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιώρκοις, καὶ εἴτι ἔτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται,

^{z 6, 15.} ^{κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ,} 11

^{1 Thess. 2, 4.} ^{δὲ ἐπιστεύθη ἐγώ, καὶ χάρω ἔχω τῷ ἐνδυναμώσαντί 12} με Χριστῷ Ἰησοῦν τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἦγή-

^{a Joh. 9, 39, 41.} ^{σατο, θέμενος εἰς διακονίαν, τὸν πρότερον ὄντα 13}

^{Act. 3, 17:} βλάσφημον καὶ διώκτην καὶ ὑβριστήν ἀλλ' ἡλείθην,

^{1, 3: 9, 1: 22, 4: 26,} ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ· ὑπερεπλεόνασε δὲ ἡ 14

^{9. 1 Cor. 15,}

^{9. Gal. 1,}

^{13. Philipp. to the Gnostic notion of emanations by Irenaeus, Tertullian, Epiphanius, &c. See the Dissertation of Langius.} he speaks of Jewish fables.

11. *κατὰ τὸ εὐαγγελιον.* This is connected with *ὑγιαινούσῃ*. —and whatever else is opposed to that sound doctrine which is in accordance with the gospel, given for the glory of God: which gospel has been entrusted to me; and I thank our Lord Jesus Christ, that he has thought me fit to be trusted with it. Theophylact, Wolfius.

12. *ἐνδυναμώσαντί.* In reference to the *δυνάμεις*, or miraculous gifts.

14. *And I was not only par-*

^{3. 6.} οἰκονομίαν. This seems certainly the true reading, rather than *οἰκοδομίαν*. ‘*Ἡ οἰκονομία Θεοῦ ἐν πίστει* means the real gospel.

5. *παραγγελίας.* Of the doctrine which you are to deliver. See *παραγγελῆς* in ver. 3, 18.

iv. 11, &c. Raphel, Macknight.

7. νομοδιδάσκαλοι. The Jewish law was taught in part by the Gnostics. So in Titus i. 14.

χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς
 15 ἐν Χριστῷ Ἰησού· ^βπιστὸς ὁ λόγος καὶ πάσης ἀπο- ^β Matt. 9,
 δοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσ- ^{13. Marc.}
 16 μον ἀμαρτωλοὺς σῶσαι, ὃν πρώτος εἴμι ἐγώ· ἀλλὰ ^{2, 17. Luc.}
 διὰ τοῦτο ἥλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται ^{5, 32: 19,}
 Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑπο-
 τύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν
 17 αἰώνιον· ^ετῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀσ- ^{ε 6, 15, 16.}
 ράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰώνας ^{Rom. 16,} ^{27.}
 18 τῶν αἰώνων. ἀμήν. ^δταύτην τὴν παραγγελίαν παρα- ^{δ 6, 12.}
 τίθεμαι σοι, τέκνον Τιμόθεε, κατὰ τὰς προσγούσας ^{2 Tim. 4, 7.}
 ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν
 19 στρατείαν, ^εἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἦν ^{ε 3, 9.}
 20 τινὲς ἀπωσάμενοι περὶ τὴν πίστιν ἐνανάγησαν. ^{Ϝῶν} ^{1 Cor. 5,}
^{5. 2 Tim.} ^{2, 17: 4,}
^{14.}

doned for having done this in ignorance: but the gracious mercy of God has given me a super-abundant share of faith and love. Πίστεως is opposed to ἀπιστίᾳ, and ἀγάπης to βλάσφημον, διώκτην &c.

15. ἀποδοχῆς ἄξιος was a common phrase. Philo Judaeus has μόνος δ' ἀποδοχῆς ἄξιος. Vol. II. p. 410. Diodorus Siculus, τὸ δ' ἔργον τοῦτο μὴ μόνον εἶναι καὶ τὸ μέγεθος ἀποδοχῆς ἄξιον. I. p. 44.

Ibid. πρώτος. *The greatest:* and so πρώτῳ in the next verse.

16. διὰ τοῦτο may perhaps mean, *in consequence of what has just been said*, viz. that Christ came into the world to save sinners, *I obtained pardon, ἵνα ἐν ἐμοὶ κ. τ. λ. so that Jesus Christ shewed in me &c.* See Matt. i. 22.

Ibid. τὴν πᾶσαν μακροθυμίαν. *The greatest long-suffering.* Raphel, Wolfius.

Ibid. ἴωτοπειαν is a likeness made by impression.

17. τῶν αἰώνων might be translated *of the dispensations*, according to the note at Titus i. 2. and might mean that the Jewish and Christian dispensations came from God. But the word αἰών, in the plural, was used for *eternity*.

Ibid. σοφῷ is probably an interpolation. Macknight translates it, *to the wise God alone*, i.e. *only to the wise God*, and at Rom. xvi. 27.

18. κατὰ τὰς προσγούσας ἐπὶ σὲ προφητείας. *This is the doctrine which I command thee to teach, according to the power of teaching which came upon you by inspiration.* See iv. 14.

ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ὥντα παιδευθώσι μὴ βλασφημεῖν.

ΠΑΡΑΚΑΛΩ οὖν πρῶτον πάντων ποιεῖσθαι δεή-
σεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων
εἰς Jer. 29, 7. ἀνθρώπων, ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπερ-
οχῇ ὄντων, ὥντα ἥρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν
πάσῃ εὐσεβείᾳ καὶ σεμιότητι. τοῦτο γὰρ καλὸν καὶ 3
^h Ezech. 18, ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, ^h ὃς 4
^{23. 2 Pet. 3,} πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν
^{9.} 1 Joh. 1, 3. ἀληθείας ἐλθεῖν. ¹ εἰς γὰρ Θεὸς, εἰς καὶ μεστήρις Θεοῦ 5
^{Rom. 3, 30:}
^{10, 12. Gal.} καὶ ἀνθρώπων, ἀνθρωπος Χριστὸς Ἰησοῦς, ¹ ὁ δοὺς 6
^{3, 19. Heb.}
^{9, 15.} ἔαπόν ἀντίλυτρον ὑπὲρ πάντων· τὸ μαρτύριον καὶ
^k Matt. 20,
^{28. 1 Cor.} ροῖς ἰδίοις, ¹ εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος 7
^{1, 6. Eph. 1,}
^{7. Col. 1,} (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι) διδάσκα-
^{14. 2 Thess.}
^{1, 10.} λος ἐθνῶν, ἐν πύστει καὶ ἀληθείᾳ. ^m Βούλομαι οὖν 8
^{1 Act. 9, 15:} προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίρον-
^{13, 2: 22,}
^{21. Rom. 1,}
^{9: 9, 1: 11,}
^{13: 15, 16.}
^{20.} Ὑμέναιος. It has been
Eph. 3, 8.
^{Gal. 1, 16:} doubted whether he is the same
^{2, 8. 2 Tim.} mentioned in 2 Tim. ii. 17. who
^{1, 11.} denied the resurrection. See
^m Ps. 134, Mosheim, *de rebus ante Const.*
^{2. Ess. 1,}
^{15. Mal. 1,}
^{11. Joh. 4,} Cent. I. 59. Their identity is
assumed by Van Till, Vitringa,
21. Buddeus, and Ittingius.

Ibid. Ἀλέξανδρος. Vitringa
conceived him to be the cop-
persmith mentioned in 2 Tim.
iv. 14. and the person men-
tioned in Acts xix. 33.

Ibid. Σατανᾶ. See note at
1 Cor. v. 5.

CHAP. II.

1. Raphael thinks there is no
precise distinction between δέ-
σεις, προσευχὰς, ἐντεύξεις. Els-
ner interprets δέσησις, *deprecation*
malorum; προσευχὴ, *votum bo-*

logum; ἐντεύξις, *vehemens roga-
tio*.

2. ὥντα διάγωμεν. That God
may grant us to live quietly
under these governors.

3. τοῦτο. That we should
pray for all men.

5. There is one God both of
Jews and Gentiles: (see Rom.
iii. 29, 30.) he therefore wishes
us to pray for all, that all may
be saved. See Zech. xiv. 9.

6. τὸ μαρτύριον, *the fact which
was to be witnessed at the ap-
pointed time*. The atonement
of Christ was that which was
to be declared by the apostles.
See 1 Cor. i. 6.

7. The words ἐν Χριστῷ are
perhaps an interpolation.

τας ὁσίους χεῖρας χωρὶς ὄργῆς καὶ διαλογισμοῦ·
 9 ὡσαύτως καὶ τὰς γυναικας, ἐν καταστολῇ κοσμίῳ,ⁿ Titus 2,
 μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἔαντάς, μὴ ἐν^{3.} 1 Pet. 3,
 πλέγμασι, ἡ χρυσῷ, ἡ μαργαρίταις, ἡ ἴματισμῷ πο-
 10 λυτελεῖ, ἀλλ’ ὁ πρέπει γυναιξὶν ἐπαγγελλομέναις θεο-
 11 σέβειαν δι’ ἔργων ἀγαθῶν. Ὁ Γυνὴ ἐν ἡσυχίᾳ μανθα-^o Gen. 3,
 12 νέτω ἐν πάσῃ ὑποταγῇ. γυναικὶ δὲ διδάσκειν οὐκ^{16.} 1 Cor.
 ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ’ εἶναι ἐν ἡσυχίᾳ.^{14.}
 13 p' Άδαμ γὰρ πρῶτος ἐπλάσθη, εἴτα Εὔνα. ^qκαὶ Άδαμ^r Gen. 1,
 14 οὐκ ἱπατήθη· ἡ δὲ γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέ-^{27.} 2, 18.
 15 γονε· σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσι^s 22. 1 Cor.
 ἐν πύστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.^t Gen. 3, 6.
 3 ΠΙΣΤΟΣ ὁ λόγος· εἴ τις ἐπισκοπῆς ὄρεγεται,^u Act. 20,
 28. Philipp.
 1, 1.

8. *ὅσιους χεῖρας κ. τ. λ.* When men pray, they should be free from the commission of any crime, should feel no anger, and have no disputes with their neighbour. Demosthenes writes, *θεοῖς Όλυμπίοις πάντοις καὶ πάσαις δοίς δεξίας καὶ ἀριστερὰς ἀνίσχοντες.* c. Meid. p. 392.

9. *τὰς γυναικας.* Some would repeat *προστύχεσθαι* here from v. 8. in which case it would signify *attending prayer*, because women were not to speak in the assemblies: but the construction may be, *βούλομαι τὰς γυναικας κοσμεῖν ἔαντάς ἐν καταστολῇ κοσμίῳ.*

* *Ibid. καταστολῇ.* This is said to be a *long robe covering the whole body*, by Chrysostom, Theodore, Theophylact. Others interpret it of *sedatus animus et remissus.*

10. *δι’ ἔργων ἀγαθῶν.* The usual construction is *ἀλλὰ κοσ-*

μεῖν ἔαντάς δι’ ἔργων ἀγαθῶν, and the words *δι’ πρέπει κ. τ. λ.* are put in a parenthesis: but Knatchbull would connect *δι’ ἔργων ἀγαθῶν* with *ἐπαγγελλομέναις θεοσέβειαν*—but to clothe themselves in such a dress as becomes women who by good works profess themselves to be religious.

11. *μανθανέτω.* See 1 Cor. xiv. 35.

Ibid. *ὑποταγῇ.* This confirms what was said at 1 Cor. xi. 3.

14. The reading is probably *ἐξαπατηθεῖσα.*

15. *σωθήσεται διὰ τῆς τεκνογονίας.* This refers, not only to Eve, but to the whole race, and perhaps contains an allusion to the promised seed of the woman, Gen. iii. 15. *Knatchbull.*

CHAP. III.

1. *Πιστὸς δ λόγος.* Some connect this with the preceding.

Ibid. *ἐπισκοπῆς.* See note at Acts xx. 17.

* Titus 1, 6. καλοῦ ἔργου ἐπιθυμεῖ. *δεῖ οὖν τὸν ἐπίσκοπον ἀν- 2
επίληπτον εἶναι, μᾶς γυναικὸς ἄνδρα, νηφάλεον, σώ-
t 2 Tim. 2, φρονα, κόσμου, φιλόξενον, διδακτικόν· ¹μὴ πάροιων, 3
24 μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλ' ἐπιεικῆ, ἀμαχον,
ἀφιλάργυρον· τοῦ ὕδιον οἴκου καλῶς προϊστάμενον, 4
τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος· εἰ 5
δέ τις τοῦ ὕδιον οἴκου προστήναι οὐκ οἶδε, πῶς ἐκ-
κλησίας Θεοῦ ἐπιμελήσεται; μὴ νεόφυτον, ὥνα μὴ 6
u 1 Cor. 5, τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. ²δεῖ δὲ 7
12. αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν,
ἥνα μὴ εἰς ὄνειδισμὸν ἐμπέσῃ καὶ παγύδα τοῦ διαβό-
x Act. 6, 3. λου. ³Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ 8
γ 1, 19. οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, ⁴ἔχοντας 9
τὸ μυστήριον τῆς πίστεως ἐν καθαρῷ συνειδήσει. καὶ 10

2. μᾶς γυναικὸς ἄνδρα. Some of the fathers understood this as a prohibition of second marriages; and so Grotius, Salmasius, Vitrina: but it seems more probable that polygamy is intended. See Wolfius.

Ibid. νηφάλεον, sober, or vigilant.

Ibid. κόσμον. Theodoret explains it, κόσμον καὶ φθέγματι καὶ σχήματι καὶ βλέμματι καὶ βαδίσματι, ὅστε καὶ διὰ τοῦ σώματος φαίνεσθαι τὴν τῆς ψυχῆς σωφρότυνη.

3. πάροιων petulantem et injurium vini abusi. Chrysostom, Priceus, Suicer, Elsner.

Ibid. πλήκτην is referred by some to violence of words as well as of the hand. The words μὴ αἰσχροκερδῆ are probably an interpolation.

4. ἔχοντα, keeping.

6. μὴ νεόφυτον. Not a man

very lately converted to Christianity.

Ibid. διαβόλον. Erasmus and Luther understand this of the slanderous enemy: but Chrysostom, Theodoret, Theophylact, &c. interpret it of the Devil. This is perhaps one of the few places in the Bible which speak of pride as the cause of the angels being punished. See 2 Pet. ii. 4.

7. He ought also to be a man of known good character, lest the heathen should be able to reproach him, as the Devil will certainly urge them to do. One of the plans of the Devil to injure the gospel, was to spread evil reports against the lives of the Christians.

8. διλόγους. Theophylact explains it, ἀλλα φρονῦντας καὶ ἀλλα λέγοντας, καὶ ἀλλα τούτοις καὶ ἀλλα ἐκείνοις.

οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονεῖτω-
 11 σαν, ἀνέγκλητοι ὄντες. γυναικας ὡσαύτως σεμνὰς,
 12 μὴ διαβόλους, νηφαλέους, πιστὰς ἐν πᾶσι. διάκονοι
 ἔστωσαν μᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊ-
 13 στάμενοι καὶ τῶν ιδίων οἰκων. οἱ γὰρ καλῶς δια-
 κονήσαντες βαθμὸν ἔαντοις καλὸν περιποιοῦνται, καὶ
 πολλὴν παρρήσιαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.
 14 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός σε τάχιον·
 15 ἐὰν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀνα-
 στρέψθαι, ἥτις ἔστιν ἐκκλησίᾳ Θεοῦ ζῶντος, στύ-
 λος καὶ ἐδραίωμα τῆς ἀληθείας.
 16 **καὶ** ὁμολογουμένως μέγα ἔστι τὸ τῆς εὐσεβείας ^b**τόπος** ^a**Ιωάννου 1, 14.**
 μυστήριον, Θεὸς ἐφανερώθη ἐν σαρκὶ, ἐδικαώθη ἐν δούλωσι, ^{Eph. 3, 5,}
 πνεύματι, ὥφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσι, ^{1 Joh. 1,} ἐπι- ^{3, 1 Pet. 3,}
 18.

11. *γυναικας*. This is understood of *deaconesses* by Clement of Alexandria, Chrysostom, Theophylact, Grotius, &c. See Rom. xvi. 1. Pliny mentions *ministrae* in his letter to Trajan, X. 97.

13. *βαθμὸν*. This is understood of *obtaining higher offices in the church*, by Grotius, Raphel, Lightfoot, Wolfius. But Elsner thinks it is a Jewish expression for *holding a high rank in the world to come*.

Ibid. *παρρήσιαν*. This seems to confirm the first interpretation of *βαθμὸν*. If the deacon behaved well, he became a presbyter, and was more employed in teaching.

14. *ἐλπίζων*, although hoping. Raphel, Schomerus.

15. Some connect *στύλος καὶ ἐδραίωμα τῆς ἀληθείας* with what follows: but Origen in five places connects it with *ἐκκλη-*

σίᾳ, as do Athanasius and Epi-phanius. See Weber's Dissertation in the Critici Sacri.

16. *Θεός*. This strong argument for the divinity of Christ is evaded by substituting *θεός* or *δ* for *Θεός*. But Berriman has established the reading of *Θεός*; he shews that ninety-one Greek MSS. read *Θεός*, only three read *θεός*, and not one reads *δ*. The word *μυστήριον* would also have no meaning, if we read *θεός* or *δ*. He had mentioned *μυστήριον* in v. 9.

Ibid. *πνεύματι* probably means *the divine nature of Christ*, as in Heb. ix. 14. 1 Pet. iii. 18. It was this which enabled him to be perfectly righteous.

Ibid. *ἀφθη ἀγγέλοις*. This may mean, that angels had been unable to see the Son of God before his incarnation. See Eph. iii. 10. 1 Pet. i. 12.

Ib. *ἐκηρύχθη—ἐπιστρέθη*. This

^c 2 Thess. στεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ. ^c Τὸ δὲ πνεῦμα 4
^{2, 3. 2 Tim.} ὥργως λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται
^{3, 1. 2 Pet.}

^{3, 3. Jud.} 18. 1 Joh. 2, τινὲς τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις
^{18.}

καὶ διδασκαλίας δαιμονίων, ἐν ὑποκρίσει ψευδολό- 2

^d Gen. 9, 3, γων, κεκαυτηριασμένων τὴν Ἰδίαν συνείδησιν, ^d κωλυ- 3
^{Rom. 14, 6.} ὄντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἢ ὁ Θεὸς ἔκτι- 3

σεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ

^e Gen. 1, 31. Act. 10, γένενων, καὶ διδασκαλίας δαιμονίων, καὶ
^{15. Rom.} καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμ-

^{14, 14, 20.}

^f Cor. 10,

^{25. Tit. 1,}

^{15.}

also may be considered a mystery, when we think of the state of the heathen world, and the rapid spread of Christianity.

CHAP. IV.

1. Τὸ δὲ πνεῦμα. Some have supposed S. Paul to allude to Dan. xi. 36, &c. but I do not conceive him to speak of any prophecy in the Old Testament, but to mean, that what he was now going to say had been revealed to all the apostles and himself. I should refer the whole passage to the evil effects which were to come upon the church from the errors of the Gnostics. See 2 Thess. ii. 3.

Ibid. ὑστέροις καιροῖς. Similar expressions will be found in 2 Tim. iii. 1. James v. 3. 2 Pet. iii. 3. Jude 18. I should understand them all of the times of the Christian dispensation, which is certainly the meaning in Acts ii. 17. Heb. i. 1. 1 Pet. i. 20. and in 1 John ii. 18. we are expressly told that *the last time*, which had been so often predicted, was already come: i. e. the Gnostic doctrines began to infect the church at the close of the first century.

Ibid. ἀποστήσονται. This is probably the same as the ἀποστασία mentioned in 2 Thess. ii. 3. The Gnostic doctrines were spreading in the middle of the first century, but they did not cause much defection from the church till the end of that century.

Ib. διδασκαλίας δαιμονίων might mean either *doctrines suggested by evil spirits*, or *doctrines concerning evil spirits*, e. g. concerning their worship. The former seems preferable. See Wolfius.

2. ἐν ὑποκρίσει ψευδολόγων. Through the hypocrisy of lying teachers. Knatchbull, Macknight.

Ibid. κεκαυτηριασμένων. The metaphor is taken from persons being branded for crimes. Cicero speaks of Piso as “ ho-“ minem omnium scelerum li-“ bidinumque maculis notatis-“ simum.” *Pro domo*, 9.

3. ἀπέχεσθαι. We must understand κελευόντων. There is a similar construction in 1 Cor. xiv. 34. Many of the Gnostic sects practised great austerities.

5 βανόμενον· ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐν-
6 τεύξεως. Ὁταντα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς¹ 2 Tim. 1,
ἔσῃ διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λό-^{5: 3, 14, 15.}
γοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ἢ παρ-
7 ηκολούθηκας. Ὅτους δὲ βεβήλους καὶ γραώδεις μύ-^{8 1, 4: 6,}
θους παραποτοῦ· γύμνασε δὲ σεαυτὸν πρὸς εὔσέβειαν.<sup>20. 2 Tim.
2, 16, 23.</sup>
8 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἔστιν ὥφε-<sup>Tit. 1, 14:
3, 9.</sup>
λιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὥφελιμός ἔστιν,<sup>b 6, 6. Col.
2, 23.</sup>
ἐπαγγελίαν ἔχουσα ζῶῆς τῆς νῦν καὶ τῆς μελλούσης.
9 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος· εἰς τοῦτο^{1 1, 15.}
10 γὰρ καὶ κοπιῶμεν καὶ ὄνειδος μεθα, ὅτι ἡλπίκαμεν ἐπὶ^{1 Titus 2, 7,}
Θεῷ ζῶντι, ὃς ἔστι σωτὴρ πάντων ἀνθρώπων, μά-<sup>15. 1 Pet. 5,
11 λιστα πιστῶν. Παράγγελλε ταῦτα καὶ δίδασκε. 1 μη-</sup>
12 δεῖς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος^{3.}
γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ,
13 ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ. ἔως ἔρχομαι, πρόσ-
εχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

7. μύθους. See note at i. 3, 4.

8. σωματικὴ γυμνασία is in allusion to the exercises for the games. Estius, Wolfius.

Ibid. ἐπαγγελίαν ἔχει might mean, *to have received a promise*, as in Heb. vii. 6. or, *to be able to give a promise*, as in Ariean, *εἰ δὲ ἀρετὴ ταύτην ἔχει τὴν ἐπαγγελίαν, εὐδαιμονίαν ποιῆσαι.*

9. ὁ λόγος, viz. that godliness is profitable &c.

10. εἰς τοῦτο, *to obtain this godliness*. The reading is probably εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνίζομεθα.

Ibid. δτι ἡλπίκαμεν. Because we firmly believe that godli-

ness, as I have said, contains a promise of happiness in the world to come.

Ib. μᾶλιστα πιστῶν. Who publisheth salvation to all, though the believers only be actually saved. Fell.

12. μηδείς. This is an exhortation to Timothy, to give no cause for persons to despise his youth. Six years had probably elapsed since the circumcision of Timothy in 46. See Acts xvi. 3.

Ibid. ἐν πνεύματι. These words are probably an interpolation: otherwise they might mean, *in the management of the spiritual gifts which you have received.*

^{m 1, 18.} ⁿ μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ ¹⁴
^{Act. 6, 6:} ^{8, 17; 13, 3:} προφῆτείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβύτου
^{19, 6.} ^{2 Tim. 1, 6.} τερίου. ταῦτα μελέτα, ἐν τούτοις ἔσθι· ἵνα σοῦ ἡ ¹⁵
 προκοπὴ φανερὰ ἡ ἐν πᾶσιν. ἔπειχε σεαυτῷ καὶ τῇ ¹⁶
 διδασκαλίᾳ· ἐπίμενε αὐτοῖς. τοῦτο γὰρ ποιῶν, καὶ
 σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

^{a Lev. 19, 32.} ^b ΠΡΕΣΒΥΤΕΡΩ μὴ ἐπιπλήξῃς, ἀλλὰ παρακά- ⁵
 λει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς· πρεσβυτέ- ²
 ρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφὰς, ἐν πάσῃ
^{c Matt. 15, 4. Marc. 7, 10, &c. Eph. 6, 1, 2.} ἀγνείᾳ. Χήρας τίμα τὰς ὄντως χήρας. ^d εἰ δέ τις ³
^{e Luke 2, 36: 18, 1.} χήρα τέκνα ἡ ἔκγονα ἔχει, μανθανέτωσαν πρώτον τὸν
 ἕδιον οἶκον εὐσεβεῶν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προ-
 γόνοις· τοῦτο γάρ ἔστι καλὸν καὶ ἀποδεκτὸν ἐνώπιον
^f τοῦ Θεοῦ. ^g ή δὲ ὄντως χήρα καὶ μεμονωμένη ἥλπι- ⁵
 κεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς
 προσευχαῖς νυκτὸς καὶ ἡμέρας· η δὲ σπαταλῶσα, ⁶
 ζῶσα τέθνηκε. καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλη- ⁷
^{h Gal. 6, 10.} πτοι ὡσιν. ⁱ εἰ δέ τις τῶν ἕδιων καὶ μάλιστα τῶν ⁸
 οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρινγα, καὶ ἔστιν

14. μὴ ἀμέλει. See 1 Thess.
 v. 19. 2 Tim. i. 6. The allusion
 is to the spiritual gifts which
 Timothy had received.

Ibid. ἐπιθέσεως. This was ei-
 ther, when he was originally
 converted, or when the church
 at Ephesus was committed to
 him: most probably the latter.

15. ἐν πᾶσιν. Either to all
 persons, or in all things: but
 the preposition is perhaps an
 interpolation.

CHAP. V.

1. Πρεσβύτερφ here means an
 old man, rather than a presbyter.
 Wolfius.

3. τίμα is understood to mean
 support, or maintain, by Grotius,
 Vitringa, &c. (See ver. 17.)
 Τὰς ὄντως χήρας is widows who
 have no relations to support them.

4. μανθανέτωσαν, let these chil-
 dren learn &c. Chrysostom, Els-
 ner, Beza, Schmidius.

5. νυκτὸς καὶ ἡμέρας. See
 Luke i. 75. ii. 37. Acts xxvi. 7.
 1 Thess. v. 17.

8. ἥρινγα. He violates a
 duty which Christianity im-
 posed upon him, and neglects
 that which many heathen per-
 form.

9 ἀπίστου χείρων. Χήρα καταλεγέσθω μὴ ἔλαπτον
 10 ἐτῶν ἔξηκοντα, γεγονυῖα ἐνὸς ἀνδρὸς γυνὴ, ἐν ἔργοις ^{1 Gen. 18,}
 καλοὶς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἔξενοδό- ^{4: 19, 2.}
 χησεν, εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρ- ^{Luc. 7, 38,}
 44. ^{1 Pet.} _{4, 9.}

11 κεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. Νεω-
 τέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρημάσωσι
 12 τοῦ Χριστοῦ, γαμεῖν θέλουσι, ἔχουσαι κρίμα, ὅτι τὴν
 13 πρώτην πίστιν ἡθέτησαν· ἄμα δὲ καὶ ἀργαὶ μαν- ^{• Titus 2, 3.}

Θάνουσι περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαὶ,
 ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ
 14 δέοντα. ¹ βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, ^{• 1 Cor. 7, 9.}
 οἰκοδεσποτεῖν, μηδεμίᾳν ἀφορμὴν διδόναι τῷ ἀντι-
 15 κειμένῳ λοιδορίας χάριν. ἥδη γάρ τινες ἔξετράπησαν
 16 ὅπιστα τοῦ Σατανᾶ. ² Εἴ τις πιστὸς ἡ πιστὴ ἔχει ^{• ver. 3.}
 χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλη-
 σία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

17 ³ Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ^{• Rom. 12,}
 ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ δι- ^{8: 15, 27.}
 18 δασκαλίᾳ. ⁴ λέγει γὰρ ἡ γραφὴ, ‘Βοῦν ἀλοῶντα οὐ ^{• 1 Cor. 9, 11:}
 ‘φιμώσεις’ καὶ ἀξιος ὁ ἔργατης τοῦ μισθοῦ αὐτοῦ. ^{12, 28.}
 ⁵ tius, Schmidius, Wolfius. ⁶ Gal. 6, 6. ⁷ Philipp. 2, ⁸ 1 Thess.
 ⁹ 13, 17. ¹⁰ Deut. 25,

9. Χήρα καταλεγέσθω. *Let a woman be put upon the list of widows*, i. e. of those who were to be supported by public contribution. See Acts vi. 1. ix. 41. which shew how early this charitable custom began.

Ibid. *γεγονυῖα* is coupled with what goes before by Schmidius and Wolfius.

11. *παραιτοῦ*. *Refuse to put upon the list*.

12. *τὴν πρώτην πίστιν* is said to mean, *their former promise to lead a religious life*, by Gro-

tius, Schmidius, Wolfius. ¹¹ μανθάνουσι περιερχόμεναι is the same as μ. περιέρχεσθαι. Wolfius.

14. *νεωτέρας, the younger widows*.

16. The words *πιστὸς ἡ* are probably an interpolation.

17. *τιμῆς* seems to mean *support, or maintenance*. See ver. 3.

18. *καὶ ἀξιος*. These words are not in the Old Testament, unless allusion is intended to Lev. xix. 13. They are recorded in Matt. x. 10. Luke x. 7. as

4. Lev. 19, ^ε Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχουν, ἐκτὸς 19
^{καὶ} 3. Matt. 10, 10. εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. Τοὺς ἀμαρτάνον- 20
 Luc. 10, 7.
 1 Cor. 9, 9. τας ἐνώπιον πάντων ἔλεγχε, ὥντας καὶ οἱ λοιποὶ φόβον
^{καὶ} Deut. 19, ^ε ἔχωσι. Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυ- 21
 ρίου Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ὥντα
 ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ
^β 4, 14. πρόσκλισιν. ^β Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ 22
 Act. 6, 6:
 8, 17: 13, κοινώνει ἀμαρτίαις ἀλλοτρίαις. Σεαυτὸν ἀγνὸν τήρει·
 3: 19, 6.
^{καὶ} 2 Tim. 1, 6. ^κ μηκέτι ὑδροπότει, ἀλλ’ οὐνφ ὄλιγφ χρῶ, διὰ τὸν 23
^{καὶ} Psal. 104,
 15. στόμαχὸν σου *raù tās πυκνάς σου ἀσθενείας*. Τιών 24
 ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοι εἰσι, προάγουσαι εἰς
 κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. ὡσαύτως καὶ τὰ 25
 καλὰ ἔργα πρόδηλά ἔστι· καὶ τὰ ἄλλως ἔχοντα κρυ-
 βῆναι οὐ δύναται.

^ε Eph. 6, 5. ^ε ΟΣΟΙ εἰσὼν ὑπὸ ζυγὸν δουλοί, τοὺς ἰδίους δε- 6
 Col. 3, 22.
^{τι} Tit. 2, 9.
^{καὶ} Pet. 2, 18. σπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ὥντα μὴ τὸ
 ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται. οἱ 2
 δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονείτωσαν,
 ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι
 πιστοί εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας ἀντιλαμ-

spoken by our Saviour, and were perhaps a proverbial expression. Perhaps S. Paul only meant *Boὺν ἀλλ. οὐ φημάστε* as a quotation, and he added the latter sentence as well known.

21. ἐκλεκτῶν ἀγγέλων. Josephus writes, μαρτύρομαι δὲ ἔγώ μὲν ὑμῶν τὰ ἄγια, καὶ τοὺς ἵεροὺς ἀγγέλους τοῦ Θεοῦ, καὶ πατρίδα την̄ κοινήν. *De Bel. Jud.* II. 16, 4.

24. This is said with reference to Timothy forming a judgment of other men. Some

mens' sins are quite plain and notorious, anticipating the examination (*κρίσιν*) made into them: others' are not found out till they are examined.

25. τὰ δὲλλως ἔχοντα. Those good works, which are not πρόδηλα. Alberti, Bos, Wolfius.

CHAP. VI.

1. δεσπότας, i. e. unbelievers.
2. τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Receiving the benefit of their services. Elsner, Mac-knight.

3 βανόμενοι. ταῦτα δίδασκε καὶ παρακάλει. Ἐϊ τις¹ 1, 3, 4.
έτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λό-
γοις τοῖς τοῦ Κυρίου ήμῶν Ἰησοῦ Χριστοῦ καὶ τῇ
4 κατ' εὐσέβειαν διδασκαλίᾳ, τετύφωται, μηδὲν ἐπι-² 1, 4.
στάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας,³ 1 Cor. 8, 2.
ἔξ ὧν γίνεται φθόνος, ἔρις, βλασφημία, ὑπόνοιαι
5 πονηρὰ, παραδιατριβὰ διεφθαρμένων ἀνθρώπων τὸν⁴ Rom. 16,
νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων⁵ 17. 2 Tim.
πορισμὸν εἴναι τὴν εὐσέβειαν. ἀφίστασο ἀπὸ τῶν⁶ Tit. 3, 10.
6 τοιούτων. ⁱ Ἐστι δὲ πορισμὸς μέγας η εὐσέβεια⁷ 2 Pet. 2, 3.
7 μετὰ αὐταρκείας. ^k οὐδὲν γὰρ εἰστηνέγκαμεν εἰς τὸν⁸ 2 Joh. 10.
8 κόσμον, δῆλον ὅτι οὐδὲ ἔξενεγκεῖν τὶ δυνάμεθα· ¹ ἔ-⁹ kJob. 1, 21.
χοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκε-^{Prov. 27, 24.}
9 σθησόμεθα. ^m Οἱ δὲ βουλόμενοι πλούτεων, ἐμπίπτου-^{Eccl. 5, 14.}
σιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς¹⁰ 15.
ἀνοήτους καὶ βλαβερὰς, αἴτινες βυθίζουσι τοὺς ἀν-¹ Eccl. 29,
10 θρώπους εἰς ὅλεθρον καὶ ἀπώλειαν. ⁿ ρίζα γὰρ πάν-^{23. Matt. 6,}
των τῶν κακῶν ἔστιν η φιλαργυρία· ης τινὲς ὄρεγό-^{25. 1 Pet.}
μενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἔαυτοὺς¹¹ 5. 7.
11 πειριέπειραν ὁδύναις πολλᾶς. ^o Σὺ δὲ, ὡ ἀνθρωπε¹² m Prov. 11,
τοῦ Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέ-^{28: 20, 21:}
12 βειαν, πίστιν, ἀγάπην, ὑπομονὴν, πραότητα· ^p ἀγω-^{28, 20.}
5. παραδιατριβὰ would be *per-*
verse disputations: but the true
reading is probably *διαταραγ-*
βαι, *vehement contentions*.

Ibid. νομιζόντων. Who look upon religion merely as a means of gaining money. See Acts xx. 29. Rom. xvi. 18. 2 Cor. ii. 17. 1 Thess. ii. 5. Tit. i. 11. Jude 16. The words ἀφίστασο ἀπὸ

τῶν τοιούτων are perhaps an interpolation.

6. μετὰ αὐταρκείας, if accompanied with contentment. Schmidius, Wolfius. *Bringing with it a sufficiency.* Hombergius.

8. σκεπάσματα. *Lodging and clothing.* Macknight.

10. πειρέπειραν, have pierced themselves all over. Beza, Elsner.

νίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰώνιου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ώμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

^q 5, 21. ^q Παραγγέλλω σοὶ ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιοῦντος 13
Deut. 32,
^{39.} 1 Sam. τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος
2, 6. Matt.
27, 11. Job. ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, τηρῆσαι¹⁴
18, 37. στὴν ἐντολὴν ἀσπιλου, ἀνεπιληπτον, μέχρι τῆς ἐπι-
γ 1, 11, 17. φανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἦν και- 15
Αρος. 17,
14: 19, 16. ροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βα-
σιλεὺς τῶν βασιλεύοντων καὶ Κύριος τῶν κυριεύον-

^s Exod. 33, των, ^t ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, 16
20. Deut. 4,
12. Job. 1, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἵδειν δύναται, φ τιμὴ¹⁷
18. 1 Job.
4, 12, 20. καὶ κράτος αἰώνιον. ἀμήν.

^t Job. 31, ^u Τοῖς πλουσίοις ἐν τῷ νῦν αἰώνι παράγγελλε, μὴ 17
24. Psal.
62, 10. ὑψηλοφρονεῖν, μηδὲ ἡλπικέναι ἐπὶ πλούτου ἀδηλότητι,
Marc. 4, 19:
10, 24. Luc. ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι τῷ παρέχοντι ἡμῖν πλού-
12, 15.
^v Luc. 12, σίως πάντα εἰς ἀπόλαυσιν, ἀγαθοεργεῖν, πλουτεῖν 18
21. Jac. 2,
5. ἐν ἔργοις καλοῖς, εὐμεταδότους εἰναι, κοινωνικοὺς,

^x ver. 12. ^x ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ 19
Matt. 6, 20.
Lnc. 12, 33: μέλλον, ἵνα ἐπιλάβωνται τῆς αἰώνιου ζωῆς. ^y Ω Τι- 20
16, 9.
^y 1, 4; 4, 7. μόθεε, τὴν παρακαταθήκην φύλαξον, ἐκτρεπόμενος τὰς
2 Tim. 1,
14: 2, 14. βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου
16. Tit. 1,
14: 3, 9.
Αρος. 3, 3.

12. ἐπιλαβοῦ, *try to lay hold of*, as the prize.

13. ζωοποιοῦντος. The reading is probably δωογονοῦντος.

19. ἀποθησαυρίζοντας is said by Valckenaer to mean, *opening their treasures which will be a good foundation to themselves*, (ad 1 Cor. iii. 10.)

20. παρακαταθήκην. The true

reading is probably παραθήκην. It seems to mean, *the doctrine which had been committed to him*.

Ibid. ἀντιθέσεις τῆς ψ. δ. This is taken by all the Fathers as an allusion to the Gnostics who falsely pretended to knowledge. [']Αντιθέσεις probably means simply opposition, and not the an-

²¹ γνώσεως· ² ἦν τινὲς ἐπαγγελλόμενοι, περὶ τὴν πίστιν ² Tim. 2,
ἡστόχησαν. Ἡ χάρις μετὰ σοῦ. ἀμήν.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας,
ἥτις ἔστι μητρόπολις Φρυγίας τῆς Πακατιανῆς.

titheses of good and evil, light part of the oriental philosophy
and darkness &c. which formed phy.

SECOND EPISTLE TO TIMOTHY.

There is good reason to think that this was the last Epistle written by S. Paul. He was released from imprisonment at Rome in 58, and was put to death in 66 or 67: We know little of his history during this interval. It might be conjectured that he went to Philippi, (Phil. i. 26, 27. ii. 24.) and to Colossæ, (Philemon 22.) after which he would be likely to go to Jerusalem, (Heb. xiii. 18, 19, 23.) He may also have visited Spain, (Rom. xv. 24, 28.): but the second Epistle to Timothy was written from Rome, and he seems to have travelled thither from the East. He had lately been at Troas, (2 Tim. iv. 13.) Miletus, (iv. 20.) and perhaps at Corinth, (ib.) When he wrote the Epistle, he was in prison. Onesiphorus had some difficulty in finding him, (i. 17.): and he had been called upon to make a defence, (iv. 16.) The Neronian persecution began in 64, and Nero died in 68; so that the Epistle was written between these two years.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

Ι ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν ζῶντος τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέῳ ἀγαπητῷ τέκνῳ χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

3. ^aΧάριν ἔχω τῷ Θεῷ, φὲ λατρεύω ἀπὸ προγόνων ἐν ^aAct. 22, 3: καθαρὰ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σου ^{23, 1: 24,} ^bμνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ἐπιπο- ^{14. Rom. 1, 8, 9. Eph. 1, 16.} θῶν σε ἵδειν, μεμυημένος σου τῶν δακρύων, ὡνα χαρᾶς ^{1 Thess. 1, 2: 3, 10.} 5 πληρωθῷ. ^bὑπόμυησιν λαμβάνων τῆς ἐν σοὶ ἀνυπο- ^bAct. 16, 1.

CHAP. I.

1. κατ' ἐπαγγελίαν. *To make known the promise.* Pyle, Wolf, Macknight. See Tit. i. 1.

2. Τιμοθέῳ. Timothy was with S. Paul in his first imprisonment at Rome, (Phil. i. 1. Col. i. 1. Heb. xiii. 23.): after which he probably returned to Ephesus, to preside over the church in that city.

Ibid. τέκνῳ. This seems to shew that Timothy was converted by S. Paul. Acts xvi. 1.

3. ἀπὸ προγόνων. He means to assert, that though he had embraced the gospel, he still worshipped the same God, whom his ancestors had worshipped.

Ibid. ὡς ἔχει might be either, *that I have*, or *as I have*. The meaning seems to be, *In the constant mention which I make of you in my prayers, I add my thanks to God.* See Philemon 4.

4. δακρύων. Probably at their last parting.

κρίτου πίστεως, ἥτις ἐνώκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου Εύνικη, πέπεισμαι δὲ

^a Act. 6, 6: ὅτι καὶ ἐν σοί. ^d Δι' ἣν αἰτίαν ἀναμμυήσκω σὲ ἀνα-
8, 17: 13, ^b ζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἔστιν ἐν σοὶ διὰ
2: 19, 6. ^c Tim. 4, ^e Rom. 8, ^f Eph. 5, 22. τῆς ἐπιθέσεως τῶν χειρῶν μου· ^g οὐ γὰρ ἔδωκεν ἡμῖν ⁷
1 Tim. 4, ^g ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης
15.

¹ 2, 3: Act. καὶ σωφρονισμοῦ. ^h μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον 8
²¹, 33. ⁱ Rom. 1, 16. τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ
Eph. 3, 1: ^j 4, 1. Col. 4, συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ,
18. Philipp. 1, 7. Philem. ^k τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγίᾳ, 9
1, 9, 13. ^l Rom. 8, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ιδίαν πρόθεσιν,
29, 30: 9, ^m 11. Eph. 1, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦν πρὸⁿ
4: 3, 11. Tit. 3, 4, 5. χρόνων αἰώνιων, ^o φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπι- 10
6. ^p Esa. 25, φανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταρ-
8. Rom. 16, ^q 25. 1 Cor. γῆσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ
15, 54, 55. Eph. 1, 9: ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, ⁱ εἰς ὃ ἐτέθη ἐγὼ κή- 11
3, 9. Col. 1, ^r 26. Tit. 1, ρυξὶ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν· δὶς ἦν ^s 12
2. Heb. 2, ^t αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι.
14. 1 Pet. 1, ^u 20. οἶδα γὰρ φε πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός
1 Act. 9, 15: ^v οἶδα γὰρ φε πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός
13, 2: 22, ^w 21. Eph. 3, ^x ἔστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν
8. Gal. 1, ^y 15: 2, 7, 8. ^z 1 Tim. 2, 7. 6. ἀναζωπυρεῖν. See note at
1 Thess. v. 19.

7. οὐ γάρ. You ought not to be remiss in exercising your spiritual gifts, for Christians are not afraid, they love all men, and have due discretion.

8. τὸ μαρτύριον. Be not ashamed of bearing testimony to our Lord, i. e. of preaching the gospel.

Ibid. συκ. τῷ εὐαγγελίῳ. Be partaker in my sufferings for the gospel.

9. πρὸ χρόνων αἰώνιων. The scheme of redemption was ar-

ranged by God immediately after the fall, before any ages or dispensations. See Tit. i. 2.

10. καταργήσαντος. Christ hindered death from having final power over men. See Hebrews ii. 14.

Ibid. φωτίσαντος. This does not only mean, that men are better acquainted with the doctrine of a future state by the gospel; but Christ's death enabled men to rise again.

12. τὴν παραθήκην μου is taken by some persons to mean, my

13 ἡμέραν. ¹ ὑποτύπωσιν ἔχει ὑγιαινόντων λόγων, ὅν¹ 3, 14.
 παρ' ἐμοῦ ἥκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χρι-
 14 στῷ Ἰησοῦ· ² τὴν καλὴν παρακαταθήκην φύλαξον³ 1 Tim. 6,
 15 διὰ πνεύματος ἀγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. ⁴ Οἶδας⁵ 4, 10, 16.
 τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ,
 16 ὃν ἔστι Φύγελλος καὶ Ἐρμογένης. ⁶ Δῶρη ἔλεος ὁ⁶ 4, 19.
 Κύριος τῷ Ὄντσιφόρον οἴκῳ ὅτι πολλάκις με ἀν-^{Act. 28, 20.}
 17 ἐψυχε, καὶ τὴν ἄλυσίν μου οὐκ ἐπηρχύνθη, ἀλλὰ γε-
 νόμενος ἐν Ῥώμῃ, σπουδαίοτερον ἐζήτησέ με καὶ εὗρε·
 18 δῷ με αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν
 ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλ-
 τιον σὺ γινώσκεις.

2 ΣΥ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν
 2 Χριστῷ Ἰησοῦ· ⁷ καὶ ἡ ἥκουσας παρ' ἐμοῦ διὰ πολ-⁸ 1 Tim. 3,
 λῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις,⁹ 2, &c. Tit.
 3 οἵτινες ἴκανοὶ ἔσονται καὶ ἐτέρους διδάξαι. ¹⁰ σὺ οὖν¹¹ 8: 4, 5.
 κακοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.
 4 οὐδὲὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πρα-
 5 γματείαις, ὥν τῷ στρατολογήσαντι ἀρέσῃ. ἐὰν δὲ
 καὶ ἀθλῆ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλή-

soul: but I would interpret it here, and ver. 14. 1 Tim. vi.

20. the doctrine which he has committed to me. See also πα-
ράθου in ii. 2.

13. ὑποτύπωσις. *Adumbratio et institutio brevis, quae ὡς ἐν τίπῳ fit.* Fabricius.

14. παρακαταθήκην. Most MSS. read παραθήκην.

15. οἱ ἐν τῇ Ἀσίᾳ. This probably alludes to something which these persons had done since S. Paul was in Rome.

17. ἐζήτησε. This seems to

shew, that S. Paul was suffering a close imprisonment.

CHAP. II.

2. μαρτύρων. See πρεσβυτέριον in 1 Tim. iv. 14.

3. κακοπάθησον. This word is often applied to the sufferings of a soldier. Bos, Krebsius.

4. This is shewn of the Roman legionary soldiers by Grotius, Salmasius.

5. If a man contend in the games, he will not win the prize, unless he practise all the preparatory rules, i. e. train him-

^a 1 Cor. 9, ση. ^b τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν 6
^{10.} μεταλαμβάνειν. νόει ἀ λέγω· δόξῃ γάρ σοι ὁ Κύριος ^c 7

^t 2 Sam. 7, σύνεσιν ἐν πᾶσι. ^t Μνημόνευε Ἰησοῦν Χριστὸν ἡγη- 8
^{12.} Ps. 132,
^{11.} Esa. 11, γερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ
^{1.} Matt. 1,
^{1, &c. Act.} εὐαγγέλιον μου· ^d ἐν φ κακοπαθῷ μέχρι δεσμῶν, ὡς 9
^{2, 30: 13,}
^{23. Rom.} κακούργος· ἀλλ ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. ^e διὰ 10
^{1, 3.}
^{u 1, 8.} τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, ὥντα καὶ
^{Eph. 3, 1,} αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ
^{13; 4, 1.} Col. 1, 24: δόξης αἰώνιου. ^f Πιστὸς ὁ λόγος· εἰ γὰρ συναπτε- 11
^{4, 3, 18.} Philipp. 1, θάνομεν, καὶ συζήσομεν· ^g εἰ ὑπομένομεν, καὶ συμβα- 12
^{7.} ^z Col. 1, 24: σιλεύσομεν· εἰ ἀρνούμεθα, κάκενος ἀρνήσεται ἡμᾶς·
^{y Rom. 6, 3,}
^{&c.: 8, 17.} ^a εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι 13
^{2 Cor. 4, 10.}
^z Matt. 10, ἔαυτὸν οὐ δύναται.

^{33. Marc.} ^b Ταῦτα ὑπθίμηστκε, διαμαρτυρόμενος ἐνώπιον τοῦ 14
^{8, 38. Phi-} lipp. 3, 10.
^{1 Pet. 4, 13.} Κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ κατα-
^{a Num. 23,}
^{19. Rom. 3,} στροφῇ τῶν ἀκούοντων. σπουδασον σεαυτὸν δόκιμον 15
^{3: 9, 6.}
^b 1 Tim. 6, παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαισχυντον, ὄρθο-
^{4.} τομοῦντα τὸν λόγον τῆς ἀληθείας. ^c Τὰς δὲ βεβή- 16.
^{c, 1 Tim. 1,}

self properly. So Arrian, δος
^{μοι ἀπόδειξιν, εἰ τομίμως ἥδησας,}
^{εἰ ἔφαγες δον δεῖ, εἰ ἔγυμάσθης,}
^{εἰ τοῦ ἀλείπτον ἤκουσας. Epict.}
^{III. 10.}

6. *The husbandman that laboureth must necessarily be the first to partake of the fruits.*

7. δόξῃ. Probably δώσει.

8. The resurrection from the dead, and the descent of Christ from David, were two points denied by the Gnostics.

9. οὐ δέδεται. Though I am a prisoner, the gospel is making progress.

10. διὰ τοῦτο. Because I know that the gospel is gaining ground.

Ibid. ἐκλεκτούς. This shews that the elect are those who had been called to receive the gospel, i. e. Christians, and that their final salvation was not yet certain.

11. δ λόγος refers to δ λόγος τοῦ Θεοῦ in ver. 9, and that to εὐαγγέλιον in ver. 8. This doctrine which I have preached, and which is gaining ground, is perfectly true: it is true, that if we died with Christ at baptism, &c.

13. The best MSS. read ἀρνήσασθαι γάρ.

14. λογομαχεῖν probably alludes to the disputes of the Gnostics.

15. ὄρθοτομοῦντα. The meta-

λους κενοφωνίας περιστασο· ἐπὶ πλεῖον γὰρ προ- 4: 4, 7: 6,
 17 κόψουσιν ἀσεβείας, ^δ καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα 14: 3, 9.
 18 νομὴν ἔχει· ὃν ἔστι τὸ Υμέναιος καὶ Φίλητος, ^ε οἵτινες 1 Tim. 1,
 περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγοντες τὴν ἀνάστα- ^ε 1 Tim. 6,
 σιν ἡδη γεγονέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν.
 19 ὁ μὲν τοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων ¹⁴ Joh. 10,
 τὴν σφραγίδα ταύτην, Ἐγώ Κύριος τοὺς ὄντας αὐ-
 τοῦ· καὶ, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ
 20 ὄνομα Χριστοῦ. ^ε Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μό- ^ε Rom. 9,
 νον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ
 ὀστράκινα, καὶ ἂ μὲν εἰς τιμὴν, ἀ δὲ εἰς ἀτιμίαν.
 21 ^ε ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται ^ε 3, 17.
 σκεῦος εἰς τιμὴν, ἥγιασμένον, καὶ εὑχρηστον τῷ δε-
 22 σπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἥγιασμένον. ^ε Τὰς ^{1 Cor. 1, 2.}
 δὲ νεωτερικὰς ἐπιθυμίας φεύγε· δίωκε δὲ δικαιοσύνην, ^{1 Tim. 6, 11.}

phor is from cutting roads, (δδοὺς τέμνειν.) These ought to be taken in a straight line; and so the preacher of the gospel should lead men to walk in the straight and true path. See Prov. iii. 6. Πάσας ὅδοis σου γνώρισε αὐτὴν, ἵνα ὄρθοτομῇ τὰς δδοὺς σου.

16. κενοφωνίας. This is also an allusion to the Gnostics, who were now increasing in Ephesus.

Ibid. περιστασο. Avoid. Grotius, Elsner, Wolf. Tit. iii. 9.

18. Υμέναιος. See note at 1 Tim. i. 20.

Ibid. ἀνάστασων. The Gnostics held that a man rose again, when he gained the knowledge of God, and that this was the only resurrection.

19. Notwithstanding this de-

fection, *the firm foundation, which God has laid for his church, stands firm, having this inscription written on it, "Ἐγώ κ. τ. λ.* The foundation of this spiritual temple is described in Eph. ii. 20; and in the following verse the words μεγάλη οἰκία refer to the same building. The words ζύρα — αὐτοῦ are taken from Numb. xvi. 5. Most MSS. read Κύριον for Χριστοῦ.

20. This means, that in the Christian church there will be false teachers as well as true.

21. ἀπὸ τούτων, i. e. from the vessels which are *εἰς ἀτιμίαν*, from false teachers.

Ibid. τῷ δεσπότῃ. The master of the house, who uses the best utensils.

22. νεωτερικάς. This Epistle was written about twenty years

πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν
 κ ¹ 1 Tim. 1, Κύριον ἐκ καθαρᾶς καρδίας. ¹ Τὰς δὲ μωρὰς καὶ ²³
 4: 4, 7: 6, 4.
 Tit. 3, 9. ἀπαιδεύτους ζητήσεις παραποῦ, εἰδὼς ὅτι γεννώστι
 μάχας· δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ’ ²⁴
 =Act. 8, 22. ἥπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον, ²⁵ ἐν ²⁵
 Gal. 6, 1. πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε
 δῷ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,
 καὶ ἀνανήφωσιν, ἐκ τῆς τοῦ διαβόλου παγίδος ἔξω- ²⁶
 γρημένοι ὑπ’ αὐτοῦ, εἰς τὸ ἐκείνου θέλημα.

κ ¹ 1 Tim. 4, ¹ ΤΟΥΤΟ δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ³
 1. 2 Pet. 2, ἐνστήσονται καιροὶ χαλεποί. ἐσονται γὰρ οἱ ἄνθρωποι ²
 1: 3, 3. φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσ-
 Jud. 18. φημοι, γονεῦσιν ἀπειθεῖσι, ἀχάριστοι, ἀνόσιοι, ἀστορ- ³
 γοι, ἀσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλά-
 γαθοι, προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι ⁴
 ο 2, 16, 23. μᾶλλον ἢ φιλόθεοι, ⁵ ἔχοντες μόρφωσιν εὐσεβείας, 5
 Matt. 7, ¹⁵. Rom. 16, τὴν δὲ δύναμιν αὐτῆς ἡρυημένοι. καὶ τούτους ἀπο-
 17. 2 Thess. 3, 6. Tit. 1, τρέπουν. ⁶ ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς ⁶
 16: 3, 10.

2 Job. 10. after Timothy's conversion, so
 p Matt. 23, that he may still have been a
 13. Tit. 1, young man: or νεωτερικὰς may
 11. mean now, of late date. Most
 MSS. read πάντων ἐπικαλουμένων.

23. ἀπαιδεύτους. Questions
 that belong not to Christianity,
 the παιδεία, the Christian insti-
 tution or instruction: questions
 about things never taught by
 Christ, never required of any
 Christian to believe at his bap-
 tism. Pyle. Or it may be taken
 actively, *questions not calculated*
 to instruct: see παιδεύοντα in
 ver. 25. The allusion is to the
 Gnostics.

25. μήποτε for ἀν ποτε, if by
 chance, in hopes that.

26. I would refer αὐτοῦ to
 the δοῦλος Κυρίου, and ἐκείνον to
 ὁ Θεός: and in hopes they may
 awake out of sleep, being taken
 alive by the servant of the Lord
 out of the snare laid by the
 Devil, to do the will of God.
 Pyle, Macknight.

CHAP. III.

1. ἐσχάταις ἡμέραις. See note
 at 1 Tim. iv. 1.

5. μόρφωσιν. So Philo, τινὲς
 τῶν ἐπιμορφαζόντων εὐσέβειαν.
 Vol. I. p. 340.

Ibid. δύναμιν. True religion
 has power to regulate the heart
 and conduct: these men shew by
 their actions that their religion
 has not this power.

οἰκίας καὶ αἰχμαλωτεύοντες τὰ γυναικάρια σεσωρευ-
7 μένα ἀμαρτίας, ἀγόμενα ἐπιθυμίας ποικίλαις, πάντοτε
μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγυνωσιν ἀληθείας ἐλ-
8 θεῖν δυνάμενα. ὃν τρόπον δὲ Ἰανυῆς καὶ Ἰαμβρῆς ἀν- ⁹ Exod. 7.
τέστησαν Μωϋσῆι, οὗτοι καὶ οὗτοι ἀνθίστανται τῇ ἀλη- ^{11. 1 Tim.}
θείᾳ, ἀνθρώποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ ^{6. Tit. 1.}
9 τὴν πύτιν. ἀλλ’ οὐ προκόψουσιν ἐπὶ πλεῖον· ή γὰρ
ἀνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ως καὶ ή ἐκείνων
10 ἐγένετο. Ὁν δὲ παρηκολούθηκάς μου τῇ διδασκα- ^{1. 1 Tim. 4.}
λίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πύστει, τῇ μακροθυ- ^{6.}
11 μίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς πα- ^{8 Psal. 34.}
θήμασιν, οἵα μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν ^{19. Act. 13.} Ἰκονίῳ, ἐν ^{50: 14, 2,}
Λύστροις, οἷους διωγμοὺς ὑπῆνεγκα· καὶ ἐκ πάντων ^{19, 22.} ^{2 Cor. 1, 10.}
12 με ἐρρύσατο ὁ Κύριος. ¹καὶ πάντες δὲ οἱ θέλοντες ^{t Matt. 16,}
13 εἰστεβῶς ζῆν ἐν Χριστῷ Ἰησοῦν διωχθήσονται. Ποιη- ^{24. Luc. 24,}
ροὶ δὲ ἀνθρώποι καὶ γόργες προκόψουσιν ἐπὶ τὸ χεῖ- ^{26. Joh. 17,} ^{14. Act. 14,}
14 ρον, πλανῶντες καὶ πλανώμενοι. ^{22. 1 Thess.} Ὁν δὲ μένε ἐν οἷς ^{3, 3.}
15 ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τύνος ἔμαθες, καὶ
ὅτι ἀπὸ βρεφους τὰ ιερὰ γράμματα οἶδας, τὰ δυνά-
μενά σε σοφίσαι εἰς σωτηρίαν, διὰ πύστεως τῆς ἐν
16 Χριστῷ Ἰησοῦν. ^{x Rom. 15,} πᾶσα γραφὴ θεόπνευστος καὶ ὡφέ- ^{4. 2 Pet. 1,}
λιμος πρὸς διδασκαλίαν, πρὸς ἐλεγχον, πρὸς ἐπανόρ- ^{19, 20.}

8. Jannes and Jambres were mentioned by Numenius the Pythagorean: (Origen. c. Cels. p. 543. Eus. *Præp. Evang.* p. 411.) and in the Chaldee Paraphrase upon Exod. vii. 11. Numb. xxii. 22. Pliny also speaks of Jamnes and Jotapes, (XXX. 1.) The Vulgate has Mambres.

Ibid. ἀδόκιμοι. *Incapable of discerning.* Rom. i. 28.

10. παρηκολούθηκας. See Luke

i. 3. 1 Tim. iv. 6.

14. ἐπιστάθης is different from ἐπιστεύθης: it means, *thou hast been assured of.*

16. This might either mean, *all scripture is inspired and useful &c.* or, *all inspired scripture is also useful &c.* Pyle conceives allusion to be made to the prophecies concerning Christ and his kingdom, and the apostasy from it.

θωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ· ἵνα ἄρτιος¹⁷
ἡ ὁ τοῦ Θεοῦ ἀνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἔξ-

^{y Rom. 1, 9; ηρτισμένος.} ¹ Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ⁴

^{9, 1. 2 Cor. 1, 23: 11,} Θεοῦ καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος

^{31. Gal. 1,} ^{20. Philipp.} κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐ-

^{1, 8. 1 Thess. 2, 5. 1 Tim. 5, 21: 6, 13.} τοῦ καὶ τὴν βασιλείαν αὐτοῦ, κήρυξον τὸν λόγον, ἐπί-

στηθι εὐκάριως ἀκάριως, ἔλεγξον, ἐπιτίμησον, παρα-
κάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. ἔσται γὰρ³
καυρὸς, ὅτε τῆς ὑγιανούσης διδασκαλίας οὐκ ἀνέξον-
ται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ιδίας ἑαυτοῖς ἐπι-

^{z 1 Tim. 1, σωρεύσοντι διδασκάλους, κυνηθόμενοι τὴν ἀκοήν.} ^{2 καὶ 4}
^{4: 4, 7.} ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσι, ἐπὶ

^{a 1, 8: 2, 3. δὲ τοὺς μύθους ἐκτραπήσονται.} ^{3 Σὺ δὲ} νῆφε ἐν πᾶσι,⁵
^{Eph. 4, 11.} κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν δια-

^{b Philipp. 1, κονίαν σου πληροφόρησον.} ⁴ Εγὼ γὰρ ἥδη σπένδο-

^{6 23: 2, 17.}

^{2 Pet. 1, 14. μαὶ, καὶ ὁ καυρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε.} ^{c τὸν 7}

^{c 1 Cor. 9, 24, 25. Phil. 1, 14.} ἀγῶνα τὸν καλὸν ἡγώνισμα, τὸν δρόμον τετέλεκα,

^{lipp. 3, 6. 1 Tim. 6, 12. Heb. 12, 1.} τὴν πίστιν τετήρηκα.^d λοιπὸν ἀπόκειται μοι ὁ τῆς

^{8 25. 1 Pet. 5, 4. Jac. 1, 12.} δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν

^{e Col. 4, 14. Σπούδασον ἐλθεῖν πρὸς με ταχέως.} ^{9 Δημᾶς} γάρ¹⁰

με ἔγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπο-

ρεύθη εἰς Θεσσαλονίκην. Κρήσκης εἰς Γαλατίαν, Τί-

CHAP. IV.

2. εὐκάριως ἀκάριως. Not waiting for opportunities, but making them.

6. σπένδομαι—ἀναλύσως. The metaphor is perhaps taken from libations which were made when persons rose up from a feast. So Athenaeus, σπενδον δὲ ἀπὸ τῶν δείπνων ἀναλύοντες, I. 13.

9. Δημᾶς. Some late writers have said, that Demas became priest of an heathen temple at Thessalonica: but it is improbable.

10. Γαλατίαν. Eusebius, Eusebius, Epiphanius, and others understood Gaul. Josephus calls Gaul, Γαλατία, vol. I. p. 866. as does Dio Cassius, p. 1259.

τος εἰς Δαλματίαν· Ἡ Λουκᾶς ἔστι μόνος μετ' ἐμοῦ.¹ Act. 15,
 11 Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἔστι γάρ μοι^{37. Col. 4.}
 12 εὐχρηστὸς εἰς διακονίαν. Ὅτυχικὸν δὲ ἀπέστειλα εἰς^{g Act. 20,}
 13 Ἐφεσον. Τὸν φαιλόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ^{4. Eph. 6,}
 Κάρπω, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς^{21, 22. Col.}
 14 μεμβράνας.^b Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ^{4, 7. Titus}
 ἐνεδείξατο· ἀποδόῃ αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα^{20.}
 15 αὐτοῦ· ὃν καὶ σὺ φυλάσσου, λίαν γάρ ἀνθέστηκε
 16 τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ μονι ἀπολογίᾳ
 οὐδέεις μοι συμπαρεγένετο, ἀλλὰ πάντες με ἔγκατέ-
 17 λεπον· μὴ αὐτοῖς λογισθείη· ὁ δὲ Κύριος μοι παρ-
 ἔστη, καὶ ἐνεδυνάμωσέ με, ὥνα δὶ’ ἐμοῦ τὸ κήρυγμα
 πληροφορηθῆ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύ-
 18 σθην ἐκ στόματος λέοντος· καὶ ρύστεται με ὁ Κύριος
 ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασι-
 λείαν αὐτοῦ τὴν ἐπουράνιον· φησί οὐδέξα εἰς τὸν αὐ-
 ὑνας τῶν αἰώνων. ἀμήν.

19 ⁱ Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὄνηστον^{11, 16. Act.}
 20 φόρου οἴκον. ^k Ἐραστος ἐμεων ἐν Κορώνῳ. Τρόπον^{18, 2. Rom.}
 21 φιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. Σπούδασον πρὸ χειμῶνος ἐλθεῖν.^{16, 3.}

^k Act. 19,
 22: 20, 4:
 21, 29.

11. **Μάρκον.** See the Introduction to S. Mark's Gospel.

12. Tychicus probably went to take care of the Ephesian church during the absence of Timothy.

13. **φαιλόνην.** This word is also written φαιλόνης, φαλόνης, φελώνης, φελόνης, φανώλης. Some understand a cloak, some a case of books.

14. **Ἀλέξανδρος.** Some consider him to be the Alexander mentioned in 1 Tim. i. 20. Acts xix. 33. Most MSS. read ἀπο-

δώσει.

16. **ἀπολογίᾳ.** This perhaps means a defence which he had been called upon to make at Rome: and he seems to expect to make a second.

17. **λέοντος** is taken to mean Nero by Eusebius and others. There may have been danger of his being literally exposed to lions in the amphitheatre.

20. This seems to shew that S. Paul had been lately at Miletus, perhaps at Corinth.

Ασπάζεται σε Ευθονλος, καὶ Πούδης, καὶ Λίνος,
καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. ὁ Κύριος Ἰη-²²
σοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ'
νύμων. ἀμήν.

Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας
πρῶτον ἐπίσκοπον χειροτονηθέντα ἔγραψῃ ἀπὸ
Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ
Καίσαρι Νέρωνι.

21. Linus was the first bishop of Rome after S. Peter and S. Paul.

EPISTLE TO TITUS.

I conceive this Epistle to have been written from Ephesus during some part of S. Paul's residence there, mentioned in Acts xix. 1, 8, 10, 22. and which is there said to have lasted two years and three months : but in xx. 31. he speaks of having been there three years ; and perhaps the other nine months were spent in the voyage to Crete, which is alluded to in this Epistle. S. Paul arrived at Ephesus in 48 and left it in 52 : and perhaps he went to Crete in 51, touching at Corinth in his way. When he wrote this Epistle he intended to winter at Nicopolis : whether he did so, is uncertain : but he probably wrote this Epistle soon after his return to Ephesus, having left Titus in Crete.

ΠΑΤΛΟΤ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

ΠΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χρι-
στοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀλη-

^m Num. 23, θείας τῆς κατ' εὐσέβειαν, ^m ἐπ' ἐλπίδι ζωῆς αἰώνιου, 2
19. Rom. 1,
2: 16, 25. ἦν ἐπιγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰώνιων,
Eph. 1, 9:
3, 9. Col. 1, ⁿ ἐφανέρωσε δὲ καιροῖς ᾧδης τὸν λόγον αὐτοῦ, ἐν κη-
26. 2 Tim.
1, 9, 10: ^o, ρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆ-
13. 1 Pet. 1,
20.

ⁿ Act. 20,

24. Gal. 1,

1. 1 Thess.

2, 4.

CHAP. I.
1. κατὰ πίστιν. Macknight connects this immediately with ἀπόστολος, and understands it to mean, *sent for the purpose of producing faith in the chosen of God, and a knowledge of the true doctrine which is to lead to holiness.* He compares ἐσκεδασμένων καθ ἀρχαγῆν, *dispersed for plunder*, Xen. Anab. III. See 2 Tim. i. 1.

Ibid. ἐκλεκτῶν. See note at 2 Tim. ii. 10. and Index.

2. πρὸ χρόνων αἰώνιων. The same expression occurs in 2 Tim. i. 9. In Rom. xvi. 25. we read of μυστηρίου χρόνοις αἰώνιοις στιγμένου, so that it seems to mean *ancient times.* Αἰών is, properly, a long period of time. From the creation to the de-

luge would be one such period: from the deluge to Abraham, another; from Abraham to Moses, another: thus πρὸ χρόνων αἰώνιων, if taken literally for before these æons or periods of time began, would mean, from the beginning of the world; and the expression is the same as that in 1 Pet. i. 20. Eph. iii. 9. Col. i. 26. This promise of eternal life was first given to Adam after the fall, which seems to shew the meaning of πρὸ χρόνων αἰώνιων. We find αἰώνα χρυσοῦν, the golden age, in Dio, p. 1216.

3. τὸν λόγον αὐτοῦ may mean his promise, as ἐπαγγελίας ὁ λόγος in Rom. ix. 9. Some have taken it for the personal Logos, or Son of God.

4 ρος ἡμῶν Θεοῦ· ὅτί φ γνησίῳ τέκνῳ κατὰ κοινὴν ^ο Cor. 2, πίστω· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ ^{13: 7, 14: 8,}
^{6, 16.} Gal. 2, 3.
 Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

5 ^ρ Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ὥντα τὰ ^p Act. 14,
 λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν ^{23. 2 Tim.} 2.

6 πρεσβυτέρους, ως ἐγὼ σοὶ διεταξάμην· ^ᾳ εἴ τις ἐστὶν ^ᾳ 1 Tim. 3,
 ἀνέγκλητος, μιᾶς γυναικὸς ἀνήρ, τέκνα ἔχων πιστὰ,
 7 μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. ^ᾳ δεῖ γὰρ τὸν ^r Lev. 10, 9.
^{Matt. 24,} ἐπίσκοπον ἀνέγκλητον εἶναι, ως Θεοῦ οἰκονόμον· μὴ ^{1. Cor. 4,}
 αὐθάδη, μὴ ὄργιλον, μὴ πάροινον, μὴ πλήκτην, μὴ ^{1. Eph. 5,}
 8 αὐσχροκερδῆ, ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα ^{3, 15. 1 Pet.} 5, 2.
^t 2, 1.
 9 δίκαιον, ὄσιον, ἐγκρατῆ, ἀντεχόμενον τοῦ κατὰ τὴν ^{1. Tim. 1,}
 διδαχὴν πιστοῦ λόγου, ὥντα δυνατὸς ἢ καὶ παρακαλεῖν
 ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, καὶ τοὺς ἀντιλέγον-
 10 τας ἐλέγχειν. ^ᾳ Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι ^ᾳ Act. 15, 1.
^{1. Tim. 1, 6.} ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς,

4. *Tit.* The first account we have of Titus is his going to Jerusalem with S. Paul at the time of the Council A.D. 46. Gal. ii. 1. He is supposed to have been a Gentile who was converted by S. Paul (*γνησίῳ τέκνῳ*) at Antioch. His name is not mentioned in the Acts. He had been left by S. Paul in Crete shortly before the writing of this Epistle, and joined S. Paul in Macedonia in the following year, 52.

5. *κατέλιπον.* The reading is probably *ἀπέλιπον.*

Ibid. *πρεσβυτέρους.* If we compare ver. 7, it appears that the terms *πρεσβύτερος* and *ἐπίσκοπος* were applied to the same person: as in Acts xx. 17, 28. Every presbyter was in his of-

fice an *ἐπίσκοπος*, or *overseer*: but Titus had power over all the presbyters, and therefore was *ἐπίσκοπος* in a higher sense of the term.

6. *μιᾶς γ. ἀνήρ.* See note at 1 Tim. iii. 2.

9. *πιστὸν* in this sense means *true* or *genuine*, such as may be trusted. See iii. 8.

Ibid. *τὸν ἀντιλέγοντα* is taken for the *Gnostics* by Grotius, Hammond, Vitringa.

10. The reading is probably *πολλοὶ ἀνυπότακτοι.*

11. *οἱ ἐπειρυμῆς.* He perhaps did not allude to the ordinary opposition of the Jews, but to the Jewish *Gnostics*, who adopted circumcision and other parts of the Mosaic law.

^χ 1 Tim. 6, ^χ οὐς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέ- 11
^{γ.} 2 Tim. 3, 6. πουσι, διδάσκοντες ἀ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.
 εἶπέ τις ἔξι αὐτῶν Ἰδιος αὐτῶν προφήτης, “Κρῆτες 12
 “ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.” Ἡ 13
 μαρτυρία αὗτη ἔστιν ἀληθής. δι’ ἣν αὕτιαν ἔλεγχε
^γ Matt. 15, αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, ^γ μὴ 14
^{9.} Col. 2,
^{22.} 1 Tim. προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώ-
^{1,} 4: 4, 7:
^{6,} 20. πων ἀποστρεφομένων τὴν ἀλήθειαν. ^γ πάντα μὲν κα- 15
^γ Matt. 15,
^{11.} Luc. 11, θαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμασμένοις καὶ ἀπίστοις
^{39, 41.} Act.
^{10,} 15. οὐδὲν καθαρὸν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ
^{Rom. 14,}
^{14, 20.} ἡ συνείδησις. ^γ Θεὸν ὄμολογούσω εἰδέναι, τοῖς δὲ 16
^{1 Cor. 6,}
^{12: 10, 23,} ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ
^{25. 1 Tim.}
^{4, 3, 4.} πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
^{α 2 Tim. 3,}
^{5. Jude 4.} ΣΥ δὲ λάλει ἀ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· 2
 πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγι- 2

12. Ἰδιος αὐτῶν προφήτης. Epimenides, who may have been called προφήτης, as Plato speaks of οἱ θεῶν πάιδες ποιηταὶ καὶ προφῆται τῶν θεῶν γενόμενοι. *De Repub.* II. p. 366. but Epimenides seems to have been considered literally a prophet: Cicero speaks of those who “con-“ citatione quadam animi, aut “ soluto liberoque motu futura “ presentiunt, ut Baris-Bœotius, “ ut Epimenides Cres.” *De Divin.* I. 18. and Apuleius calls him “ inclytum fatidicum.” *Florid.* I. p. 352. S. Paul may have quoted one of their own poets, from what Plato represents a Cretan saying, οὐ σφόδρα χρόμεθα οἱ Κρῆτες τοῖς ἔνυκοις ποιημαστοι. *De Leg.* III. p. 680. The expression Κρῆτες ἀεὶ ψευ- σται seems to have been pro-

verbial: see Palaireret.

Ibid. ἀργαί. This probably alludes to the idleness and uselessness which generally attend gluttony.

14. Ἰουδαϊκοῖς μύθοις. I should understand this also of the absurd fables of the Gnostics, which contained many Jewish legends.

15. πάντα καθαρὰ τοῖς καθαροῖς. This was a maxim of the Gnostics, who used it to cover all kinds of enormities. See *i Cor. vi. 12.*

16. Θεὸν εἰδέναι. To know God, was the great boast of the Gnostics, and hence they took their name.

16. ἀδόκιμοι. Incapable of discernment. *Rom. i. 28.* *2 Tim. iii. 8.*

3 αίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· ^b πρεσ- ^b 1 Tim. 2,
βύτιδας ὡσαύτως ἐν καταστήματι ἵεροπρεπεῖς, μὴ ^{9: 5, 13.}
διαβόλους, μὴ οὖν πολλῷ δεδουλωμένας, καλοδι-
4 δασκάλους, ἵνα σωφρονίζωσι τὰς νέας, φιλάνδρους
5 εἶναι, φιλοτέκνους, ^c σώφρονας, ἀγνὰς, οἰκουροὺς, ἀγα- ^{c Gen. 3,}
^{16. 1 Cor.}
θὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσι, ἵνα μὴ ὁ ^{14, 34. Eph.}
6 λόγος τοῦ Θεοῦ βλασφημῆται. Τοὺς νεωτέρους ὡσαύ- ^{5, 22. Col.}
7 τῶς παρακάλει σωφρονεῖν, ^d περὶ πάντα σεαυτὸν πα- ^{3, 18. 1 Tim.}
ρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδια- ^{6, 1. 1 Pet.}
8 φθορίαν, σεμνότητα, ἀφθαρσίαν, ^e λόγον ὑγῆ, ἀκα- ^{3. 1 Tim. 5,}
τάγνωστον, ἵνα ὁ ἔξ ἐναντίας ἐντραπῆ, μηδὲν ἔχων περὶ ^{14. 1 Pet.}
9 ὑμῶν λέγειν φαῦλον. ^f Δούλους ἰδίοις δεσπόταις ὑπο- ^{3, 16.}
τάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγον- ^{i Eph. 6, 5.}
10 τας, μὴ νοσφιζόμενους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυ- ^{Col. 3, 22.}
μένους ἀγαθήν· ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος
ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

11 ^g Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσι ^{3, 4.}
12 ἀνθρώποις, ^h παιδεύοντας ἡμᾶς, ἵνα ἀρητσάμενοι τὴν ^{i Tim. 2, 4.}
ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ ^{2 Tim. 1, 9.}
13 δικαίως καὶ εὐσεβῶς ἔζησωμεν ἐν τῷ νῦν αἰώνι· ^j προσ- ^{1 1 Cor. 1,}
δεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς ^{7. Philipp.}
δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ

CHAPTER II.

bands.

8. ἡμῶν. Probably ἡμῶν.

11. σωτήριος should perhaps be coupled with πᾶσιν ἀνθρώποις, and the article ἡ omitted.

13. τοῦ μεγάλου Θεοῦ may be connected with Ἰησοῦν Χριστοῦ, our great God and Saviour Jesus Christ: and the absence of the article before σωτῆρος supports this construction. The

^κ Exod. 19, Χριστοῦ, ^κ ὃς ἐδώκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώ- 14
 5. Eph. 2,
 10. Gal. 1, σηγαὶ ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ
 4: 2, 20.
 11 Cor. 16, λαὸν περιουσίου, ζηλωτὴν καλῶν ἔργων. ¹ Ταῦτα 15
 11. 1 Tim. 4, 12. λάλει καὶ παρακάλει καὶ ἐλεγχεῖ μετὰ πάσης ἐπιτα-
 γῆς· μηδείς σου περιφρονείτω.

^m Rom. 13, ^m ΥΠΟΜΙΜΝΗΣΚΕ αὐτοὺς ἀρχαῖς καὶ ἔξου- 3
 1, &c.

1 Pet. 2, 13. σίας ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγα-

ⁿ Philipp. 4, θὸν ἐτοίμους εἶναι, ⁿ μηδένα βλασφημεῖν, ἀμάχους 2
 5. 2 Tim. 2, 24, 25. εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραότητα πρὸς

ο 1 Cor. 6, πάντας ἀνθρώπους. ^o ἡμεν γὰρ ποτὲ καὶ ἡμεῖς ἀνό- 3
 11. Eph. 2,
 1, &c.: 5, 8. τηοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις
 Col. 3, 7.
 1 Pet. 4, 3. καὶ ἡδονᾶς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες,

p 2, 11. στυγητοὶ, μισοῦντες ἀλλήλους· ^p ὅτε δὲ ἡ χρηστότης 4
 καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ,

q Joh. 3, 3, q οὐκ ἔξ ἔργων τῶν ἐν δικαιοσύνῃ ὃν ἐποίησαμεν 5
 5. Rom. 3, 20, 28: 4, ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτὸν ἔλεον, ἔσωσεν ἡμᾶς, διὰ
 2, 6: 11, 6.
 Eph. 2, 4, λουτρὸν παλιγγενεσίας, καὶ ἀνακαυνώσεως πνεύματος
 9: 5, 26.
 Gal. 2, 16.

² Tim. 1, 9. same rule may be applied in
 Eph. v. 5. 2 Thess. i. 12. 1 Tim.
 v. 21. 2 Pet. i. 1. Jude 4. The
 term *Saviour* is applied indif-
 ferently in this Epistle to God
 and Christ: see i. 3, 4. ii. 10.
 iii. 4, 6.

14. λαὸν περιουσίου. See Exod.
 xix. 5. Deut. vii. 6. xiv. 2. xxvi.
 18.

CHAP. III.

3. ἡμεῖς. S. Paul here iden-
 tifies himself with other per-
 sons, though this description
 did not apply to himself. See
 1 Thess. iv. 15.

5. ζεωσεν. Σώζειν is often
 applied to persons being put in
 a state of salvation, when they
 are taken into covenant with

Christ at baptism. They are
 then *saved* from their former
 sins.

Ibid. παλιγγενεσίας. This word
 only occurs twice in the New
 Testament. In Matt. xix. 28.
 it means *the resurrection*: it is
 here evidently coupled with the
 washing of baptism; at which
 time the stain of original and
 actual sin is washed away, and
 the person is in a manner *born
 again*: every thing which is
 past is blotted out, and he be-
 gins a new life, without being
 subject to the wrath of God
 for what is past. This is ex-
 pressed by ἀνακαυνώσεως Πνεύμα-
 τος ἄγιον: he then becomes a
 new creature by the operation

6 ἀγίου, ὃν ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ ^{Joel. 2, 28.}
 7 Χριστοῦ τοῦ σωτῆρος ἡμῶν, ὃνα δικαιωθέντες τῇ ^{Act. 2, 33.}
 ἐκείνου χάριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς ^{Rom. 5, 5.}
^{b Rom. 8, 23, 24.}
 8 αἰωνίου. Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι
 σε διαβεβαιοῦσθαι, ὃνα φροντίζωσι καλῶν ἔργων προ-
 ὥστασθαι οἱ πεπιστευκότες τῷ Θεῷ· ταῦτά ἔστι τὰ
 9 καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. μωρὰς δὲ Σηπή- ^{t 1, 14.}
^{1 Tim. 1, 4:}
 σεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς ^{4, 7; 6, 20.}
^{2 Tim. 2,}
 10 περιώστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. Αἴ- ^{u Matt. 18,}
^{17. Rom.}
 ρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν ^{v Act. 20, 4.}
 11 παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ^{16, 17.}
^{2 Thess. 3,}
 ἀμαρτάνει, ὃν αὐτοκατάκριτος. ^{6. 2 Tim.}
^{3, 5. 2 Job.}
 12 Ὅταν πέμψω Ἀρτεμᾶν πρός σε ἵνα Τυχικὸν, ^{10.}
 σπουδασον ἐλθεῖν πρός με εἰς Νικόπολιν· ἐκεὶ γὰρ ^{Eph. 6, 21.}
^{Col. 4, 7.}
 13 κέκρικα παραχειμάσαι. Ζηνᾶν τὸν νομικὸν καὶ Α- ^{2 Tim. 4,}
^{12.}
 πολλὰ σπουδαίως πρόπεμψον, ὃνα μηδὲν αὐτοῖς λείπῃ. ^{w Act. 18,}
^{24. 1 Cor.}
^{1, 12.}

of the Holy Ghost. We find ἀναγεννήσας in 1 Pet. i. 3. and ἀναγεννημένον, ib. 23.

7. δικαιωθέντες, *having been justified*: having had all our sins forgiven at baptism, when we appeared righteous in the sight of God. See Rom. v. 1, 9.

8. The reading is probably ταῦτά ἔστι καλά.

9. γενεαλογίας. This perhaps alludes to the Gnostic notion of several beings having emanated from God by successive generation. See 1 Tim. i. 4.

Ibid. μάχας νομικάς. The Law of Moses is meant here; but not with reference to Judaism, but to that spurious mixture of Judaism and Heathenism which was conspicuous in the Gnostics.

12. Τυχικόν. Tychicus was of

Asia Minor, perhaps of Ephesus. Acts xx. 4.

Ibid. Νικόπολιν. There were several cities of this name, in Macedonia, Cilicia, Bithynia, &c. The latter is perhaps intended here: but whether S. Paul kept his intention of wintering there, is uncertain.

13. Ἀπολλά. Apollos had been converted in 48, and went to Corinth in the same year. Acts xviii. 24—27. xix. 1. If S. Paul touched at Corinth, as I have supposed, on his way to Crete in 51, he perhaps urged Apollos to go thither, or he may have taken him with him. In 1 Cor. xvi. 12. (which was written in 52), he speaks of having urged Apollos to go to Corinth.

μαυθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προ- 14
ἴστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὅσιν ἄκαρ-
ποι. Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες· ἀσπασαι 15
τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάν-
των ὑμῶν. ἀμήν.

Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτου ἐπί-
σκοπον χειροτονηθέντα ἐγράφη ἀπὸ Νικοπό-
λεως τῆς Μακεδονίας.

EPISTLE TO PHILEMON.

Philemon was an inhabitant of Colossæ, (Col. iv. 9.) and apparently a man of some property, (Phil. 6, 7.) He seems to have been converted by S. Paul, (19,) which may have been when the Apostle visited Phrygia, (Acts xvi. 6. xviii. 23.) Onesimus was his slave, and ran away from him to Rome, where he was converted to Christianity by S. Paul, who sent him back to his master with this letter.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

^a Eph. 3, 1: ^b ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ¹
^{4, 1.}
^c 2 Tim. 1, 8. ὁ ἀδελφὸς, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ήμῶν,
^b Rom. 16, ^b καὶ Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρα- ²
^{5. 1 Cor. 16,}
^{19. Col. 4, τιώτῃ ήμῶν, καὶ τῇ κατ' οἴκον σου ἐκκλησίᾳ· χάρις 3}
^{15, 17. Phili-}
lipp. 2, 25. ὑμῖν καὶ εἰρήνῃ ἀπὸ Θεοῦ πατρὸς ήμῶν καὶ Κυρίου
Ἰησοῦ Χριστοῦ.

^c 1 Thess. 1, ^c Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου 4
^{2. 2 Thess.} ποιούμενος ἐπὶ τῶν προσευχῶν μου, ^d ἀκούων σου τὴν 5
^{1, 3.} ^d Eph. 1, 15. ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον
^{Col. 1, 4.} Ιησοῦν καὶ εἰς πάντας τοὺς ἀγίους· ὅπως η κοινωνία 6

CHAP. I.

1. Τιμόθεος. Timothy was not with S. Paul when he went to Rome, but must have joined him afterwards. He had probably been left by S. Paul to take care of the church at Ephesus, and he was with the apostle, when he traversed Phrygia for the first time, when he may have become acquainted with Philemon.

2. Ἀπφίᾳ. Chrysostom and Theodoret say that she was the wife of Philemon. Archippus was perhaps a deacon in the

church of Colossæ. Col. iv. 17.

4. πάντοτε. Jerom observes, that πάντοτε may refer to εὐχαριστῷ or ποιούμενος. There is the same ambiguity in other Epistles. It probably means, *I thank God every time that I remember you in my prayers.*

4, 5. τὴν ἀγάπην εἰς πάντας τοὺς ἄγιους, καὶ τὴν πίστιν πρὸς τὸν Κύριον Ιησοῦν. See Col. i. 4.

6. κοινωνία is *charity, liberality*, (Acts ii. 42.) and κοινωνία τῆς πιστεώς is *charity proceeding from faith*. S. Paul prays, *that the charity which is the fruit of*

τῆς πίστεώς σου ἐνεργής γένηται ἐν ἐπιγνώσει παν-
7 τὸς ἀγαθοῦ τοῦ ἐν ὑμῖν εἰς Χριστὸν Ἰησοῦν. χάριν
γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ
σου, ὅτι τὰ σπλάγχνα τῶν ἀγίων ἀναπέπαυται διὰ
8 σοῦ, ἀδελφέ. Διὸ πολλὴν ἐν Χριστῷ παῤῥησίαν
9 ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, διὰ τὴν ἀγάπην μᾶλ-
λον παρακαλῶ· τοιοῦτος ὡς Παῦλος πρεσβύτης,
10 νῦν δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ· ^{παρακαλῶ σε}^{1 Cor. 4,}
περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς ^{15. Gal. 4,}
11 μου, Ὁνήσιμον, τὸν ποτέ σοι ἀχρηστον, νῦν δὲ σοὶ ^{19. Col. 4,}
12 καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμψα· σὺ δὲ αὐτὸν, τουτ-
13 ἔστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. ^{*}Οὐ ἐγὼ ἐβού-
λόμην πρὸς ἐμαυτὸν κατέχειν, ὥστα ὑπὲρ σοῦ διακονῆ-
14 μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου· ^{χωρὶς δὲ τῆς}^{2 Cor. 9,}
σῆς γνώμης οὐδὲν ἡθέλησα ποιῆσαι, ὥστα μὴ ὡς κατὰ ^{7.}
15 ἀνάγκην τὸ ἀγαθόν σου γέγονεν, ἀλλὰ κατὰ ἐκούσιον. τάχα
γὰρ διὰ τοῦτο ἔχωρίσθη πρὸς ὄραν, ὥστα αἰώνιον αὐ-

your faith may become effective by making known all the good that is in us. Most MSS. read ἡμῶν. He prayed that Philemon's charity to his Christian brethren might make the heathen aware of the good effects of the gospel. Εἰς Χριστὸν Ἰησοῦν is perhaps connected with ἐνεργῆς γένηται—may be effective in bringing men to Jesus Christ.

7. χάριν. Most MSS. read χάραν γὰρ ἔσχαμεν. This alludes to the ἀγάπην εἰς τοὺς ὄγιούς in ver. 5.

8. Διὸ. Because you are naturally charitable.

9. πρεσβύτης. Some would render it ambassador: (see 2 Cor. v. 20. Eph. vi. 20.) but that is

πρεσβύτης. Presbύτης is an old man, as in Luke i. 18. Tit. ii. 2. If S. Paul was thirty at the time of his conversion, he was now about fifty-seven.

10. ἐγένησα. S. Paul had converted Onesimus.

10, 11. ἀχρηστον — εὐχρηστον. Some think there is allusion to his name, Ὁνήσιμος.

13. ὑπέρ σοῦ. As thyself wouldest have done, hadst thou been present. Fell.

Ibid. δεσμοῖς τοῦ εὐαγγελίου. Imprisonment on account of the gospel. See Col. i. 24.

15. αἰώνιον. If Onesimus had continued an heathen, Philemon might have had him as his servant for life, but after that they

τὸν ἀπέχεις· οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ¹⁶
 ἀδελφὸν, ἀγαπητὸν, μάλιστα ἐμοὶ, πόσῳ δὲ μᾶλλον
 σοὶ, καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; εἰ οὖν ἐμὲ ἔχεις ¹⁷
 κοινωνὸν, προσταθοῦ αὐτὸν ὡς ἐμέ. Εἰ δέ τι ἥδι- ¹⁸
 κησέ σε ἡ ὄφείλει, τοῦτο ἐμοὶ ἐλλόγει. ἐγὼ Παῦ- ¹⁹
 λος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ὥνα μὴ λέγω
 σοι, ὅτι καὶ σεαυτὸν μοι προσοφείλεις. Ναὶ, ἀδελφὲ, ²⁰
 ἐγώ σου ὄναίμην ἐν Κυρίῳ· ἀνάπταισόν μου τὰ
^{g 2 Cor. 7, 16.} σπλάγχνα ἐν Κυρίῳ. ^{h 9} πεποιθὼς τῇ ὑπακοῇ σου ²¹
 ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.
^{h 2 Cor. 1, 11. Philipp. 1, 25: 2, 24.} ^{i 1 Col. 1, 7:} ^{b 9} Αμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι ²²
 διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. ^{i 10} Ασ- ²³
^{k Act. 12, 13, 25: 15, 37: 19, 29:} οἱ συνεργοί μου. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ ²⁴
^{20, 4: 27, 2. Col. 4, 10, 14. 2 Tim. 1, 10, 11.} Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν. ἀμήν.
^{l 1 Pet. 5, 13.}

Πρὸς Φιλήμονα ἔγραψῃ ἀπὸ Ῥώμης διὰ Ὁνησί-
 μον οἰκέτου.

would have been separated :
 now they would be companions
 for ever, in this world (*αἰών*)
 and the next.

18. ἥδικησε. It has been thought
 from this that Onesimus had
 robbed his master.

19. προσοφείλεις. In addition
 to being bound to forgive Onesi-
 mus at my request, you owe your
 own conversion to me.

20. ὄναίμην. This may per-
 haps be an allusion to the
 name of Ὁνησίμος. The best
 MSS. read Χριστῷ for Κυρίῳ.

21. He perhaps alludes to
 the freedom of Onesimus.

22. *ξενίαν*. See Acts xxviii.
 23. S. Paul seems to have been
 looking forward to his release,
 and to visiting Colossæ.

23. *συναχμάλωτος*. Epaphras
 had not come to Rome with
 S. Paul, but had joined him
 afterwards. There had either
 been some persecution at Rome,
 which caused Epaphras to be
 imprisoned, or he had been in
 prison with S. Paul some time
 before. See Rom. xvi. 7. Col.
 iv. 10.

Ibid. Μάρκος, Ἀρισταρχος. See
 Col. iv. 10.

EPISTLE TO THE HEBREWS.

There have been disputes in ancient and modern times concerning the author of this Epistle: but a majority of the Fathers ascribed it to S. Paul. Many resemblances of style have also been pointed out. He probably wrote it soon after his release from his first imprisonment at Rome, A. D. 58, when he expected soon to visit Judæa, (xiii. 23.) It is addressed to the Jewish Christians of Palestine, and contains allusions to the approaching war.

πρὸς μὲν τοὺς ἀγγέλους λέγει, ‘Ο ποιῶν τοὺς ἀγγέ-
‘λους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ

^s Psal. 45, ‘πυρὸς φλόγα·’ ^uπρὸς δὲ τὸν οὐλὸν, ‘Ο θρόνος σου,⁸

‘ὁ Θεὸς, εἰς τὸν αἰώνα τοῦ αἰώνος· ράβδος εὐθύτητος

^t Act. 10, ‘ἡ ράβδος τῆς βασιλείας σου. ἡγάπητας δικαιο-⁹

^{38.} ‘σύνην, καὶ ἐμίσητας ἀνομίαν. διὰ τοῦτο ἔχριστέ σε,

‘ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς

^u Psal. 102, ‘μετόχους σου.’ ^oΚαὶ, ‘Σὺ κατ’ ἀρχὰς, Κύριε, τὴν ¹⁰

‘γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ

^x Esa. 51, ‘οὐρανοί. ^zαὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις. καὶ ¹¹

^{6. 2 Pet. 3,} ‘πάντες ὡς ἴματιον παλαιωθήσονται, καὶ ὥστε περι-¹²

‘βόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγήσονται· σὺ δὲ ὁ

^y 10, 12, 13; ‘αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.’ ¹Πρὸς 13

^{12, 2. Psal.} 110, 1. τίνα δὲ τῶν ἀγγέλων εἴρηκε ποτε, ‘Κάθου ἐκ δεξιῶν

^{Matt. 22,} 44. Act. 2, ‘μου, ἔως ἂν θῶ τοὺς ἔχθρούς σου ὑποπόδιον τῶν

^{34. 1 Cor.} 15, 25. ‘ποδῶν σου;’ ²Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύ-¹⁴

^{Ephes. 1,} 20. ματα, εἰς διακονίαν ἀποστελόμενα διὰ τοὺς μέλλον-

^z Psal. 34, 7: 91, 11. τας κληρονομεῖν σωτηρίαν; Διὰ τοῦτο δεῖ περισσο- 2

7. λέγει, sc. ἡ γραφή. Πρὸς τοὺς ἀγγέλους, *with respect to the angels*, Erasmus, Raphael. Valckenaer translates the passage, *Qui ex ventis spirantibus facit angelos suos, qui que fulminibus utitur ut ministris suis publicis.*

8. That the xlvt Psalm is applied by the Jews to the Messiah, see Estius *ad l.* ‘Ο Θεὸς is the nominative for the vocative, as in x. 7. Matt. xxvii.

29. Mark v. 8. ix. 25. x. 47. Luke viii. 54. John xx. 28. Rom.

viii. 15.

12. ἐλίξεις. Some MSS. read ἀλλάξεις, as does the Alexandrian MS. of the LXX, and

this agrees with the Hebrew.

13. That this passage applies to the Messiah, is said by our Saviour himself, S. Peter and S. Paul. See the margin, and Schoetgenius, *Hor. Hebr. p. 192.*

14. Philo Judæus speaks of

ἀγγεῖοι λειτουργοὶ, vol. II. p. 387. We must remember in all these quotations, that the Psalms from which they are taken were considered by all the Jews to be addressed to the Messiah. S. Paul assumed this as proved, because he was writing to Jews.

CHAP. II.

1. Διὰ τοῦτο. *Because Christ is superior to angels.* Having

τέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παρ-
 2 αρρόνωμεν. ^aεἰ γὰρ ὁ δί’ ἀγγέλων λαληθεὶς λόγος ^a Deut. 27,
 ἐγένετο βέβαιος, καὶ πάσα παράβασις καὶ παρακοὴ ^b 26. Act. 7,
 3 ἐλαβεν ἔνδικον μισθαποδοσίαν, ^b πῶς ἡμεῖς ἐκφευξό- ^b 38, 53. Gal.
 μεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν ^{3, 19.} Marc. 1, 14.
 λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκου-
 4 σάντων εἰς ἡμᾶς ἐβέβαιωθη, ^c συνεπιμαρτυροῦντος τοῦ ^c Marc. 16,
 Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, ^{20. Act. 2,}
 καὶ πνεύματος ἀγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέ- ^{22: 14, 3:}
 λησιν. ^{19, 11.} 1 Cor. 12,
 4, 7, 11.

5 ^dΟὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν ^d 1, 2, 4, 8.
 6 μέλλουσαν, περὶ ἣς λαλοῦμεν ^e διεμαρτύρατο δέ που ^e Psal. 8, 4:
 τὶς λέγων, ‘Τί ἔστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ,^f 144, 3.

proved this point, he proceeds to argue that the revelation made by Christ is superior to that made by angels: i. e. the Gospel is superior to the Law.

Ibid. παραρρόνωμεν. *Ne quando præterfluere ea sinamus.* Bos, Valckenaer, Fell. But Chrysostom explains it, μὴ ἐκπέσωμεν, and Elsner, *ne deficiamus: so as never to be drawn or tempted from them.* Pyle.

2. ἀγγέλων. See note at Acts vii. 35, 53.

3. ἀκουσάντων. Hence it has been argued, that the Epistle was written by a person who had not seen Christ. See Acts xiii. 31. This, however, would not contradict what S. Paul says in Galat. i. of not having received *his commission* from man, and of having had special revelations from God.

4. μερισμοῖς. *By our being able to impart the gifts of the Spirit.*

5. Οὐ γάρ. This is another reason for the Gospel being preferred to the Law: viz. because the Christian dispensation was not administered by angels, but by Jesus Christ.

Ibid. οἰκουμένην. In vi. 5. we have δυνάμεις μέλλοντος αἰώνος: and in Is. ix. 6. the LXX translate πατήρ μέλλοντος αἰώνος. The expressions mean the *Christian dispensation* in opposition to the former, whether patriarchal or Mosaic. The Jews used the phrase נָבָע מִלְעָד in the same way. Περὶ ἣς λαλοῦμεν perhaps refers to the οἰκουμένη and the quotation from the Psalms, mentioned in i. 6.

6. The viith Psalm is quoted as referring to the Messiah by our Saviour himself, Matt. xxi. 16. and by S. Paul, 1 Cor. xv. 27. Its primary application is to Adam and the human race.

‘ἡ νὺὸς ἀνθρώπου, ὅτι ἐπισκέπτη αὐτὸν; ἡλάττωσας;
‘αὐτὸν βραχύ τι παρ’ ἄγγέλους· δόξῃ καὶ τιμῇ ἐστε-
‘φάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα

^f Psal. 8, 6. ‘τῶν χειρῶν σου· ^g πάντα ὑπέταξας ὑποκάτω τῶν 8
Matt. 28,
18. 1 Cor. ‘ποδῶν αὐτοῦ.’ ‘Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ
15, 25, 27.
Eph. 1, 22. πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὕπω

^g Act. 2, 33. ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. ε τὸν δὲ βρα- 9
Philipp. 2,
7, 8, 9. χύ τι παρ’ ἄγγέλους ἡλαττωμένου βλέπομεν Ἰησοῦν
διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστε-
φανωμένου, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύση-

^h Luc. 24, ταὶ θανάτου. ⁱ Ἐπρεπε γὰρ αὐτῷ, δι’ ὃν τὰ πάντα 10
26, 46.
Act. 3, 15: καὶ δι’ οὐν τὰ πάντα, πολλοὺς νιοὺς εἰς δόξαν ἀγα-
5, 31. Rom.
11, 36. γόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ πα-
10, 10, 14. θημάτων τελειώσαι. ^j ὅ τε γὰρ ἀγιάζων καὶ οἱ ἀγια- 11
ζόμενοι, ἔξ οὐν πάντες· δι’ ἣν αὐτίαν οὐκ ἐπαισχύ-

^k Psal. 22, μεταὶ ἀδελφοὺς αὐτοὺς καλεῖν, ^l λέγων, ‘Απαγγελῶ 12
22, 25.
2 Sam. 22,

3. Ps. 18, 2. 7. βραχύ τι. *For a little while.*

Valckenaer, as in Acts v. 34.

8. ‘Ἐν τῷ ὑποτάξαι may mean,
ἐν τῷ λέγεσθαι, Πάντα ὑπέταξας
αὐτῷ.

Ibid. οὕπω. Christ’s mediatorial kingdom is not yet finished: death is not yet finally destroyed. Compare 1 Cor. xv. 25, &c.

9. The clauses of this verse appear inverted, but they may be paraphrased thus: *But as to him who was made for a little while lower than angels, viz. Jesus, by his suffering death, we see him now crowned with glory and honour, i. e. made Lord of all things, that his death may by the grace of God become efficacious for all men.*

10. When God had deter-

mined to restore to men the power of living for ever, (*εἰς δόξαν ἀγαγύντα*) it was necessary that he, who was to purchase this power, should himself submit to death. *Εἰς δόξαν ἀγαγύντα* may be an allusion to God leading the Israelites into the earthly Canaan, and ἀρχηγὸς may refer to Moses or Joshua, as a type of Christ. *Τελειώσαι* means, that Christ’s mediation would not have been perfect, if he had not died: see v. 9.

11. For it was part of this scheme, that the redeemer and the redeemed should all be of one stock or origin: and consequently in the psalms which speak of the Messiah, we find him calling men his *brethren*.

‘τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας
 13 ‘ὑμήσω σε.’ Καὶ πάλι, ‘Ἐγὼ ἔσομαι πεποιθὼς
 ‘ἐπ’ αὐτῷ.’¹ Καὶ πάλι, ‘Ιδοὺ ἐγὼ, καὶ τὰ παιδία<sup>1 Ess. 8, 18.
 14 ἃ μοι ἔδωκεν ὁ Θεός.’² Ἔπει οὖν τὰ παιδία κεκοι-<sup>2 Joh. 10, 29:
 νώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως<sup>3 Ess. 25,
 μετέσχε τῶν αὐτῶν, ὡνα διὰ τοῦ θανάτου καταργήσῃ<sup>4 Joh. 1,
 τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν διά-<sup>4 1 Cor.
 15 φολον,⁵ καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου<sup>5 15, 54, 55:
 16 διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. οὐ γὰρ<sup>6 Philipp. 2,
 δίπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος ’Α-<sup>7, 2 Tim.
 17 βραὰμ ἐπιλαμβάνεται. Ὅθεν ὥφειλε κατὰ πάντα τοῖς<sup>7 1, 10.
 ἀδελφοῖς ὄμοιωθῆναι, ὡνα ἐλεήμων γένηται καὶ πιστὸς<sup>8 Luc. 1, 74.
 ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἰλάσκεσθαι τὰς<sup>8 Rom. 8, 15.
 18 ἀμαρτίας τοῦ λαοῦ. Ῥέν φοβὸν πέπονθεν αὐτὸς πει-<sup>9 4, 15, 16.
 ρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.</sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup>

13. Both these quotations probably come from Is. viii. 17, 18: there is something like the first in Psalm xviii. 3. 2 Sam. xxii. 3. The 14th verse of Is. viii. is applied to Christ by Simeon, Luke ii. 34. by Christ himself, Matt. xxi. 44. by S. Peter, 1 Pet. ii. 6. and by S. Paul, Rom. ix. 33.

14. τὰ παιδία. *These children.* Ibid. παραπλησίως. *Exactly in the same way:* not in appearance only. Wolf. This is demonstrative of Christ having assumed the human nature. See v. 7.

Ibid. κράτος. Death is the consequence of sin: the Devil excites to sin, and therefore has the power of inflicting death.

15. δουλείας means that slave-ish fear, which persons feel, who

are under sentence of death.

16. ἐπιλαμβάνει. This is generally translated, *He takes the nature of:* but it may mean, *he lays hold of,* to extricate them from the miserable state described in ver. 15: *he assists.* See viii. 9.

17. ἐλεήμων καὶ πιστὸς comprehends the duty which Christ, as high priest, would discharge to God and man. Having taken upon him the human nature, he would be *merciful* to his fellow men, and would *faithfully* discharge the office of atonement. See iii. 2.

18. ἐν φ. is not the same as δσφ, *inasmuch as;* but it means, *he is able to assist those persons, who are tempted by the same feelings which he himself felt when he was tempted.*

^q 4, 14: 6, ^q ΟΘΕΝ, ἀδελφοὶ ἄγιοι, κλήσεως ἐπουρανίου μέ- 3
^{20:} 8, 1: 9,
 11. Philipp. τοχοὶ, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς
 3, 14.
 1 ver. 5. δόμολογίας ἡμῶν Χριστὸν Ἰησοῦν· ¹ πιστὸν ὅντα τῷ ²
 Num. 12, 7. ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐ-
 τοῦ. Πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἡξίω- 3
 τά, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατα-
 σκευάσας αὐτόν· πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ 4
 τωός· ὁ δὲ τὰ πάντα κατασκευάσας, Θεός. ⁵ καὶ 5
 Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θερά-

CHAP. III.

1. ἄγιοι may perhaps be said with reference to ἄγιαζόμενοι in ii. 11. Pierce.

Ibid. μέτοχοι may imply, that the Jews had only a share together with the Gentiles. Pierce.

Ibid. κατανοήσατε. Christ had already been spoken of as sent by God, i. 2. ii. 3. and as high priest, ii. 17. S. Paul now says, *Here is another view which you may take of this person, whom I have called apostle and high priest.* It is explained in ver. 3.

Ibid. δόμολογίας. This expression may be taken for τὸν ἀπ. καὶ ἀρχ. δόμολογούμενον ἡμῖν, him whom we acknowledge as our apostle and high priest. Philo Judaeus speaks of the Jewish high priest as δέ μέγας ἀρχιερεὺς τῆς δόμολογίας. *De Somniis*, vol. I. p. 654. The Jews call the high priest their apostle, and the apostle of God. Our Saviour speaks of himself as sent by the Father, John v. 38. vi. 29, 39. viii. 42. xvii. 18.

2. τῷ ποιήσαντι. To him who appointed him apostle and high priest, as in 1 Sam. xii. 6. Μαρτὸς Κύριος δέ ποιήσας τὸν Μωσῆν

καὶ τὸν Ἀαρών. See also Mark iii. 14. Acts ii. 36.

Ibid. ὡς καὶ Μωσῆς. As also was Moses. This is a quotation from Numb. xii. 7. οὐχ οὔτε ἐθεράπων μου Μωσῆς, ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστι. Οἴκῳ means the Jewish church. Moses faithfully executed all the orders which God gave him concerning this church.

3. This is what the Jewish Christians were told in ver. 1. to observe. If Christ had been merely an apostle and high priest, he may have been no greater than Moses; and both were equally faithful in discharging their commission: but here a difference is pointed out.

Ibid. τοῦ οἴκου is not than the house, but of, or in the house: πλείονα τιμὴν τοῦ οἴκου, the greater share of honour in the house. Moses had not this highest honour, because he was only a servant: but Christ was son of the person who established the house, and this person was God.

5. θεράπων. See Numb. xii. 7. as quoted in ver. 2.

6 πων, εἰς μαρτύριον τῶν λαληθησομένων· ^χ Χριστὸς ^χ Matt. 24,
 δὲ, ὡς νίος ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ^{13. 1 Cor.}
^{3, 16: 6, 19.}
 ἔωντες τὴν παρόρθσιαν καὶ τὸ καύχημα τῆς ἐλπίδος ^{2 Cor. 6, 16.}
 7 μέχρι τέλους βεβαίαν κατάσχωμεν. ^{Eph. 2, 21.}
 8 Διὸ καθὼς λέ- ^{22. 1 Tim.}
^{γει τὸ πνεῦμα τὸ ἄγιον, ‘Σήμερον, ἐὰν τῆς φωνῆς ^{γ ver. 15.}}

^{1 Pet. 2, 5.}
 9 αὐτοῦ ἀκούσητε, ² μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ^{4, 7. Psal.}
^{‘ώς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πει-} ^{Exod. 17,}
^{95, 7.}
 10 ^{2. Num. 20,}
^{ρασμοῦ ἐν τῇ ἐρήμῳ, οὐδὲ ἐπείρασάν με οἱ πατέρες} ^{13.}
^{ὑμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργα μου, τεσ-}
^{11 ὅ σταράκοντα ἔτη. διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ,}
^{‘καὶ εἰπον, ‘Ἄει πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ}
^{ἔγνωσαν τὰς ὁδούς μου· ^αώς ὥμοσα ἐν τῇ ὄργῃ} ^{a Deut. 1,}
^{34.}

Ibid. *μαρτύριον*. The commission of Moses was merely to bear witness to the higher revelation which was afterwards to be made by Christ.

6. Moses was faithful *ἐν τῷ οἴκῳ*, being himself part of the Jewish church. Christ is *ἐπὶ τὸν οἶκον*, being the Son of Him who established the Jewish as well as the Christian church. Some read *αὐτοῦ*, *his own house*, i. e. Christ's. *Besa, Grotius, Schmidtus, Wolfius, Valckenaer*: but it seems more correct to read *αὐτοῦ*, *his house*, i. e. God's house, as in ver. 5.

Ib. *παρόρθσιαν* may allude to the public profession of faith made at baptism, as in ver. 14. x. 23, 35; and perhaps there is an intimation of the necessity which there would soon be of Christians adhering to their profession.

7. *Διό*. This is connected with ver. 12. *This being the case, I would remind you of the*

disobedience of the Israelites in the time of Moses, and its consequence: take care that your case is not the same. See 1 Cor. x. 1, 11.

Ibid. The inspiration of David is proved by this verse compared with iv. 7. See also Matt. xxii. 43.

8. *παραπικρασμῷ*. The Jews provoked the Lord to wrath during the whole of their journeying in the wilderness: Deut. ix. 7. Five particular provocations are mentioned, Exod. xvi. 2. xvii. 2—9. xxxii. 10. Numb. xi. 33. xiv. 29. and Deut. i. 34, 35. The last was the time when God *sware in his wrath*.

9. *οὐδὲ* relates to *πειρασμοῦ, wherewith*. Pierce. Most MSS. read *ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ*.

10. *διὸ* is not in the LXX or Hebrew, and *τεσσ.* *ἔτη* is connected with *προσώχθισα*, as it is in ver. 17.

‘μουν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μουν,
βλέπετε, ἀδελφοὶ, μή ποτε ἔσται ἐν τινι ὑμῶν καρδίᾳ 12
πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ὥντος·
ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ’ ἔκαστην ημέραν, 13
ἄχρις οὗ τὸ σήμερον καλεῖται, ὥνα μὴ σκληρυνθῇ τις

^b Rom. 8, 17. ἔξ ὑμῶν ὀπάτη τῆς ἀμαρτίας· ^b μέτοχοι γὰρ γεγόνα- 14
μεν τοῦ Χριστοῦ, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως

^c ver. 7. μέχρι τέλους βεβαίαν κατάσχωμεν, ^c ἐν τῷ λέγεσθαι, 15
‘Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκλη-
‘ρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ.’

Τίνες γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ’ οὐ πάντες 16

^d Num. 14, οἱ ἔξελθόντες ἔξ Αἰγύπτου διὰ Μωσέως; ^d τίσι δὲ 17
22, 37: 26, 65. Psal. προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτή-
106, 26.

1 Cor. 10, 5, σασιν, ὡν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; ^e τίσι δὲ 18
&c. Jud. 5.

e Num. 14, ὅμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ,
30. Deut. 1, 34, 35. εἰ μὴ τοῖς ἀπειθήσασι; Καὶ βλέπομεν ὅτι οὐκ ἡδυ- 19
νήθησαν εἰσελθεῖν δι’ ἀπιστίαν. Φοβηθῶμεν οὖν μὴ 4
ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν

11. *Ei.* See note at Mark viii. 12.

Ibid. *κατάπαυσις* is coupled with *κληρονόμια* in Deut. xii. 9. the inheritance and rest which the Israelites had in the land of Canaan, when they rested from their journeyings and their enemies.

13. *ἄχρις οὗ.* *So long as you are allowed to consider the time still unexpired, in which God invites you to hear his voice.* Philo Judaeus says of *to-day* in Deut. iv. 4. *σήμερον δὲ ἔστιν δὲ ἀπίραπος καὶ ἀδιεξίτηρος αἰών.* Vol. I. p. 554.

14. Take care that your hearts are not hardened; for

we are partakers in the benefits of Christ’s death, only on condition of continuing obedient.

Ibid. *ὑποστάσεως.* Confidence. Psalm xxxviii. 7. Ruth i. 12. Ezech. xix. 5. 2 Cor. ix. 4. xi. 17.

15. *ἐν τῷ λέγεσθαι.* According to the words already quoted, or while the opportunity lasts contained in those words.

17. *κῶλα* is the word in Numb. xiv. 29.

CHAP. IV.

1. *καταλειπομένης* is the same as *ἀπολείπεται* in ver. 6, 9: it implies that the promised rest had not yet been enjoyed, but

κατάπαυσιν αὐτοῦ, δοκῆ τις ἔξ οὐμῶν ὑστερηκέναι.
 2 καὶ γάρ ἐσμεν εὐγγελισμένοι, καθάπερ κάκεῖνοι· ἀλλ'
 οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγ-
 3 κεκραμένος τῇ πίστει τοῖς ἀκούσασιν. ¹ εἰσερχόμεθα ^{Psal. 95,}
 γάρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἰ-
 ρηκεν, ‘Ως ὅμοσα ἐν τῇ ὄργῃ μου, Εἴ εἰσελεύσονται
 ‘εἰς τὴν κατάπαυσίν μου’ καίτοι τῶν ἔργων ἀπὸ
 4 καταβολῆς κόσμου γενηθέντων. ² εἴρηκε γάρ που περὶ ^{Gen. 2, 2.}
 τῆς ἐβδόμης οὕτω, ‘Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ^{Exod. 20,}
 ‘ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.’
 5 καὶ ἐν τούτῳ πάλιν, ‘Εἴ εἰσελεύσονται εἰς τὴν κατά-
 6 παυσίν μου.’ Ἐπεὶ οὖν ἀπολείπεται τῶς εἰσελθεῖν
 εἰς αὐτὴν, καὶ οἱ πρότεροι εὐαγγελισθέντες οὐκ εἰσ-

was left for others to enter upon, Raphel, Valckenaer. See x. 26.

Ibid. ὑστερηκέναι. Persons, who come too late, are excluded: and hence ὑστερηκέναι means here, *not to enter in.*

2. εὐγγελισμένοι. This alludes to the preaching of the gospel, and to the *good report* of the land of Canaan, which was brought to the Israelites by Joshua and Caleb, Numb. xiii. 27—30; but which they did not believe, and this was the chief παραπικρασμός. Most MSS. read συγκεκραμένους.

Ibid. λόγος τῆς ἀκοῆς. See 1 Thess. ii. 13. It may mean here, that the word entered only into their ears, and did not sink into their hearts.

3. καθὼς εἴρηκεν. The argument from this quotation is left to be supplied by the reader. If God swore that the Israel-

ites, for their want of faith, (Deut. i. 32.) should not enter into his rest, it is implied that those who have faith shall enter in.

Ibid. καίτοι. The quotation shews, that this rest was still reserved for some other persons: and if the Jews replied that God's *rest* meant his resting from creation, and that they had entered into this, when they had the institution of the Sabbath, S. Paul replies, that this could not be *the rest* intended, because David spoke of it as something still future, *though the rest of the Sabbath had existed from the beginning.* Κατάσαροις is used for the Sabbath in 2 Macc. xv. 1.

5. καὶ ἐν τούτῳ πάλιν. And it is evident again from the former quotation, that the entrance into this rest is something future.

^{h 3, 7, 15.} ηλθον δι' ἀπείθειαν, ^bπάλιν τωὰ ὄρίζει ἡμέραν, 'Σή-
 Psal. 95. 7. ^cμερον,' ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνου, κα-
 θὼς εἴρηται, 'Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκού-
 'σητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.' Εἰ γὰρ ^d
 αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἀν περὶ ἄλλης ἐλάλει
 μετὰ ταῦτα ἡμέρας· ἅρα ἀπολείπεται σαββατισμὸς ^e
 τῷ λαῷ τοῦ Θεοῦ. ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυ- ^f
 σιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐ-
 τοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. Σπουδάσωμεν οὖν ^g
 εἰσελθεῖν εἰς ἑκείνην τὴν κατάπαυσιν, ὥνα μὴ ἐν τῷ
¹ Eccl. 12, ² Esa. 49, ³ Jer. 23, ⁴ Eph. 6, ⁵ 17. ⁱζῶν γὰρ ¹²
 ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργής, καὶ τομώτερος ὑπὲρ

7. Valckenaeer puts a note of interrogation after *ἡμέραν*: but it may mean, Even after the Israelites had entered into Canaan, he again fixes some other day for the faithful entering into his rest, and this even as late as in the time of David.

Ibid. εἰρηται. Most MSS. read προειρηται.

8. Ἰησοῦς. If the Israelites had entered into God's rest, when Joshua led them into Canaan, the Psalmist would not have spoken of it as a thing future.

9. ἀπολείπεται. So that this rest is something which is still left for the people of God to enter into. Σαββατισμὸς is used on account of what was said in ver. 3, and means that believers in Christ will have a perpetual Sabbath, as well as enter into the heavenly Canaan. The Jews spoke of the reign of the Messiah as a σαββατισμός.

10. δ γὰρ εἰσελθών. This is

to shew that God's rest, into which the faithful are to enter, may be called a σαββατισμός, for he that enters into this blessed state will rest from all his works, as God did from His.

12. δ λόγος. S. Paul seems to adopt a mode of expression, which was common among the Jews. Philo writes, "Ινα ἴνοής Θεον τέμνοντα, τάς τε τῶν σωμάτων καὶ πραγμάτων ἔχεις ἀπάσας ἡρμόσθαι καὶ ἡνώσθαι δοκούσας φύσεις, τῷ τομεῖ τῶν συμπάντων αὐτοῦ λόγῳ, δε εἰς τὴν δέυτάτην ἀκονηθεῖς ἀκμὴν, διαιρῶν οὐδέποτε λίγει τὰ αἰσθητὰ πάντα, ἐπειδάν δὲ μέχρι τῶν ἀτόμων καὶ λεγομένων ἀμερῶν διεξέλθῃ. Vol. I. p. 491. Οὗτος δ Θεὸς ἀκονησάμενος τὸν τομέα, τῶν συμπάντων αὐτοῦ λόγον, διαιρεῖ τὴν τε ἀμορφὸν καὶ ἀποιον τῶν ὅλων οὐσίαν, p. 492. S. Paul means to say, that if we have not faith, God will be sure to discover it, for he sees the inmost recesses of the heart.

πᾶσαν μάχαιραν δίστομον, καὶ δικυνούμενος ἔχρι με-
ρισμοῦ ψυχῆς τε καὶ πνεύματος, ἀρμῶν τε καὶ μνε-
λῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

13 ^κ καὶ οὐκ ἔστι κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ ^κ Psal. 33,
γυμνὰ καὶ τετραχηλισμένα τοῖς ὄφθαλμοῖς αὐτοῦ ^{13, 14, 15:}
^{90, 8: 139,} πρὸς δὲ θῆμαν ὁ λόγος. ^{11, 12.}
^{Ecl. 15, 19.}

14 ^λ Εχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς ^{1, 3, 1: 6,}
οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ^{20: 7, 26:}
15 ὁμολογίας. ^μ Οὐ γάρ ἔχομεν ἀρχιερέα μὴ δυνάμενον ^{8, 1: 9, 11,}
συμπαθῆσαι ταῖς ἀσθενείαις θμῶν, πεπειραμένον δὲ ^{24: 10, 23.}
^{2 Cor. 5,} ^{21. Philipp.}

16 κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἀμαρτίας· ^π προσ- ^{2, 7. 1 Pet.}
ερχώμεθα οὖν μετὰ παρρήσιας τῷ θρόνῳ τῆς χάριτος, ^{2, 22. 1 Joh.}
ἴνα λάβωμεν ἔλεον, καὶ χάριν εὔρωμεν, εἰς εὔκαιρον ^{3: 5.}
^{18: 3, 12.}

5 βοήθειαν. ^ο πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβά- ^{ο 2, 17: 8, 3.}
νόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν
Θεὸν, οὐα προσφέρη δῶρά τε καὶ θυσίας ὑπὲρ ἀμαρ-

2 τῶν, ^ρ μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλα- ^{ρ 2, 18: 4,}
3 νωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν. ^{καὶ} ^{15: 7, 28.}

διὰ ταύτην ὄφείλει, καθὼς περὶ τοῦ λαοῦ, οὗτοι καὶ ^{9: 7, 27.}
^{Lev. 9, 7:}

4 περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἀμαρτιῶν. ^{Καὶ οὐχ} ^{Exod. 28,}
^{1. 1 Par.} οὐα τὸν τῷ λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ^{23, 13.}

5 ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρὼν. ^ο οὗτοι καὶ ^{2 Par. 26,}
^{16, &c.}

^{8 1, 5. Psal.}

13. *τετραχηλισμένα* is a metaphor from victims which are laid open, and the inside exposed as fully as is expressed in ver. 12; or perhaps from the neck of the victim being turned back so as to shew the face, *supine exposita*.

Ibid. πρὸς δν. *With whom we have to do, or, of whom we are speaking, or, to whom we shall give account.*

14. *ἀρχιερέα.* He now re-

turns to the notion of Christ ^{2, 7. Joh.} being a high priest, which was ^{8, 54. Act.} begun in iii. 1. ^{13, 33.}

CHAPTER V.

2. *μετριοπαθέν.* *To be only moderately affected with anger, i. e. to be indulgent to. The Peripatetics said τὸν σοφὸν μετριοπαθή μὲν εἶναι, ἀπαθή δὲ οὐκ εἶναι.*

3. *ὑπὲρ ἀμαρτιῶν.* Many MSS. read περὶ ἀμ. See x. 6.

ο Χριστὸς οὐχ ἔωτὸν ἐδόξασε γενηθῆναι ἀρχιερέα,

ἀλλ' ο λαλήσας πρὸς αὐτὸν, 'Υἱός μου εἰ σὺ, ἐγὼ

^{t 7, 17.} ^{Psal. 110,} 'σήμερον γεγέννηκά σε' ^t καθὼς καὶ ἐν ἑτέρῳ λέγει,⁶

4. 'Σὺ ἵερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισε-

^{u Matt. 26, 'δέκ.'} ^u 'Ος ἐν ταῖς ἡμέραις τῆς σπαρκὸς αὐτοῦ, δεῆ-

^{38, &c.: 27,} 7, ^{46, 50. Joh.} σεις τε καὶ ἰκετηρίας πρὸς τὸν δυνάμενον σώζειν

^{21, 72: 17,} αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων

προσενέγκας, καὶ εἰσακονθεὶς ἀπὸ τῆς εὐλαβείας,

^{x Philipp. 2, 'καπέρ ὥν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοὴν,} 8

^{6, &c.}

^{y 2, 10.} ^y καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούοντις αὐτῷ πᾶσιν,

αἴτιος σωτηρίας αἰώνιου· προσαγορευθεὶς ὑπὸ τοῦ 10

Θεοῦ ἀρχιερεὺς, κατὰ τὴν τάξιν Μελχισεδέκ.

Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος 11

λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοῖς. ^{*}καὶ γὰρ 12

ὁφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν

χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς

5. ο λαλήσας. The same person, i. e. God, who spoke those words in the second Psalm, appointed Christ to be our high priest: and the second Psalm is prophetic of Christ taking upon himself this office.

6. The hundred and tenth Psalm is referred to the Messiah by our Lord himself, Matt. xxii. 43.

7. σπαρκός. This is a plain proof that Christ had a higher nature. See ii. 14.

Ibid. εἰσακονθεῖς. This word implies that a person is assisted as well as heard, and some translate it *delivered from his fear*. Jesus was not delivered from death, but an angel strengthened him, Luke xxii.

43. and he was raised again from death.

8. ἔμαθεν—ἔπαθε. This was a proverbial expression, as μαθήματα τὰ παθήματα, *Herod.* I. μὲν δὲ ἔπαθον, *Philo Jud.* vol. I. p. 566. εἰ μὲν ἦν μαθεῖν δὲ παθεῖν, καὶ μὴ παθεῖν, καλὸν τὸ μαθεῖν εἰ δὲ παθεῖν, τί δεῖ μαθεῖν; παθεῖν γὰρ χρή. *Democritus apud Stobaeum.* This passage seems to shew, that the Epistle was written in Greek.

9. τελεωθεῖς. See ii. 10.

10. προσαγορευθεῖς. *Salutatus.* Cassaubon, Valckenaer.

11. δυσερμήνευτος—ἐπει. It is difficult to interpret to you this passage concerning Melchisedek, because you are slow in hearing such things.

12. στοιχεῖα τῆς ἀρχῆς are the

ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρέιαν
 13 ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. ^aπᾶς γὰρ ^b 1 Cor. 3,
 ὁ μετέχων γάλακτος, ἀπειρος λόγου δικαιοσύνης. ^{2: 14, 20.}
 Ep. 4, 14.
 14 οὐ πέπιστος γάρ ἐστι· τελείων δέ ἐστιν ἡ στερεὰ τροφή,
 τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχον-
 6 των πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. Διὸ ἀφέντες
 τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειό-
 τητα φερόμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι
 μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεὸν,
 2 βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστά-
 3 σεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. καὶ τοῦτο
 4 ποιήσομεν, ἐάν περ ἐπιτρέπῃ ὁ Θεός. ^cἈδύνατον ^c 10, 26.
 Matt. 12,
 31, 45.

first elements: it means, the imperfect rudiments and elements of Christianity, which were contained in the Old Testament. *Pierce.*

13. γάλακτος. So Philo, *τη-*
τίοις μὲν ἐστι γάλα τροφή, τελεῖος
δὲ τὰ ἐκ πυρῶν πέμψατα, καὶ ψυ-
χῆς γαλακτώδεις μὲν ἀν εἰλην τροφαῖ
κατὰ τὴν παιδικὴν ἡλικίαν . . .
τελεῖα δὲ καὶ ἀνδράσιν εὐπρεπεῖς
αἱ διὰ φρονήσεως καὶ σωφροσύνης
καὶ ἀπάσης ἀρετῆς ὑφηγήσεις, vol.
I. p. 301. Also Arrian, *οὐ θέ-*
λεις ήδη ὡς τὰ παιδία ἀπογαλακτι-
σθῆται, καὶ ἀπεισθαι τροφῆς στε-
ρετέρας, Epist. II. 16.

Ibid. λόγου δικαιοσύνης. *The real doctrine of justification by faith,* which is contained in the Old Testament, if persons can understand it.

14. αἰσθητήρια. See Phil. i. 10.
 CHAP. VI.

1. τελειότητα. The food fit for τελεῖοι.

2. The things here mentioned were the points in which all

persons were instructed when ^a Pet. 2, 20.
 they were admitted to baptism; ^b Joh. 5, 16.
 they were to repent, to have faith, to believe in a resurrection, and a future judgment: upon which they were baptized, and the apostles laid their hands on them. S. Paul says, that he cannot repeat all this over again.

Ibid. βαπτισμῶν διδαχῆς. *The doctrine concerning different baptisms,* and their efficacy, such as the Jewish, that of John, and particularly the Christian.

Ibid. ἐπιθ. χειρῶν. The apostles laid their hands upon those who were baptized, and they received the Holy Ghost, Acts vi. 6. viii. 15, 16, 17. xix. 5, 6.

3. τοῦτο πειράμεν. This is connected with ἐν τῷ τελειότητα φερόμεθα in ver. 1. *I will proceed to give you this strong food,* and will presently (in c. vii.) explain to you the passage about Melchizedek.

γὰρ τοὺς ἀπαξ̄ φωτισθέντας, γενσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου, καὶ καλὸν γενσαμένους Θεοῦ ρῆμα, δυ-5 νάμεις τε μέλλοντος αἰώνος, καὶ παραπεσόντας, πάλιν 6 ἀνακαυίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἐμποῖς τὸν οὐν τοῦ Θεοῦ καὶ παραδειγματίζοντας. γῆ γὰρ 7 η πιῶσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὑθετον ἐκένοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ.

4. If you cannot receive this strong food, there is no use in repeating the former elements : and if you have forgotten them so entirely as to apostatize from your faith, you cannot receive another admission into the covenant by baptism.

Ibid. Ἀδύνατον. This does not imply, that God cannot pardon an apostate ; but he cannot be again baptized. The passage relates only to apostates, and to the non-iteration of baptism.

Ibid. φωτισθέντας was used in later times as synonymous with βαπτισθέντας. See Suicer, Bingham. It probably has that meaning here, and x. 32. All these accusatives are governed by ἀνακαυίζειν.

Ibid. δωρεᾶς. This means the gift of the Holy Ghost, as is explained in the next clause.

5. μελλοντος αἰώνος. See ii. 5. This clause might be translated *the privileges of the gospel*.

6. καὶ παραπεσόντας. *And having apostatized.*

Ibid. ἀνακαυίζειν. *Once more to make them new creatures by*

baptism, εἰς μετάνοιαν κρον their repentance. Even if they repent, there is no power to readmit them by baptism.

Ibid. ἀνασταυροῦντας is said to mean simply *crucifying*, by Raphael, Bos, Krebsius. But Chrysostom interprets it, *crucifying again*, as does Valckenaer.

Ibid. παραδειγματίζοντας. The LXX use this verb in Numb. xxv. 4. where Aquila has ἀντηξον, and Symmachus κρέμασον : it is, therefore, properly coupled with ἀνασταυροῦντας. These persons as much reject Christ as if they had nailed him to the cross.

7. For the effect of the Christian doctrine upon different persons may be compared to the effect of rain upon the earth : in some it brings forth good fruit, and blessing is the consequence : in others it brings forth thorns and thistles, and cursing is the consequence. The latter applies to apostates, παραπεσόντας.

Ibid. δι' οὓς. *For whose benefit God intended the ground to be cultivated.*

8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ
9 κατάρας ἐγγὺς, ἵνα τὸ τέλος εἰς καῦσιν. Πεπείσμεθα
δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείττονα καὶ ἔχόμενα
10 σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. ὁ γὰρ ἄδικος ὁ ^{Prov. 14,}
Θεὸς, ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου τῆς ^{31. Matt.}
ἀγάπης ἡς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονή- ^{10, 42: 25,}
^{40. 1 Thess. 1, 3.}
11 σαυτες τοῖς ἀγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν δὲ
ἐκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς
12 τὴν πληροφορίαν τῆς ἐλπίδος ἃχρι τέλους· ὥντα μὴ
ιωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μα-
13 κροθυμίας κληρονομούντων τὰς ἐπαγγελίας. ^{•Τῷ} ^{Gen. 12,}
γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ’ οὐ- ^{3: 17, 41.}
14 δεινὸς εἴχε μείζονος ὀμόσαι, ὥμοσε καθ’ ἑαυτοῦ λέγων, ^{Psal. 105, 9.}
Luc. 1, 73.
‘Ἡ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πλη-

8. κατάρας ἐγγὺς. Apostates are in imminent danger of condemnation: the final curse is very near to them: so ἐγγὺς ἀφανισμοῦ, viii. 13.

Ibid. καῦσιν, if applied to the earth, signifies its being scorched and burnt by the sun: if to apostates, it means their punishment. See Matt. xiii. 5, 6, 20, 21.

9. ἔχόμενα σωτηρίας. Quæ necessarium habent cum salute nemum. Valckenaer. The expression is opposed to κατάρας ἐγγὺς in ver. 8.

10. τοῦ ἔργου ὑμῶν. Your troubles and afflictions. Valcken.

Ibid. τοῦ κόπου. These words seem to be an interpolation, perhaps from 1 Thess. i. 3.

11. πρὸς τὴν πληρ. So as to shew the sincerity of your hope to the end. They were to shew this by their patience and cha-

rity.

12. τῶν κληρονομούντων. Those, whether Jews or Gentiles, who are now proving themselves heirs of the promise made to Abraham by their faith in Christ. This leads him to dwell upon the spiritual nature of that promise. Compare Gal. iii. 7, &c.

13. καθ’ ἑαυτοῦ. Philo observes upon this same passage, δῆλος γὰρ ὅτι οὐ καθ’ ἔτέρου ὀμνύει Θεός οὐδὲν αὐτοῦ κρέιττον, ἀλλὰ καθ’ ἑαυτοῦ, δε ἐστι πάντων ἄριστος, vol. I. p. 127.

14. S. Paul only quotes part of the promise, because it was so well known to his readers: but his argument is concerned principally with those words, *And in thy seed shall all the nations of the earth be blessed.* It is probable also, that he gives a spiritual meaning to πληθυνέ, *I will give thee a multitude of*

‘θυνῶ σε’ καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς 15

^f Exod. 22, ἐπαγγελίας. ἁνθρώποι μὲν γὰρ κατὰ τοῦ μείζονος 16
όμνυουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βε-
βαίωσιν ὁ ὄρκος· ἐν φιλοσόφερον βουλόμενος ὁ 17
Θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ
ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεστίευσεν ὄρκῳ, ἵνα 18
διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύ-
σασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ κατα-
φυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· ἦν ὡς 19
ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν,
καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσμα-
^ε 3, 1: 4, ^{τος}, ^ε ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, 20
^{14: 8, 1: 9,} ^{11.} κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς
τὸν αὐτὸν.

^h Gen. 14, 18, &c. ^b ΟΥΤΟΣ γὰρ ὁ Μελχισεδὲκ βασιλεὺς Σαλῆμ, 7
ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ
ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐ-

descendants, viz. those who have
faith, as in Gal. iii. 7.

15. μακροθυμίας. He had
spoken of μακροθυμία in ver. 12,
and is constantly exhorting them
to patience: (see iii. 6.) and he
now observes, that it was in
reward for his patience that
Abraham received the promise.

17. κληρονόμοις. Abraham's
spiritual seed. Fell.

Ibid. ἐμεσίευσεν. Josephus
writes, ταῦτα δὲ δινόντες ἔλεγον,
καὶ Θεὸν μεσίτην ὡν ὑποσχοῦντο
πιούμενος. It may therefore be
translated, he confirmed, or wit-
nessed it: the oath was the με-
σίτης between God and his pro-
mise.

18. δόο. The promise and

the oath.

Ibid. καταφυγόντες. That we,
who have fled for refuge to lay
hold of the hope held out in the
promise, may have strong con-
solation. The hope is of eternal
life through faith in Christ.

19. ἦν. sc. παράκλησιν, Valck-
enaeer: but it is rather ἐλπίδα.

Ibid. εἰσερχομένην. He rather
means, it gives us an entrance
into heaven, of which the holy
of holies is a type: see vii. 19.

20. Μελχισεδὲκ. See v. 10, 11.

CHAP. VII.

1. Σαλῆμ. Josephus under-
stood Jerusalem, *Antiq.* I. 10, 2.
Some say it was Salem, men-
tioned Gen. xxxiii. 18. John iii.
23.

2 λογήσας αὐτὸν, φὶ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν
 'Αβραὰμ· πρῶτον μὲν ἔρμηνευόμενος βασιλεὺς δι-
 καιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλῆμ, ὁ ἐστι
 3 βασιλεὺς εἰρήνης· ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος,
 μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιω-
 μένος δὲ τῷ νῷ τοῦ Θεοῦ, μένει ἵερεὺς εἰς τὸ διηνεκές.
 4 Θεωρεῖτε δὲ πηλίκος οὗτος, φὶ καὶ δεκάτην 'Αβραὰμ^{1 Gen. 14,}
 5 ἔδωκεν ἐκ τῶν ἀκροθινίων, ὁ πατριάρχης. ^{20.} καὶ οἱ μὲν ^{1 Num. 18,}
 ἐκ τῶν οὐών Λευὶ τὴν ιερατείαν λαμβάνουντες, ἐντολὴν ^{21, 26.} Deut. 18, 1.
 ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, του-^{2 Par. 31, 5.} ^{21. 4.} Jos. 14,
 τέστι τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ
 6 τῆς ὄσφύος 'Αβραὰμ· ¹ ὁ δὲ μὴ γενεαλογούμενος ἐξ^{1 Gen. 14,}
 αὐτῶν, δεδεκάτωκε τὸν 'Αβραὰμ, καὶ τὸν ἔχοντα τὰς ^{19, 20.} Rom. 4, 13.
 7 ἐπαγγελίας εὐλόγηκε· χωρὶς δὲ πάστης ἀντιλογίας τὸ
 8 ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. καὶ ὅδε μὲν
 δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ
 9 δὲ, μαρτυρούμενος ὅτι ζῇ. καὶ ὡς ἔπος εἶπεν, διὰ

2. Josephus translates Μελ-
 χιστὴκ, βασιλεὺς δίκαιος; as does
 Philo, who also calls him βασι-
 λεὺς τῆς εἰρήνης, vol. I. p. 102,
 103. There can be no doubt
 that S. Paul meant to apply
 both these titles to Christ.

3. ἀπάτωρ. A person was called
 ἀπάτωρ, whose father was not
 known. Servius Tullius is said
 to have been *patre nullo*, Liv.
 IV. 3. Ion calls himself, ὡς
 γάρ ἀμήτωρ ἀπάτωρ τε γεγὼς, Eu-
 rip. *Ion.* 109. Melchizedek's
 family is not mentioned: and
 perhaps the words are meant
 to apply to Christ, who in his
 human nature had no father,
 and in his divine nature no
 mother.

Ibid. ἀγενεαλόγητος. See ver.
 6. It means, not reckoned in
 the genealogies of the priests.
 Isaiah says of Christ, *Who shall
 declare his generation?* lxx. 8.

Ibid. ἀρχὴν ἡμερῶν and ζωῆς
 τέλος probably mean the begin-
 ning and end of the time ap-
 pointed for the priests to serve,
 Numb. iv. 2, 3. but the ex-
 pressions are applied to Christ
 literally.

Ibid. εἰς τὸ διηνεκές means for
 life, as Sylla and J. Caesar were
 appointed dictators εἰς τὸ διη-
 νεκές, Appian. *de Bel. Civ.* I. p.
 315. When applied to Christ,
 it means literally *for ever*.

8. μαρτυρούμενος. This alludes
 to the *testimony* in the 110th

δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάν-
τοτε ζῶν, εἰς τὸ ἐπυγχάνειν ὑπὲρ αὐτῶν. τοιοῦτος
γὰρ ήμῶν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος,
κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν, καὶ ὑψηλότερος
τῶν οὐρανῶν γενόμενος· ὃς οὐκ ἔχει καθ' ήμέραν
νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων
ἀμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ·
τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἐαυτὸν ἀνενέγκας. ὁ
νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας
ἀσθένειαν· ὁ λόγος δὲ τῆς ὥρκωμοσίας τῆς μετὰ τὸν
νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

κεφαλαίον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον
ἔχομεν ἀρχιερέα, ὃς ἐκάθιστεν ἐν δεξιᾷ τοῦ θρόνου τῆς
τι. 2. Eph. 1. 20. Col. μεγαλωσύνης ἐν τοῖς οὐρανοῖς· τῶν ἀγίων λειτουρ-
γὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύ-
ριος, καὶ οὐκ ἀνθρωπος· πᾶς γὰρ ἀρχιερεὺς εἰς τὸ
προσφέρειν δῶρα τε καὶ θυσίας καθίσταται· ὅθεν
ἀναγκαῖον ἔχειν τὶ καὶ τοῦτον ὁ προσενέγκη. εἰ μὲν 4
γὰρ ἡν ἐπὶ γῆς, οὐδὲ ἀν ἡν ιερεὺς, ὄντων τῶν ιερέων
τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα, οἵτινες 5
Exod. 25, 40. Act. 7, ὑποδείγματι καὶ σκιῇ λατρεύουσι τῶν ἐπουρανίων,
44. Col. 2, 17.

25. ἐπυγχάνειν. See Rom. viii. 34.

26. ὑψηλότερος. This means, that our high priest is not on earth, but in heaven.

28. ἀνθρωποὺς—νιόν. This seems an express assertion that *the son is not man.*

CHAP. VIII.

1. Κεφάλαιον. The sum of the argument is, that our high priest performs his ministry in heaven.

2. τῶν ἀγίων probably means

the holy place, the true sanctuary, of which the earthly is a type. See ἀγιον κοσμικὸν in ix. 1. ἀγια ἀγίων ix. 3. ἀγίων ὀδὸν, ix. 8.

3. πᾶς γάρ. This is to explain why Christ is λειτουργός.

4. εἰ μὲν γάρ. This is a reason for what is called the κεφάλαιον in ver. 1.

Ibid. τῶν ιερέων. Perhaps an interpolation.

5. Who perform their ministry by the representation &c. or

καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν, ‘Ορά γάρ φησι, ‘ποιήσῃς πάντα κατὰ τὸν 6· τύπον τὸν δειχθέντά σοι ἐν τῷ ὄρει.’ ^ε Νυνὶ δὲ δια- ^ε 7, 22.
 φορωτέρας τέτευχε λειτουργίας, ὅσφι καὶ κρείττονός ^{2 Cor. 3, 6.}
 ἔστι διαθήκης μεσίτης, οὗτις ἐπὶ κρείττονισιν ἐπαγγε-
 7 λίας νενομοθέτηται. Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμεμ-
 8 πτος, οὐκ ἀν δευτέρας ἔζητείτο τόπος. ^ε μεμφόμενος ^{1 Jer. 31,}
 γὰρ αὐτοῖς λέγει, ‘Ιδοὺ, ἡμέραι ἔρχονται, λέγει Κύ-
 ‘ ριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ^{31, &c.}
 9· τὸν οἶκον Ἰουδαία διαθήκην καυνήν· οὐ κατὰ τὴν δια-
 ‘ θήκην ἦν ἐποίησα τοῖς πατράσιων αὐτῶν, ἐν ἡμέρᾳ
 ‘ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἔξαγαγεῖν αὐ-
 ‘ τοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ
 ‘ διαθήκῃ μου, καγὼ ἡμέλησα αὐτῶν, λέγει Κύριος.
 10· ε^εότι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσ- ^ε 7. 31,
 ‘ ραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς ^{33, &c.}
 ‘ νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας
 ‘ αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεὸν,
 11· καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. ^η καὶ οὐ μὴ διδάξωσιν ^{10, 16.}
 ‘ ἔκαστος τὸν πλησίον αὐτοῦ, καὶ ἔκαστος τὸν ἀδελ- ^{Joh. 6, 45.}
 ‘ φὸν αὐτοῦ, λέγων, Γνῶθι τὸν Κύριον· ὅτι πάντες ^{65. 1 Joh. 2, 27.}

rather, who are the ministers of
that which is a representation &c.
See xiii. 10.

6. Νυνὶ δέ. But now, being in
heaven.

Ib. οὗτις—νενομοθέτηται. Which
has its enactments made upon bet-
ter promises. When God enters
into a covenant with man, he
imposes certain conditions and
laws (νομοθετεῖ) and he holds
out certain promises (ἐπαγγε-
λίας.)

8. αὐτοῖς relates to μεμφόμενος,
VOL. II.

not to λέγει. Chrysostom, Be-
za, Raphel, Palairet. See ver.
9.

Ibid. συντελέσω. LXX διαθή-
σομαι.

9. καγὼ δὲ μέλησα αὐτῶν. S. Paul
follows the LXX. In our ver-
sion it is, Although I was an
husband to them. The Hebrew
word is said to have both mean-
ings.

11. πλησίον. Most MSS.
read πολίτην.

‘εἰδήσοντί με ἀπὸ μικροῦ αὐτῶν ἔως μεγάλου αὐ-

¹ Rom. 11, ‘τῶν, ^ι ὅτι Ἰλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ¹²
^{27.} ‘ἀμαρτιῶν αὐτῶν καὶ τῶν ἀνομῶν αὐτῶν οὐ μὴ
‘μυησθῶ ἔτι.’ Ἐν τῷ λέγειν καυῆν, πεπαλαίωκε ¹³
τὴν πρώτην τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγ-
γὺς ἀφανισμοῦ.

^κ Exod. 25, ^κ ΕΙΧΕ μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα ⁹
^{8.}

¹ Exod. 25, λατρείας, τό τε ἄγιον κοσμικόν. ¹ Σκηνὴ γὰρ κατε-
^{30: 26, 1,} σκευάσθη ἡ πρώτη, ἐν ᾧ ἡ τε λυχνία καὶ ἡ τράπεζα
^{&c. : 36, 1,} ^{&c. Lev.} καὶ ἡ πρόθεστις τῶν ἄρτων, ἥπις λέγεται ἄγια. μετὰ ³
δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἄγια

^m Exod. 16, ἄγιων, ^m χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβω- ⁴
^{33: 25, 10,}

13. πεπαλαίωκε. *By calling this other covenant new, he calls the first old.* The Jews might perhaps have replied, that though God intended to make a new covenant, it did not follow that the old one was to be abolished: to which S. Paul replies, that *any thing which is liable to age, must ultimately be subject to ἀφανισμός, entire abolition.*

CHAP. IX.

1. σκηνὴ is omitted in the best MSS. If it is expunged, we must understand διαθήκη: if it is retained, it is not the same as πρώτη σκηνὴ in ver. 2, but means *the Mosaical tabernacle*, as opposed to the spiritual, i. e. the Christian. See ver. 8.

Ibid. δικαιώματα. *Ordinances, regulations.* See Rom. i. 32.

Ibid. κοσμικόν. *Of this world, as opposed to ἐπουράνιον, viii. 5.* See also viii. 2. ix. 11. But Josephus speaks of the high priests τὴν ἱερὰν ἐσθῆτα περικεί-

μενοι, καὶ τῆς κοσμικῆς θρησκείας κατάρχοντες, *the public worship.* Vol. II. p. 287.

2. Σκηνὴ πρώτη. The first, or outward part of the tabernacle.

Ibid. λυχνία. Exod. xxv. 31—39. xxxvii. 17—24. Τράπεζα, καὶ πρόθ. ἄρτων, Exod. xxv. 23—30. xxxvii. 10—16. Lev. xxiv. 5—9. Josephus writes, εἶχεν ἐν αὐτῷ τρία θυμασιώτατα καὶ περιβόλητα πάσιν ἀνθρώποις ἔργα, λυχνίαν, τράπεζαν, θυμιατήριον. *De Bel. Jud.* p. 334. Philo also mentions these three things, vol. II. p. 150.

Ibid. ἄγια is the neuter plural, as in ver. 3, ἄγια ἄγιων.

3. δεύτερον. The first veil or hanging is mentioned in Exod. xxvi. 36, 37. xxxvi. 37; the second in xxvi. 31—33. xxxvi. 35. Philo says the inner was called καταπέτασμα, the first, κάλυμμα. Vol. II. p. 150.

4. θυμιατήριον is used for *an altar of incense* by Josephus, *Antiq.* III. 6, 8. and by Philo,

τὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίφ,<sup>21: 26, 33:
34, 29.</sup>
 ἐν ἦ στάμνος χρυσῆ ἔχουσα τὸ μάντα, καὶ ἡ ράβδος<sup>Num. 17,
10. 1 Reg.</sup>
 Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης.<sup>8, 9. 2 Par.
5, 10.</sup>
 5 ^η ὑπεράνω δὲ αὐτῆς Χερουβίμ δόξης, κατασκιάζοντα<sup>a Exod. 25,
τὸ ἵλαστήριον περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ
6 μέρος. Ὅτιούτων δὲ οὗτω κατεσκευασμένων, εἰς μὲν <sup>o Num. 28,
τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἱ ἱερεῖς τὰς
7 λατρείας ἐπιτελοῦντες.</sup> <sup>p ver. 25.
Exod. 30,</sup> εἰς δὲ τὴν δευτέραν ἄπαξ<sup>10. Lev. 16,
τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἴματος, ὁ
προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημά-</sup>
 8 των.^{9 τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἀγίου,}<sup>q 10, 19, 20.
Joh. 14, 6.</sup>
 μήπω πεφανερώσθαι τὴν τῶν ἀγίων ὁδὸν, ἔτι τῆς
 9 πρώτης σκηνῆς ἔχουσης στάσιν.<sup>1 ἥτις παραβολὴ εἰς <sup>r Act. 13,
39. Gal. 3,
21.</sup></sup></sup>

vol. II. p. 149, 150. This is called by S. Luke θυσιαστήριον τοῦ θυμάτατος, i. 11; and was in the outer tabernacle: see Josephus and Philo at ver. 2. S. Paul is therefore supposed to mean *a censer*, though no mention is made of one having been kept in the holy of holies: see Lev. xvi. 12, 13.

Ibid. ἐν ἦ. It appears from 1 Kings viii. 9. and 2 Chron. v. 10, that there was *nothing in the ark save the two tables of stone*. Hence some make ἐν ἦ refer to σκηνὴ, as θύσις in ver. 2. refers to σκηνὴ, though other words are interposed. But if αὐτῆς in ver. 5. refers to *the ark*, ἐν ἦ must do so too; and it appears that Moses put other things into the ark: Exod. xvi. 34. Numb. xvii. 10. Deut. xxxi. 26.

Ibid. στάμνος χρυσῆ. The LXX call it *golden*, though it is not

so in the Hebrew. Exod. xvi. 33. 5. αὐτῆς is said by Pierce to refer to διαθήκης.

Ibid. Διαστήριον. Philo writes, ἡς (κιβωτοῦ) ἐπίθεμα, ὥσπερ πόμα, τὸ λεγόμενον Διαστήριον, vol. II. p. 150; and he gives a figurative meaning to all these things.

7. ἄπαξ. *On one day in the year*: but he went in more than once on that day.

8. πνεύματος. He means, that Moses, when he wrote this account, was inspired by the Holy Ghost; and that what he has written may be taken in a figurative sense.

Ibid. μήπω πεφανερώσθαι. *Was not yet laid open*. The entrance into heaven was not laid open by the Mosaic dispensation.

Ibid. πρώτης σκηνῆς is taken by Pierce for *the outer tabernacle*. See ver. 1.

9. παραβολὴ. *A figure even up*

τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά τε καὶ θυσίαν προσφέρονται μὴ δυνάμεναι κατὰ συνειδῆσιν

^s Lev. 11, 2. ^t τελειώσαι τὸν λατρεύοντα, ^u μόνον ἐπὶ βρώμασι καὶ ^v 10
^{Num. 19, 7,} ^w πόμασι καὶ διαφόροις βαπτισμοῖς, καὶ δικαιώμασι
^{&c.}

^t 3, 1: 4, 14: ^x σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα. ^y Χρι- 11
^{6, 20: 8, 1.}

στὸς δὲ παραγενόμενος, ἀρχιερεὺς τῶν μελλόντων ἄγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ

^u 10, 10. ^z χειροποιήτου, τουτέστιν οὐ ταύτης τῆς κτίσεως, ^o οὐδὲ ¹²

^{Act. 20, 28.} δί' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἴδιου αἵ-

^{Col. 1, 14.} ματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἄγια, αἰώνιαν λύτρω-

^{1 Pet. 1, 19. Apos. 1, 5:} σιν εὑράμενος. ^z εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων ¹³

^z 10, 4. ^{Lev. 16, 14,} καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοιωμένους

^{16. Num. 19, 2, 4.} ἀγάπει πρὸς τὴν τῆς σαρκὸς καθαρότητα, ¹ πόσφ ¹⁴

^y 6, 1. ^{Eph. 5, 2.} μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἴω-

^{Gal. 1, 4: 2. 20. Tit. 2,} νίον ἑαυτὸν προσήνεγκεν ἅμαρτον τῷ Θεῷ, καθαρεῖ

^{14. 1 Pet. 1, 19: 3, 18.} τὴν συνειδῆσιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λα-

^{1 Job. 1, 7. Apos. 1, 5.} to the present time, so long as gifts &c. or, which is a figure, and only available for the present life, viz. to remove legal impurities: see μελλόντων in ver. 11.

9. καθ' ὃν. Probably καθ' ἣν.

Ibid. τὸν λατρεύοντα. Not the priest, but the worshipper, who brought the gift or sacrifice, that the priest might make the atonement. See x. 2.

10. μόνον ἐπὶ, i. e. μόνον δυνάμεναι τελειώσαι ἐπὶ βρώμασι, only able to sanctify the worshipper in cases of meat and drink &c.

Ibid. σαρκός. See vii. 16.

Ibid. διορθώσεως. See Matt. xvii. 11.

Ibid. ἐπικείμενα seems to be a solecism for ἐπικειμένοις. We

may understand ἡ ἐστιν, but many MSS. read δικαιώματα.

11. μελλόντων, opposed to καιρὸν τὸν ἐνεστηκότα in ver. 9.

13. σαρκὸς καθαρότητα. The ceremonies of the law could only remove legal impurities, which hindered the person from coming to worship.

14. πνεύματος αἰώνιον. The divine nature of Christ, as in Rom. i. 4. 1 Tim. iii. 16. 1 Pet. iii. 18. Bull, Vitringa, Kochius, Pierce.

Ibid. εἰς τὸ λατρεύειν. Persons who had contracted legal impurity were not allowed to worship in the temple; and the legal expiations could remove these, but nothing more. The death of Christ frees a sinner entirely from the consequence of his past sins, and enables him

15 τρεύει Θεῷ ζῶντι; ² Καὶ διὰ τοῦτο διαθήκης καυῆς ^{12, 24.}
 μεσίτης ἐστὶν, ὅπως θανάτου γενομένου, εἰς ἀπολύ- ^{Act. 13, 39.}
 τρωσι τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ^{Rom. 3, 25;}
 ἐπαγγελίαν λάβωσι οἱ κεκλημένοι τῆς αἰωνίου κλη- ^{5, 6. 1 Tim.}
 16 ρονομίας. ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρε-
 17 σθαι τοῦ διαθεμένου· ³ διαθήκη γὰρ ἐπὶ νεκροῖς βε- ^{a Gal. 3, 15.}
 18 βαίᾳ, ἐπεὶ μή ποτε ἰσχύει ὅτε ξῆ ὁ διαθέμενος; ὅθεν
 19 οὐδὲ ἡ πρώτη χωρὶς αἴματος ἐγκεκαίνισται. ^b λαλη- ^{b Exod. 24,}
 θείσης γὰρ πάσης ἐντολῆς κατὰ νόμου ὑπὸ Μωϋσέως ^{5, 6. Lev.}
 παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τρά- ^{16, 14, 15,}
^{18.}

to worship God who restores him to life.

15. *Καὶ διὰ τοῦτο. And to accomplish this.* When all mankind had incurred the penalty of death, God made a covenant with man, and promised to restore him to life: but it was first necessary that all mankind should die, and this was done in the person of Christ, who was the *μεσίτης* and *ἄγγελος* of the covenant: he suffered death as man, and as God ensured to man the fulfilment of the promise.

Ibid. *θανάτου γενομένου. Death having taken place:* i.e. all mankind having died in the person of Christ, so as to obtain pardon for the sins committed against the first covenant.

Ibid. *οἱ κεκλημένοι. All persons called to the gospel.* These are made capable of inheriting eternal life in consequence of the death of Christ. *Αἰωνίου κληρονομίας* is used in opposition to the inheritance of the land of Canaan, which was promised under the first covenant.

16. *διαθήκη.* Many persons render it *a testament*, which makes very good sense in this and the 17th verse: but it signifies *a covenant* in every other part of this chapter, and the whole Epistle: and perhaps we may render it so here, if we suppose S. Paul to be speaking, not of a covenant generally, but specially of the covenants which God had made with man: and he means to say, that wherever this covenant is mentioned, the death of the covenanting party is implied: for the covenant is fulfilled, as soon as all men had died: (which they did in the person of Christ:) otherwise it is of no effect, while the other party to it is alive: and this was the reason why the first covenant was ratified by blood, in token that man, who was one of the covenanting parties, was to die. We are perhaps to understand, ὅπου γὰρ διαθήκη φέρεται.

19. See Exod. xxiv. where only the blood of calves is mentioned, and nothing said of

γων, μετὰ ὑδάτος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου,
αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε,

^c Exod. 24, ^c λέγων, ‘Τοῦτο τὸ αἷμα τῆς διαθήκης ἡς ἐνετείλατο 20
8. Matt. 26,
28. ‘πρὸς ὑμᾶς ὁ Θεός.’ ^d Καὶ τὴν σκηνὴν δὲ καὶ πάντα 21

^d Exod. 29,
36. Lev. 8, τὰ σκεύη τῆς λειτουργίας τῷ αἷματι ὄμοίως ἐρράν-
15, 19: 16,

14. τισε. ^e καὶ σχεδὸν ἐν αἷματι πάντα καθαρίζεται κατὰ 22

^e Lev. 17, τὸν νόμον, καὶ χωρὶς αἵματεκχυτίας οὐ γίνεται ἀφε-
σις. Ἀνάγκη ὅδη τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς 23
οὐρανοῖς τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια

^f 7, 25. κρείττοσι θυσίας παρὰ ταύτας. ^f οὐ γὰρ εἰς χειρο- 24
Rom. 8, 34. ποίητα ἄγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀλη-
θιῶν, ἀλλ’ εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι

^g ver. 7. τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. ^g οὐδὲ ἵνα πολ- 25
Exod. 30,
10. Levit. λάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχε-
16, 2, 34. ται εἰς τὰ ἄγια κατ’ ἐνιαυτὸν ἐν αἷματι ἀλλοτριώ-

^h 1 Cor. 10, ^(b) ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς 26
11. κόσμου·) νῦν δὲ ἀπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς
ἀθέτησιν ἀμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρω-

water, or wool, or hyssop, or of his sprinkling the book. See Lev. xiv. 4—6, 49—52. Πάντα is neither in the Hebrew nor LXX.

20. In the LXX, ἰδού, τὸ αἷμα τῆς διαθήκης ἡς διέθετο Κύριος πρὸς ὑμᾶς.

21. σκηνὴν. This could not have been done at the same time, for the tabernacle was not yet made. It may mean, that in like manner he afterwards sprinkled the tabernacle, as in Exod. xl. 9—11, though no mention is there made of blood, but only of oil: Josephus, however, mentions blood. (*Antiq. III. 8.*)

Or it may relate to the service prescribed on the annual day of expiation, Lev. xvi. 14—20.

22. χωρὶς — ἀφεσις. This was true, as a matter of fact, of the prescribed legal expiations: but it is true in a much higher sense of the expiation made by Christ. The penalty of death, which was denounced on man for his sins, could not be reversed, unless man first suffered death, i. e. without shedding of blood: when that was done (in the person of Christ), remission was obtained.

26. συντελείᾳ. See i. 1.

27 ται. καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἄπαξ
 28 ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, ὁ οὐτως ὁ Χριστὸς¹ Matt. 26,
 ἄπαξ προσενέχθεις εἰς τὸ πολλῶν ἀνενεγκεῖν ἀμαρτίας^{28. 1 Pet. 3,}
 τίας, ἐκ δευτέρου χωρὶς ἀμαρτίας ὀφθήσεται, τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

10 ΚΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγα-^{1, 8, 5: 9, 9.}
 θῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐντο-^{Col. 2, 17.}
 αυτὸν ταῖς αὐταῖς θυσίαις, ἃς προσφέρουσιν εἰς τὸ
 διηνεκὲς, οὐδέποτε δύναται τοὺς προσερχομένους τε-
 λεῖσθαι. ἐπεὶ οὐκ ἀν ἐπαίσταντο προσφερόμεναι, διὰ
 τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἀμαρτιῶν τοὺς
 3 λατρεύοντας, ἄπαξ κεκαθαρμένους; ἀλλ' ἐν αὐταῖς
 4 ἀνάμνησις ἀμαρτιῶν κατ' ἐνιαυτόν· ¹ἀδύνατον γὰρ^{19, 13. Lev.}
 5 αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἀμαρτίας. ²Διὸ^{16, 14.} ^mPsal. 40,
 εἰσερχόμενος εἰς τὸν κόσμον λέγει, ‘Θυσίαν καὶ προσ-^{6, 7: 50, 8,}
 &c. Esa. 1,
 11. Jer. 6,
 20. Amos
 5, 21.

27. καθ' ὅσον. This is to shew, that Christ was made like unto us in all things: as men die once, so did Christ; and as men will appear again at the judgment, so will Christ.

28. The best MSS. read οὐ-
 τος καὶ.

Ibid. ἀνενεγκεῖν. See 1 Pet. ii. 24.

Ibid. χωρὶς ἀμαρτίας. Without the load of sin which he took upon himself. In his own nature he was as much without sin at his first coming as at his second.

CHAPTER X.

1. Σκία is opposed to σῶμα in Col. ii. 17. Here it seems to mean an outline, as opposed to εἰκόνα, a perfect drawing or representation. Cicero writes, “ Nos

“ veri juris germanæque justitiae
 “ solidam et expressam effigiem
 “ nullam tenemus, umbra et
 “ imaginibus utimur.” De Offic.
 III. 17.

Ibid. τελειώσω, to make perfectly free from sin. See v. 14.

3. ἀνάμνησις. On the great day of atonement all the sins of the year were atoned for, which they would not have been if each particular expiation had been effectual. Philo says of the sacrifices of bad men, οὐ λύσιν ἀμαρτημάτων, ἀλλ' ἵπόμνησιν ἐργαζόμενα. De Vita Mosis III.

5. εἰσερχόμενος. In a Psalm which is prophetic of the coming of the Messiah, he is represented as saying. See i. 6.

‘φορὰν οὐκ ἡθέλησας, σῶμα δὲ κατηργίσω μοι· ὄλο- 6
 ‘καντώματα καὶ περὶ ἀμαρτίας οὐκ εὐδόκησας· τότε 7
 ‘εἴπον, Ἰδοὺ, ἦκω, (ἐν κεφαλίδι βιβλίου γέγραπται
 ‘περὶ ἐμοῦ), τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.’
 ’Ανώτερον λέγων, “Οτι θυσίαν καὶ προσφορὰν καὶ 8
 ‘όλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ ἡθέλησας οὐδὲ
 ‘εὐδόκησας; αἵτινες κατὰ τὸν νόμον προσφέρονται,
 τότε εἴρηκεν, ‘Ἰδού, ἦκω τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέ- 9
 ‘λημά σου.’ ’Αναμρεῖ τὸ πρῶτον, ὥν τὸ δεύτερον
 στήσῃ· ἐν φθελήμαστι ἡγιασμένοι ἐσμὲν, οἱ διὰ τῆς 10
 προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφά-
 παξ.^{ο 1, 3, 13:} Καὶ τὰς μὲν ἱερεὺς ἔστηκε καθ' ἡμέραν λει- 11
^{8, 1. Psal.}
^{110, 1. Act.} τουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας,
^{2, 34. 1Cor.}
^{15, 25. Eph.} αἵτινες οὐδέποτε δύνανται περιελεῖν ἀμαρτίας· ^οαὐτὸς 12
^{1, 20. Col.}

3, 1.

5. σῶμα κατηργίσω μοι. S. Paul follows the LXX. The Hebrew reads as in our version, *mine ears hast thou opened*. Some think there is an allusion to the ear of a servant being bored, as in Exod. xxi. 6. Deut. xv. 17. and that the LXX gave the same meaning, *Thou hast prepared a body for me*, i. e. Thou hast made me to be a servant, by assuming the human nature: see Phil. ii. 7. Others say that תְּרִיכַ signifies *parare*, and render the Hebrew *parasti mihi aures*, i. e. *ad obediendum*; and that S. Paul used the whole for the part, *σῶμα* for *ἄντια*. Others suspect a corruption in the Hebrew text.

6. περὶ ἀμαρτίας. Some read it as one word, *περιαμαρτίας*, and so in Lev. vi. 25. Numb. viii. 8. Otherwise θυσίας must be understood.

Ibid. εὐδόκησας. LXX ἔγνησας, al. ἔζητησας. See v. 8.

7. κεφαλίδι βιβλίου. *As it is predicted concerning me in the scriptures.* Κεφαλίς, according to Suidas, means *εἰλημα, a roll*, and such is the import of the Hebrew.

8. ’Ανώτερον. *In the former part of the passage.*

9. ὁ Θεὸς is omitted in many MSS.

Ibid. τὸ πρῶτον sc. θέλημα. It had at first been the will of God that sacrifices should be offered: it was afterwards his will that they should be abrogated.

10. *In conformity with which will we are sanctified, who are sanctified by the offering &c.*

11. ἔστηκε is perhaps opposed to *ἐκάθισεν* in ver. 12.

12. αὐτὸς. Probably οὐτος.

δὲ μίαν ὑπὲρ ἀμαρτιῶν προσενέγκας θυσίαν εἰς τὸ
 13 διηνεκὲς, ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, τὸ λοιπὸν ἔκδε-
 χόμενος ἔως τεθώσι τοῖς ἔχθροῖς αὐτοῦ ὑποπόδιον τῶν
 14 ποδῶν αὐτοῦ. μᾶς γὰρ προσφορὰ τετελείωκεν εἰς τὸ
 15 διηνεκὲς τοὺς ἀγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ
 τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ προειρηκέναι,
 16 Ὡρᾶ ἡ διαθήκη, ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ ^{8, 8. Jer.}
 ‘τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου ^{31, 31, &c.}
 ‘ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπι- ^{27.}
 17 γράψω αὐτούς· καὶ τῶν ἀμαρτιῶν αὐτῶν καὶ τῶν
 18 ἀνομιῶν αὐτῶν οὐ μὴ μυησθῶ ἔτι.’ Ὅπου δὲ ἄφε-
 σις τούτων, οὐκ ἔτι προσφορὰ περὶ ἀμαρτίας.
 19 Ἁγοντες οὖν, ἀδελφοὶ, παρέργσίαν εἰς τὴν εἰσόδον ^{9, 8, 12.}
 20 τῶν ἀγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκάίνισεν ἡμῖν ^{Joh. 10, 9:}
 ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, ^{1, 6. Rom. 5, 2. Eph.}
 21 τουτέστι τῆς σαρκὸς αὐτοῦ, ἥκαιον μέγαν ἐπὶ τὸν ^{3, 12.}
 22 οἶκον τοῦ Θεοῦ, προσερχόμεθα μετὰ ἀληθινῆς καρ- ^{Ezech. 36, 25. Eph. 3,}
 δίας ἐν πληροφορίᾳ πίστεως, ἐρράωτισμένοι τὰς καρ- ^{12. Jas. 1, 6.}
 δίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ ^{1 Cor. 1, 9.}
^{1 Thess. 5, 24.}

Ibid. εἰς τὸ διηνεκὲς is connected with προσενέγκας by Bos, Valckenaer.

15. προειρηκίναι. Probably εἰ-
 ρηκέναι.

17. Some MSS. add here ὑπέρτερον λέγει, and something of this kind must be added to answer to μετὰ τὸ προειρηκίναι in v. 15. The prophecy is given at length in viii. 8, &c.

19. εἰς τὴν εἰσόδον. So as to enter in.

Ibid. ἐν τῷ αἵματι. See ix. 25. The high priest entered the holy of holies with the blood of the sin-offering, Lev. xvi. 15.

20. ἡν ἐνεκάίνισεν ὁδὸν, i. e. ^{1 Thess. 5, 24.}

ἴδῃ ἡν ἐνεκάίνισεν.

Ibid. ζῶσαν. If any person except the high priest entered the holy of holies, he died: the entrance into heaven gives life. See ἐλπίδα ζῶσαν, 1 Pet. i. 3.

Ibid. σαρκός. The priest could only enter the holy of holies by going through the veil: we can only enter into heaven by the death of Christ.

22. προσερχόμεθα, ἐρράωτισμένοι, and λελουμένοι are all words belonging to the service of the temple: λελουμένοι may relate to baptism.

σῶμα ὑδατὶ καθαρῷ. Κατέχωμεν τὴν ὁμολογίαν τῆς ²³
ἐλπίδος ἀκλωῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος· καὶ ²⁴
κατανοῦμεν ἄλλήλους εἰς παροξυσμὸν ἀγάπης καὶ

^a Rom. 13, καλῶν ἔργων, ^b μὴ ἐγκαταλείποντες τὴν ἐπισυναγω- ²⁵
^{11, 2 Pet. 3,} γὴν ἑαυτῶν, καθὼς ἔθος τισὺν, ἀλλὰ παρακαλοῦντες·
^{9, 11, 14,}

^c καὶ ^d τοσούτῳ μᾶλλον, ὅσῳ βλέπετε ἐγγίζουσαν τὴν
^{x 6, 4. Num. 15, 30.} ^e ἕμέραν. ^f Εκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ ²⁶

^{15, 30.} Matt. 12, τὸ λαβεῖν τὴν ἐπίγνωσσαν τῆς ἀληθείας, οὐκ ἔτι περὶ
^{31, 2 Pet. 2,}

^{20, 21.} ^g ἀμαρτιῶν ἀπολείπεται θυσία· ^h φοβερὰ δέ τις ἐκδοχὴ ²⁷

^{1 Joh. 5, 16.} ⁱ Ezech. 36, κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπ-

^j 5. Sophon. 1, 18: 3, 8. ^k εναντίους. ^l ἀθετήσας τὶς νόμον Μωσέως, χωρὶς οἴκ- ²⁸

^z Num. 35, τιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει·
^{30. Deut.}

^{17, 6: 19,} ^m πόσσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν ²⁹
^{15. Matt.}

^{18, 16.} ⁿ οὐν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθή-
^{Job. 8, 17.}

^{2 Cor. 13, 1.} κτησι κοινὸν ἡγησάμενος ἐν φῷ τηγάσθῃ, καὶ τὸ πνεῦμα
^{a 1 Cor. 11,}

^{29.} τῆς χάριτος ἐνυβρίσας; ^b οἴδαμεν γὰρ τὸν εἰπόντα, ³⁰

^{b Deut. 32,} ^c Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος·
^{35, 36.}

^{Rom. 12,} καὶ πάλιν, ‘Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.’ Φοβερὸν ³¹

23. δόμολογίαν. See iii. 6.

25. ἐπισυναγωγὴν. Perhaps some of them had begun to absent themselves from the meetings of the Christians through fear of persecution.

Ibid. τὴν ἡμέραν. *The day of trial.* He means the troubles into which the Christians were brought by the Jewish war.

26. ἀμαρτωλότερον. He clearly means apostasy. *If we commit this sin voluntarily.* See vi. 4,

5, 6.

Ibid. οὐκ ἔτι. *There does not remain any other sacrifice for sin.* The Jewish sacrifices cannot put away sin, and you

have yourselves refused the benefit of Christ's death.

29. ἐν φῷ τηγάσθῃ. Under the Law the sprinkling of blood was used to sanctify: so we are said metaphorically to be sanctified by the blood of Christ.

Ib. ἐνυβρίσας. Apostates must deny the influence of the Holy Spirit. See note at Matt. xii. 32.

30. Ἐμοὶ. See note at Rom. xii. 19.

Ib. κρινεῖ. God says in Deut. xxxii. 36, that he will judge, i. e. punish his people. See κρινεῖ in xiii. 4.

32 τὸ ἐμπεσὲν εἰς χεῖρας Θεοῦ ζῶντος. Ὅτις Αναμμών - ^{c Gal. 3, 4.}
 σκευθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες ^{Philipp. 1,}
^{c Gal. 3, 29, 30.}

33 πολλὴν ἄθλησι υπεμείνατε παθημάτων· τοῦτο μὲν, ^{a 7: 4, 14.}

όνειδισμοῖς τε καὶ θλίψει θεατριζόμενοι· τοῦτο δὲ,

34 κοιωνοὶ τῶν οὗτως ἀναστρεφομένων γενηθέντες· καὶ ^{c Matt. 5,}
 γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἄρπα- ^{12: 6, 20:}
 γὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, ^{19, 21. Luc.}
 γνώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὑπαρξίαν ^{12, 33.} ἐν ^{1 Thess. 2,}
^{14. Jas. 1,}

35 οὐρανοῖς καὶ μένουσαν. Ὅτι μὴ ἀποβάλλητε οὖν τὴν παρά- ^{c Matt. 10,}

36 ὥρσίαν ὑμῶν, ἵτις ἔχει μισθαποδοσίαν μεγάλην. Ὅποιοι ^{32.} ^{c Luc. 21,}
 μονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσητε. ^{19.}

37 ἡσαντες, κομίσησθε τὴν ἐπαγγελίαν. Ἔτι γὰρ μι- ^{c Habac. 2,}
 κρὸν ὅσον ὅσον, ‘ὅτι ἐρχόμενος ἦξει καὶ οὐ χρονιεῖ. ^{3, 4. Agg.}
 2, 6. Rom.

38 Ὅτι δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστεί- ^{1, 17. Gal.}
^{3, 11.}

39 ‘ληγαὶ, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.’ Ἡμεῖς δὲ
 οὐκ ἔσμεν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως
 εἰς περιποίησιν ψυχῆς.

Ι Ι ⁱΕΣΤΙ Δὲ ΠΙΣΤΙΣ, ἐλπιζόμενων ὑπόστασις, πραγ- ^{c Rom. 8,}
^{24. 2 Cor.}
^{4, 18.}

32. φωτισθίντες. See vi. 4.

34. The true reading seems to be *τοῖς δεσμοῖς συνεπαθήσατε*, which materially alters the sense. It is adopted by Grotius, Mill, Wetstein, Estius, Valckenaer. See xiii. 3.

Ibid. *ἐν ιαυτοῖς*. The preposition appears an interpolation.

Ibid. *ὑπαρξία* refers to *ὑπαρχόντων*, and the paronomasia rather confirms the notion of the Epistle being written in Greek.

37. The words *ἧτι μικρὸν ὅσον ὅσον* are not in Habacuc. The phrase *ὅσον ὅσον* is in Aristoph.

Vesp. 213.

38. In Habacuc the clause *ὅ δίκαιος—ζήσεται* follows *καὶ ἐὰν* —*ἐν αὐτῷ*. The last clause is in our version, *Behold, his soul which is lifted up is not upright in him*. Pocock says that the LXX have translated the Hebrew correctly, *Behold, he who faints shall not please his (God's) soul*.

39. *ὑποστολῆς* refers to *ὑποστέλλεται*, *we are not given to faint*, which is another proof of the Epistle being written in Greek.

CHAP. XI.

1. *ὑπόστασις*. See 2 Cor. ix.

μάτων ἔλεγχος οὐ βλεπομένων. ἐν ταῦτῃ γὰρ ἐμαρ-²

^κ Gen. 1, 1. τυρήθησαν οἱ πρεσβύτεροι. ^λ Πίστει, νοοῦμεν κατηρ-³

Psal. 33, 6.

Rom. 4, 17. τίσθαι τοὺς αἰῶνας ρήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινο-

² Pet. 3, 5.

μένων τὰ βλεπόμενα γεγονέναι. ^μ Πίστει, πλείονα⁴

1 12, 24.

Gen. 4, 4. θυσίαν "Αβελ παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι'

10. Matt.

23, 35. ἡς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς

δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δὶ' αὐτῆς ἀποθανὼν

^m Gen. 5, 13. ἔτι λαλεῖται. ^ν Πίστει, 'Ενώχ μετετέθη τοῦ μὴ⁵

24. Eccl.

44, 16: 49, ἵδεν θάνατον· καὶ 'οὐχ εὑρίσκετο, διότι μετέθηκεν αὐ-

14.

'τὸν ὁ Θεός.' πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ με-

μαρτύρηται 'εὐηρεστηκέναι τῷ Θεῷ' χωρὶς δὲ πί-⁶

στεως ἀδύνατον εὑαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν

προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν

ⁿ Gen. 6, 13. αὐτὸν μισθαποδότης γίνεται. ^o Πίστει, χρηματισθεὶς⁷

Eccl. 44,

17. Rom. Νάε, περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατ-

3, 22. Phi-

lip. 3, 9. εσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι'

ἡς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαι-

4. where it seems to be *confidence*: or it may mean, *faith gives a substance and reality to things hoped for*, as in Artemidorus, ὅπε φαντασίαν μὲν ἔχει πλούτου, ὑπόστασιν δὲ μή. Oni-rocrit. I. 14.

1. ἔλεγχος. Faith convinces us of that which cannot be demonstrated to the senses.

3. The construction would seem to connect *μὴ* with *γεγονέναι*, but it may be connected with *φαινομένων*, as is shewn by Raphael and Valckenaer.

4. δὶ' ἡς i. e. πίστεως.

Ibid. δίκαιος. See Matt. xxiii.

35.

Ibid. λαλεῖται. The best MSS. read λαλεῖ. There is probably

an allusion to Gen. iv. 10. *The voice of thy brother's blood crieth unto me from the ground.* See λαλοῦντι in xii. 24. Philo says upon this passage, 'Ο "Αβελ ἀνήρηται τε καὶ ἔγινε ἀνήρηται μὲν ἐκ τῆς τοῦ ἀφρούσος διανοίας, ἔγινε δὲ τῷ Θεῷ ἥσῳν εὐδαιμονα. Μαρτυρήσου δὲ τὸ χρησθὲν λόγιον, ὃν φανῇ χρώμενος, καὶ βοῶν δὲ πέπονθεν εὑρίσκεται. Πῶς γὰρ ὁ μητέρεας ὁνδροὶ διαλέγεσθαι δυνατός; vol. I. p. 200.

7. δ' ἡς i. e. πίστεως.

Ibid. κατέκρινε. Noah tried to persuade the world to repent; (2 Pet. ii. 5.) but they refused to believe his warning, and this was their *condemnation*.

8 οσύνης ἐγένετο κληρονόμος. °Πίστει, καλούμενος °Gen. 12,
 'Αβραὰμ ὑπήκουσεν ἔξελθεν εἰς τὸν τόπον ὃν ἤμελλε 1, 4. Act.
 λαμβάνειν εἰς κληρονομίαν, καὶ ἔξῆλθε μὴ ἐπιστά-
 9 μενος ποῦ ἔρχεται. Πίστει, παρφέρησεν εἰς τὴν γῆν
 τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας,
 μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρονόμων τῆς
 10 ἐπαγγελίας τῆς αὐτῆς. ¶ἔξεδέχετο γάρ τὴν τοὺς θε- π 3, 4: 12,
 μελίους ἔχουσαν πόλιν, ἵς τεχνίτης καὶ δημουργὸς Ἀρο. 21. 2.
 ὁ Θεός.

11. *Πίστει, καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν 9 Gen. 17,
 σπέρματος ἔλαβε, καὶ παρὰ καιρὸν τήλικίας ἔτεκεν, 19: 21, 2.
 12 ἐπεὶ πιστὸν ἦγήσατο τὸν ἐπαγγειλάμενον. Ὅδοι καὶ 1 Gen. 15,
 ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς 5: 22, 17.
 τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὥστε ἅμμος ἡ
 13 παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος. *Κατὰ 8 Gen. 23,
 πίστιν ἀπέθανον οὐτοὶ πάντες, μὴ λαβόντες τὰς ἐπαγ- 4: 47, 9.
 γελίας, ἀλλὰ πόρρωθεν αὐτὰς ἴδοντες, καὶ πεισθέντες 1 Par. 29,
 καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι 15. Psal. 39,
 12: 119, 19. Joh. 8, 56.

Ibid. κληρονόμος. God established his covenant with Noah, Gen. vi. 18. ix. 9, 11. i. e. he renewed to him the covenant which He had made before with Adam; and confirmed to him the promise of a Redeemer. The doctrine of justification by faith was perhaps revealed to Adam, and afterwards to Noah. See συγκληρονόμων τῆς ἐπαγγελίας in ver. 9.

9. μετὰ Ἰσαὰκ καὶ Ἰακὼβ. As did Isaac and Jacob: not at the same time with Abraham, but afterwards.

11. καὶ αὐτῇ. Even Sarah herself, though at first she had doubted.

Ibid. ἔτεκεν is perhaps an interpolation.

12. ὥστε. Most MSS. read ὡς ἡ.

13. Κατὰ πίστιν is to be connected with ἴδοντες. Valckenaer.

Ibid. λαβόντες. So in ver. 39, οὐκ ἐκομισατο, they did not receive the completion of the prophecies. but in ver. 17. Abraham is spoken of as ἀναδεξάμενος τὰς ἐπαγγελίας, and in vii. 6. ἔχων τὰς ἐπαγ. he had the promises made to him.

Ibid. καὶ πεισθέντες seems to be an interpolation.

Ibid. γίνοι. So in 1 Chron. xxix. 15. David says, ὅτι πάροικοι ἐσμεν ἀναρίθμητοι καὶ παροι-

παρεπίδημοί είσιν ἐπὶ τῆς γῆς. οἱ γὰρ τουαῦτα λέ-¹⁴
γοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. καὶ εἰς
μὲν ἐκεύηται ἐμυημόνευον ἀφ' ἡς ἔξηλθον, εἶχον ἀν-

^t Exod. 3, 6. καυρὸν ἀνακάμψαι. ^t νυνὶ δὲ κρέπτονος ὄρέγονται, ¹⁶
Matt. 22,
^{32.} Act. 7, τουτέστι ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτὸν ὁ
^{32.}

Θεὸς, Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἥτοι μαστε γὰρ αὐ-

^u Gen. 22, τοῖς πόλιν. ^u Πίστει, προσενήνοχεν Ἀβραὰμ τὸν ¹⁷
2, &c. Eccl. ^{44, 20.} Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ

^x Gen. 21, τὰς ἐπαγγελίας ἀναδεξάμενος, ^x πρὸς ὃν ἐλαλήθη, ¹⁸
12. Rom. 9, ^{7.} “Οτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα” λογισά-¹⁹
^{29.}

μενος ὅτι καὶ ἐκ νεκρῶν ἐγείρεων δυνατὸς ὁ Θεὸς, ὅθεν

^y Gen. 27, ἀπὸν καὶ ἐν παραβολῇ ἐκομίσατο. ^y Πίστει, περὶ ²⁰
27, 39. μελλόντων εὐλόγητεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν

^z Gen. 47, Ἡσαῦ· ^z Πίστει, Ἰακὼβ ἀποθνήσκων ἔκαστον τῶν ²¹
31; 48, 5,
15, 16, 20. νιῶν Ἰωσὴφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ

^a Gen. 50, ἄκρον τῆς ράβδου αὐτοῦ. ^a Πίστει, Ἰωσὴφ τελευτῶν ²²
^{24.}

περὶ τῆς ἐξόδου τῶν νιῶν Ἰσραὴλ ἐμημόνευσε, καὶ

^b Exod. 1, περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. ^b Πίστει, Μωσῆς ²³
^{16: 2, 2.} Act. 7, 20. γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ,
διότι εἴδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν

κοῦντες, ὡς πάντες οἱ πατέρες ἡμῶν.
and in Psalm xxxviii. 12. ὅτι
πάροικος ἐγώ εἰμι ἐν τῇ γῇ καὶ παρ-
επίδημος, καθὼς πάντες οἱ πατέρες
μου.

14. πατρίδα ἐπιζητοῦσι. *They are travelling in search of their true country.*

16. διό. This is the argument of our Saviour in Matt. xxii. 32.

19. ὅθεν. Some understand, from whence, i. e. ἐκ νεκρῶν (*νεκρωμένον* v. 12.) he had figuratively received him in the first

instance. Raphel and Krebsius take ἐν παραβολῇ to be the same as παραβόλως, unexpectedly.

21. προσεκύνησεν. S. Paul follows the LXX; but the passage occurs in Gen. xlvi. 31. where Jacob required Joseph to swear that he would not bury him in Egypt; and not in xlvi. 16. where he blessed the sons of Joseph. In our version it is, *Israel bowed himself upon the bed's head.* Τάφος is a bed, Τάφος a staff.

23. The parents of Moses

24 τὸ διάταγμα τοῦ βασιλέως. Ὅπίστει, Μωσῆς μέγας^c Exod. 2,
γενόμενος ἡρώσατο λέγεσθαι νὺὸς θυγατρὸς Φαραὼ, Pe. 84, 10.
10, 11.
25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ,
26 ἡ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν· μείζονα
πλούτου τὴν ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν
ὄνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μ-
27 σθαποδοσίαν. Ὅπίστει, κατέλιπεν Αἴγυπτον, μὴ φο-^d Exod. 10,
βηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ως^{28, 29: 12,}
31, &c.
28 ὄρῶν ἐκαρτέρησε. Ὅπίστει, πεποίηκε τὸ πάσχα καὶ^e Exod. 12,
τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ
29 πρωτόκα θίγῃ αὐτῶν. Ὅπίστει, διέβησαν τὴν ἔρυ-^f Exod. 14,
θρὰν θάλασσαν ως διὰ ξηρᾶς· ἥς πεῖραν λαβόντες
30 οἱ Αἴγυπτοι κατεπόθησαν. Ὅπίστει, τὰ τείχη Ἱε-^g Jos. 6, 20.
31 ριχὸν ἔπεσε, κυκλωθέντα ἐπὶ ἐπτὰ ἡμέρας. Ὅπίστει,^h Jos. 2, 1:
‘Ραὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι, δε-^{2, 25.}
32 ξαμένη τοὺς κατασκόπους μετ' εἰρήνης. ⁱ Καὶ τί ἔτι¹ Jud. 4, 6:
λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ^{6, 11: 11, 1:}
12, 7: 13,
Γεδεὼν, Βαράκ τε καὶ Σαμψὼν καὶ Ἱεφθάء, Δαβὶδ^{24: 1 Sam.}
1, 20: 13,
14: 17, 45.
33 τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· ^k οἱ διὰ πίστεως^l Judic. 14,

had faith in the promise of a Redeemer, who was to be descended from Jacob, and therefore preserved their son.

24. μέγας. Forty years old. Acts vii. 23.

Ibid. So Philo. ‘Ο δὲ ἐπ’ αὐτὸν φθάσας τὸν ὄρον τῆς ἀνθρωπίνης εὐτυχίας, καὶ θυγατρίδον μὲν τοῦ τοσούτου βασιλέως νομισθεῖς . . . τὴν συγγενεὴν καὶ προγονοτὴν ἔξιλωσε παιδείαν. Vol. II. p. 85.

26. ἐν Αἰγύπτῳ. The reading is probably Αἴγυπτον.

Ibid. ὄνειδισμὸν Χριστοῦ. The reproach which he was likely

to suffer for thus acting from a principle of faith in the Messiah to come. Pyle. See 2 Cor. i. 5. Col. i. 24.

27. κατέλιπεν. When he went with the children of Israel.

31. πόρνη. It has been said, that the same Hebrew word signifies *meretrix* and *cauponaria*.

32. ἐπιλείψει. So Philo, ἐπιλίποι ἀν ὁ βίος τοῦ βανδομένου διηγεῖσθαι, vol. II. p. 115; and Isocrates, ἐπιλίποι δ' ἀν ἡμᾶς δῆπας χρόνος, εἰ κ. τ. λ. ad Demonic. p. 7.

6. 1 Sam. κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην,
^{17, 34.}
 2 Sam. 8, 1: ἐπέτυχον ἐπαγγελῶν, ἔφραξαν στόματα λεόντων,
^{12, 29.}
 Dan. 6, 22. ¹ ἔσβεσαν δύναμιν πυρός· ἔφυγον στόματα μαχαίρας,³⁴
 1 Judic. 7, ^{21: 15, 15.} ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἵσχυροί
 1 Sam. 14, ^{1, &c.} ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων. ² Ἐλαβον ³⁵
^{1 Reg. 19,}
^{1, &c.} γυναικες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι
^{2 Reg. 20, 7.} δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρω-
^{Dan. 3, 25.}
^{m 1 Reg. 17,} σιν, ὥνα κρέιττονος ἀναστάσεως τύχωσιν. ⁿ ἔτεροι δὲ ³⁶
^{23. 2 Reg.}
^{4, 36.} ἐμπαγμῶν καὶ μαστίγων πεῖραν Ἐλαβον, ἔτι δὲ ^{de-}
^{2 Mac. 6,}
^{19, 28: 7.} σμῶν καὶ φυλακῆς, ^o ἐλιθάσθησαν, ἐπρίσθησαν, ἐπει-³⁷
^{n Jer. 20, 2.}
^{o 1 Reg. 21,} ράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον
^{13. 2 Reg.} ^{1, 8.} ἐν μηλωταῖς, ἐν αἴγειοις δέρμασι, ὑστερούμενοι, θλι-
 βόμενοι, κακουχούμενοι, ὃν οὐκ ἦν ἄξιος ὁ κόσμος,³⁸
 ἐν ἐρημίαις πλανώμενοι καὶ ὅρεσι καὶ σπηλαίοις καὶ
^{p ver. 2.} ταῖς ὄπαις τῆς γῆς. ^P Καὶ οὗτοι πάντες μαρτυρθέν-³⁹

33. κατηγωνίσαντο. Joshua,
 David, &c.

Ibid. εἰργάσαντο δικαιοσύνην.
Worked out for themselves righteousness, Phineas &c.

Ibid. ἐπέτυχον. Caleb, Joshua,
 David.

Ibid. ἔφραξαν. Samson, Da-
 niel.

34. ἔσβεσαν. Shadrach and
 his companions.

Ibid. ἔφυγον. Moses, Elijah,
 David.

Ibid. ἐνεδυναμώθησαν. Heze-
 kiah.

Ibid. ἔκλιναν. Gideon, Jona-
 than.

35. Ἐλαβον. The widow of
 Zarephath, and the Shunamite.

Ibid. ἐνυμπανίσθησαν. The tor-
 ture of the *tympanum* was in-
 flicted upon Eleazar in 2 Macc.

vi. 19.

Ibid. οὐ προσδεξάμενοι. This
 may also allude to the tortures
 mentioned in 2 Macc. vii.

36. This may allude parti-
 cularly to Jeremiah.

37. ἐλιθάσθησαν. So Matt.
 xxiii. 37. Zechariah was stoned,
 2 Chron. xxiv. 21. and some
 say Jeremiah.

Ibid. ἐπρίσθησαν. Isaiah is said
 to have been sawn asunder by
 Manasseh. *Justin Martyr, Ori-
 gen, Tertullian, &c.*

Ibid. ἐπειράσθησαν. Their ene-
 mies tried various means to
 tempt them to abjure their
 faith.

38. σπηλαίοις. See Josephus,
 in his account of the persecu-
 tion under Antiochus, *Antiq.*
 XII. 8.

τες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,
40 τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ὥν
μὴ χωρὶς ἡμῶν τελειωθῶσι.

- [2] ⁴ ΤΟΙΓΑΡΟΥΝ καὶ ἡμεῖς τοσοῦτον ἔχοντες περὶ-^{9 10, 36.}
κείμενον ἡμῶν νέφος μαρτύρων, ὅγκον ἀποθέμενοι^{1 Cor. 9, 24.}
πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς<sup>Philipp. 3,
13, 14.</sup>
^{Col. 3, 8.}
^{1 Pet. 2, 1.}
¹ τρέχωμεν τὸν προκείμενον ἡμῶν ἀγώνα· ^τ ἀφορῶντες^{1, 3, 13:}
εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,^{2, 10: 8, 1.}
ὅς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυ-<sup>Luc. 24, 26,
46. Act. 3,
15: 5, 31.
Philipp. 2,
8, &c.</sup>
ρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου
- 3 τοῦ Θεοῦ ἐκάθισεν. ἀναλογίσασθε γὰρ τὸν τοιαύτην
ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντι-

40. κρείττον τι. These persons received part of the promise, viz. the earthly Canaan: but God has reserved a higher completion of the promise for us.

CHAP. XII.

1. This verse contains many allusions to persons contending in the race: *νέφος μαρτύρων* are the persons mentioned in c. xi. who were conspicuous for their faith, and who are supposed to be looking on, as spectators in the circus, to witness the exertions made by the Christians in their spiritual course.

Ibid. *ὅγκον*. Persons, who ran in the course, got rid of every superfluous weight.

Ibid. *τὴν εὐπερ. ἀμαρτίαν*. He here leaves the metaphor, and mentions what was really the most dangerous obstacle in the way of the Christian, *the sin which present circumstances made so likely*, viz. apostasy. Chrys-

ostom explains it, *τὴν εὐκάλως περισταμένην ἡμᾶς*.

2. *ἀφορῶντες*. While we are running, *we are to fix our eyes on Jesus, who first called forth our faith, and will finally reward it.*

Ibid. *ἀντί*. Some have translated it, *instead of the joy*, i. e. the state of happiness, which he was *enjoying*: but I would rather continue the metaphor, and consider *προκειμένης χαρᾶς* as referring to *προκείμενον ἀγώνα* in ver. 1: *who for sake of the joy which was held out to him as a prize*, i. e. the happiness which his death was to procure for man.

Ibid. *αἰσχύνης*. Philo says of the persecution of the Jews in Alexandria, *καὶ μετὰ πάσας τὰς αἰκίας ὅσας ἐδύνατο χωρῆσαι τὰ σώματα αὐτοῖς, ἡ τελευταία καὶ ἔφεδρος τιμωρία σταυρὸς ἦν*. Vol. II. p. 527.

λογίαν, ὥν μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλύ-
μενοι.

^a 1 Cor. 10, 1. Οὐπω μέχρις αἴματος ἀντικατέστητε πρὸς τὴν 4
13.

^b Job. 5, 17. ἀμαρτίαν ἀνταγωνιζόμενοι, ^c καὶ ἐκλέλησθε τῆς παρα- 5
Prov. 3, 11,
12. Ἀρο. κλήρεως, ἦτις ὑμῶν ὡς νιοῖς διαλέγεται· ‘Υἱέ μου,
3, 19.

‘μὴ ὄλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύουν ὑπ’ αὐ-
τὸν ἐλεγχόμενος. ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει· 6
‘μαστιγοῖ δὲ πάντα νιὸν, ὃν παραδέχεται.’ Εἰ παι- 7
δείαν ὑπομένετε, ὡς νιοῖς ὑμῶν προσφέρεται ὁ Θεός·
τίς γάρ ἔστι νιὸς, ὃν οὐ παιδεύει πατήρ; εἰ δὲ χω- 8
ρίς ἔστε παιδείας, ἣς μέτοχοι γεγόνασι πάντες, ἅρα

^a Num. 16, νόθοι ἔστε καὶ οὐχ νιοί. ^b εἴτα τὸν μὲν τῆς σαρκὸς,
22: 27, 16.

Eccel. 12, 1, ἡμῶν πατέρας εἴχομεν παιδευτὰς καὶ ἐνετρεπόμεθα,
7. Zach. 12, 1.

οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν
πνευμάτων καὶ ἄγομεν; οἱ μὲν γὰρ πρὸς ὄλιγας 10
ἡμέρας, κατὰ τὸ δοκοῦν αὐτῶς, ἐπαιδεύον· ὁ δὲ ἐπὶ^c
τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.
πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς 11
εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς
δι’ αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.

^x Isa. 35, 3. ^x Διὸ ‘τὰς παρειμένας χεῖρας καὶ τὰ παραλευμένα 12

3. κάμητε — ἐκλύμενοι. Still
a metaphor from the race.

4. This is a metaphor from
a pugilistic combat: sin is the
adversary: *No blood has yet
been drawn, and yet ye are
shrinking from the contest, and
forgetting &c.*

6. μαστιγοῖ — παραδέχεται. So
the LXX. In our version, *even
as a father the son in whom he
delighteth*. Hallett thinks the
LXX right.

7. Most MSS. read *εἰς παι-
δεῖαν*.

9. εἴτα. *Itane vero? Ergone?*
Raphel, Alberti, Valckenaer.

Ibid. πατέρας τῆς σαρκὸς, *fleshy*
fathers: πατρὶ τῶν πνευμάτων, *the*
spiritual Father. Πνευμάτων is
the plural, as denoting the spi-
ritual gifts which they had all
received: this is implied in
μεταλαβεῖν τῆς ἀγιότητος in the
next verse.

12. In Isaiah we read, *ἰσχύ-*

- 13 'γόνατα ἀνορθώσατε' καὶ 'τροχιὰς ὄρθας ποιήσατε
‘τοῖς ποσὶν ὑμῶν,’ ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἵνη
14 δὲ μᾶλλον. Ἐιρήνην διώκετε μετὰ πάντων, καὶ τὸν ^υMatt. 5, 8.
15 ἀγιασμὸν, οὐ χωρὶς οὐδεὶς ὅψεται τὸν Κύριον· ^{Rom. 12,}
σκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ ^{2 Tim. 2, 22.}
Θεοῦ· μὴ τις ρίζα πικρίας ἀνω φύουσα ἐνοχλῆ, καὶ ^{Deut. 29.}
16 διὰ ταύτης μανθῶσι πολλοῖ· ^{επι-} μὴ τις πόρνος, ἢ βέ- ^{6, 1.}
βηλος ὡς Ἡσαῦ, ὃς ἀντὶ βράσεως μᾶς ἀπέδοτο τὰ ^{33. Eph. 5,}
17 πρωτοτόκια αὐτοῦ. ^βἵστε γὰρ ὅτι καὶ μετέπειτα θέ- ^{1 Thess. 4,}
λων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· με- ^{b Gen. 27,}
τανοίας γὰρ τόπον οὐχ εὑρε, καίπερ μετὰ δακρύων
ἐκζητήσας αὐτήν.
18 ^cΟὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὅρει, καὶ ^{c Exod. 19,}
^{10, &c.: 20,}
^{19. Deut.}
^{5, 22.}

σατε χείρες ἀνείμενα, καὶ γόνατα παραλειμμένα, xxxv. 3. The application is to persons exhausted in the combat or the race.

13. In Proverbs we read ὄρθας τροχιὰς ποιεῖ σοὶ ποι, iv. 26. The application is to a person running on straight, without turning to the right or the left.

Ibid. ἵνα μή. Make the paths straight and even, that even a person who is lame may not be sprained, but rather be cured.

15. ὑστερῶν. Lest any one should come in last, and not obtain the prize, i. e. the grace of God.

Ibid. ρίζα. Deut. xxix. 18. μὴ τις ἔστιν ἐν ὑμῖν ρίζα ἀνω φύουσα ἐν χολῇ καὶ πικρίᾳ. Hence some have proposed reading ἐν χολῇ for ἐνοχλῆ. But it may allude to a root sticking up in the way of a person running. See the same metaphor (*προσκόπτειν*) in Rom. ix. 32. Gal. v. 7. Μιαν-

θώσι may allude to a person running against such an obstacle, and blood being drawn.

16. Ἡσαῦ. The birthright of Esau entitled him to the promise, which had been given to Isaac and his seed: but he seems to have had no faith in the promise, and so to have sold his birthright. Hence he is called βέβηλος, and he is held out as a warning to those who had now such need of faith. See κληρονομ. in ver. 17.

17. μετανοία. Change of mind in Isaac. Raphel, Wolf.

Ibid. αὐτήν. Either εὐλογίαν or μετάνοιαν.

18. The allusion is evidently to mount Sinai, Exod. xix. ψηλαφωμένῳ perhaps alludes to the prohibition of touching the mount, ver. 12, 13. Sinai was a tangible mountain; the heavenly Sion is not tangible.

κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ,

- ^d Exod. 20, ^d καὶ σάλπιγγος ἥχῳ, καὶ φωνῆ ῥημάτων, ἃς οἱ ἀκού- ¹⁹
¹⁹ Deut. 5, ⁵ σαντες παρηγήσαντο μὴ προστεθῆναι αὐτοῖς λόγον·
^{5, 24: 18,} ^{16.}
^e Exod. 19, ^e οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, ‘Καὶ θηρίον ²⁰
^{13.} ‘θίγη τοῦ ὄρους, λιθοβοληθήσεται ἡ βολίδι κατατοξευ-
‘θήσεται’ καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, ²¹
^f Gal. 4, 26. Μωσῆς εἶπεν, “Ἐκφοβός εἴμι καὶ ἐντρομος.” ^f Άλλα ²²
^{Apros. 3, 12:} προσεληλύθατε Σιών ὄρει, καὶ πόλει Θεοῦ ζῶντος,
^{21, 2, 10.}
^g Luc. 10, ^g Ἱερουσαλήμ ἐπουρανίῳ· καὶ μυριάσια ἀγγέλων, ^g παν- ²³
^{20.} ηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπο-
γεγραμμένων· καὶ κριτῇ Θεῷ πάντων· καὶ πνεύμασι
^h 8, 6: 9, ^h δικαίων τετελειωμένων, ^h καὶ διαθήκης νέας μεσίτη ²⁴
^{i5: 10, 22:} ^{i1, 4.} ⁱ Ἰησοῦν, καὶ αἵματι ράντισμοῦ, κρείττονα λαλοῦντι
^{Gen. 4, 10.}
^{Exod. 24, 8.} παρὰ τὸν Ἀβελ. ⁱ Βλέπετε μὴ παραιτήσησθε τὸν ²⁵
^{i Tim. 2, 5.}
^{i Pet. 1, 2.} λαλοῦντα. εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ τῆς
^{i 2, 3: 10,} ⁱ γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον

18. σκότῳ. Most MSS. read the covenant, Exod. xxiv. 8.
ζόφῳ.

Ibid. θυέλλῃ. This circumstance is mentioned by Josephus, *Antiq.* III. 5.

19. προστεθῆναι. Deut. xviii. 16. οὐ προσθήσομεν ἀκούσαι τὴν φωνὴν Κυρίου.

20. ἡ βολίδι κατατοξευθήσεται is perhaps an interpolation, though it is in Exod. xix. 13.

21. These words of Moses are not in Exod. xix. but in Deut. ix. 19, he says, καὶ ἔκφράσεις εἰμι.

23. πρωτοτόκων. In allusion to the enumeration of the first-born, Numb. iii. 40.

24. ράντισμον. In allusion to Moses sprinkling the people, and saying, Behold the blood of

Ibid. λαλοῦντι. See xi. 4. Abel's blood called for vengeance: the blood of Christ proclaims remission. Fell. Παρὰ τὸν Ἀβελ οὐ παρὰ τὸν ράντισμὸν Ἀβελ.

25. παραιτήσησθε refers to παρηγήσαντο in ver. 19; and λαλοῦντα το λαλοῦντι in ver. 24. See that ye do not refuse to hear Him that is now speaking to you. It may be observed, that immediately after the Israelites had said what is quoted at ver.

19, God said, I will raise up a prophet &c. καὶ δ ἄνθρωπος δε ἐάν μη ἀκούσῃ ὅστε ἀν λαλήσῃ δ προφήτης ἐκεῖνος ἐπὶ τῷ οὐδόματι μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.

Ibid. τὸν—χρηματίζοντα. God,

26 ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· ^{κοῦ} ἡ ^κ ver. 19.
 φωνὴ τὴν γῆν ἐσάλευσε τότε, μὲν δὲ ἐπήγγελται
 λέγων, ‘Ἐτι ἄπαξ, ἐγὼ σείω οὐ μόνον τὴν γῆν,
 27 ἀλλὰ καὶ τὸν οὐρανόν.’ ¹Τὸ δὲ, ‘ἔτι ἄπαξ,’ δηλοῖ¹ Ps. 102,
 τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων,^{24, 35.}
 28 ὥνα μείνῃ τὰ μὴ σαλευόμενα. ^πδιὸ βασιλείαν ἀσά-^π ²Pet. 3, 10.
 λευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι’ ἣς λα-^{5.}
 τρεύωμεν εὐαρέστως τῷ Θεῷ, μετὰ αἰδοῦς καὶ εὐ-
 29 λαβείας. ^πκαὶ γὰρ ‘ὁ Θεὸς ἡμῶν πῦρ κατανα-^π Dent. 4,
 ‘λίσκουν.’ ^{24: 9, 3.}

I 3 °Η ΦΙΛΑΔΕΛΦΙΑ μενέτω· ^πτῆς φιλοξενίας μὴ^ο Rom. 12,
^πἐπιλαυθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ἔνεισαν-^{10. Eph. 4,}
^πτις τες ἀγγέλους. ^πμιμησκεσθε τῶν δεσμίων, ὡς συν-^{2, 3. 1 Pet.}
 δεδεμένοι· τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες^{1, 22; 2, 17:}
 4 ἐν σώματι. τίμος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμ-^{3, 8: 4, 8.}
 5 αυτος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός. ^πἀφιλ-^{9.}
 ἀργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσι. αὐτὸς^{q Matt. 25,}
 γὰρ εἴρηκεν, ‘Οὐ μή σε ἀνῶ, οὐδὲ οὐ μή σε ἐγκατα-^{36. Rom.}
^πJob. 1, 5.
¹Par. 28, 20.
 Pro. 15, 16.
 Pierce. ^{6, 6, &c.}

who delivered his commandments
 then by an earthly messenger,
 Moses. Τὸν ἀπ' οὐρανῶν, Ἁim
 who actually came from heaven.

26. *oī.* This seems to ascribe
 to Christ what is ascribed in
 Exodus to God. Τὴν γῆν, *only*
the earth.

Ibid. λέγων. The passage in
 Haggai ii. 6, 7. evidently refers
 to the coming of Christ. *To*
shake the heaven and the earth
 must imply a much greater re-
 volution and change than *to*
shake merely the earth.

27. It means that God will
 make but one such alteration;
 and consequently that the things

which succeed upon that shak-^{Matt. 6, 25,}
 ing shall continue unshaken. ^{34. Philipp.}

4, 11. ^{1 Tim.}

Ibid. *ὡς πεποιημένων.* It is
 natural to all created things to
 come to an end.

28. παραλαμβάνοντες. See Dan.
 vii. 18. παραλήψονται τὴν βασι-
 λεαν, and ii. 44.

Ibid. χάριν. See ver. 15. *Let us*
preserve the grace given to us.

CHAP. XIII.

4. Some of the Gnostics re-
 jected marriage.

5. See a similar construction
 in Rom. xii. 9.

Ibid. Οὐ μόνοι. This quotation
 agrees with the Hebrew of

^a Psal. 56, 4, ‘λίπω’ ὥστε θαρροῦντας ἡμᾶς λέγειν, ‘Κύριος ἐμοὶ ^b 6
 11: 118, 6. βοηθός, καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄν-

^t ver. 17. τις; ^c Θρωπος; ^d Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἱ—
 τικὲς ἐλάλησαν ὑμῶν τὸν λόγον τοῦ Θεοῦ, δὲν ἀνα-
 θεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μημεῖσθε
 τὴν πίστιν.

‘Ιησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ^e

^u Matt. 24, εἰς τοὺς αἰῶνας. ^v διδαχαῖς ποικίλαις καὶ ξέναις μὴ^f 9
 4. Rom. 14,
 17: 16, 17. περιφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρ-
 Eph. 4, 14:
 5, 6. Col. 2, δίαιν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περι-
 8, 16.
 2. Thess. 2, πατήσαντες. ^g Εχομεν θυσιαστήριον, ἔξι οὐ φαγεῖν ιο
 2. 1 Tim. 4,
 3. 1 Joh. 4, οὐκ ἔχουσιν ἔξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. ^h ὅν 11
 1.
ⁱ Exod. 29, γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἀμαρτίας εἰς τὰ
 14. Lev. 4, ἄγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίε-
 12, 21: 6,
 30: 16, 27.
^j ταὶ ἔξι τῆς παρεμβολῆς· ^k διὸ καὶ Ἰησοῦς, ὡν ἀγι-
 Num. 19, 3.
^l Joh. 19, ἀσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξι τῆς πύλης
 17, 18. ἔπαθε. τοίνυν ἔξερχόμεθα πρὸς αὐτὸν ἔξι τῆς παρ-
 2. 11, 10, 16. εμβολῆς, τὸν ὄνειδισμὸν αὐτοῦ φέροντες· ^m οὐ γὰρⁿ 14
 Philipp. 3,
 20.

Joshua i. 5. the LXX have, οὐκ ἔγκαταλείψω σε, οὐδὲ ὑπερβούμοι σε. In Deut. xxxi. 8. οὐκ ἀνήσει σε, οὐδὲ μή σε ἔγκαταλιπῃ.

7. τὴν ἔκβασιν τῆς ἀναστροφῆς. *The end of their lives.*

9. περιφέρεσθε. Most MSS. read παραφέρεσθε.

Ibid. καλὸν. *It is well to be strengthened by the spiritual blessings of the Gospel, (χάριτι,) in the heart, and not by eating the meat (βρώμασιν) which is offered in sacrifice.*

10. θυσιαστήριον. This is used figuratively for the benefits obtained by the sacrifice of Christ. The sacrifice which we have

is of the same nature with that which the priests were not allowed to eat, viz. a sin-offering. Compare Lev. vi. 30. καὶ πάντα τὰ περὶ τῆς ἀμαρτίας ὃν εἰνι εἰσενεθῆσθαι ἀπὸ τοῦ αἵματος αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἔξιλάσσασθαι ἐν τῷ ἄγιῳ, οὐ βρωθῆσται, ἐν πυρὶ κατακαυθῆσται.

12. This is merely another point of resemblance between Jesus and the sin-offering.

13. ξιω τῆς παρεμβολῆς. Let us no longer follow the Jewish law.

Ibid. τὸν ὄνειδισμὸν. *The cross.* There is an allusion to Jesus going out of the city, carrying his cross.

έχομεν ὡδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν
 15 ἐπιζητοῦμεν. ^a Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἱ- ^a Psal. 50,
 νεσεως διαπαντὸς τῷ Θεῷ, τοιτέστι καρπὸν χειλέων ^{23: 51, 19.}
 16 ὁμολογούντων τῷ ὄνόματι αὐτοῦ. ^b τῆς δὲ εὐποίας ^b 2 Cor. 9,
 καὶ κοινωνίας μὴ ἐπιλαθάνεσθε· τοιαύταις γὰρ θυ- ^{12. Philipp.}
 σίαις εὐάρεστεῖται ὁ Θεός. ^{4, 18.}

17 ^c Πείθεσθε τοῖς ἥγουμένοις ὑμῶν καὶ ὑπείκετε· αἱ- ^c ver. 7.
 τοὶ γὰρ ἀγρυπνοῦσι υπὲρ τῶν ψυχῶν ὑμῶν, ὡς λό- ^{Philipp. 2,}
 γον ἀποδώσοντες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ ^{29. 1 Thess.}
 18 μὴ στενάζοντες· ἀλυτιτελὲς γὰρ ὑμῖν τοῦτο. Προσ- ^{5, 12. 1 Tim.}
 εύχεσθε περὶ ἥμῶν· πεποίθαμεν γὰρ, ὅτι καλὴν συν-
 είδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφε-
 19 σθαι· περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα
 τάχιον ἀποκατασταθῶ ὑμῖν.

20 ^d Ο δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν ^a Job. 10,
 τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἴματι δια- ^{11. Act. 2,}
 21 θήκης αἰωνίου, τὸν Κύριον ἥμῶν Ἰησοῦν, ^b καταρτίσαι ^{24. 1 Pet. 2,}
 ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα ^{25: 5, 4-}
 αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ,
 διὰ Ἰησοῦ Χριστοῦ· φένδε εἰς τοὺς αἰῶνας τῶν
 αἰώνων. ἀμήν.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, ἀνέχεσθε τοῦ λόγου
 τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα
 23 ὑμῖν. Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυ-
 μένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὅψομαι ὑμᾶς.
 24 Ἀσπάσασθε πάντας τοὺς ἥγουμένους ὑμῶν καὶ πάν-

19. ἀποκατασταθῶ. This seems to imply that S. Paul meant soon to visit Jerusalem. See ver. 23.

22. Bear with my exhortations,

for they are but short.

23. ἀπολελυμένον might mean released, or set out. In Phil. ii. 19, 23, S. Paul had spoken of sending Timothy to Philippi.

τας τοὺς ἀγίους· ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

25

Πρὸς Ἐθραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

25. *οἱ ἀπὸ τῆς Ἰταλίας.* Hence Italy: but Hug infers the contrary. Michaelis infers that the writer could not have been now in

EPISTLE OF S. JAMES.

This Epistle was written by James, the brother or cousin of our Lord, who was bishop of Jerusalem. (See note at Matt. xiii. 55, Luke vi. 16.) He was put to death A.D. 62, and the Epistle was perhaps written a year or two earlier. The troubles, which preceded the Jewish war, were disturbing the country.

ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

^aJoh. 7, 55. ^bΙΑΚΩΒΟΣ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦ- I
^cPet. 1, 1. λος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαί-
ρειν.

^b Matt. 5, 11, 12. ^b Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πει- 2
Act. 5, 41. ^c ρασμοῖς περιπέσητε ποικίλοις, ^c γινώσκοντες ὅτι τὸ 3
Rom. 5, 3. δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονὴν.
Heb. 10, 34. ^d Pet. 1, 6. ^e Η δὲ ὑπομονὴ ἔργον τέλειον ἔχετω, ὥντα ἡτε τέλειοι καὶ 4
c Rom. 5, 3. ^f Pet. 1, 7. δόλοκληροι, ἐν μηδενὶ λειπόμενοι. ^d Εἰ δέ τις ὑμῶν 5
d Prov. 2, 3. Matt. 7, 7: λείπεται σοφίας, αὐτείτω παρὰ τοῦ διδόντος Θεοῦ
21, 22. Joh. 14, 13: πᾶσιν ἀπλῶς, καὶ μὴ ὄνειδίζοντος, καὶ δοθήσεται αὐ-
15, 7: 16, 23. ^g 1 Joh. τῷ. αὐτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ 6
3, 22: 5, 14.

CHAP. I.

1. διασπορᾷ. The Epistle was addressed to the Jews in all countries, whether converted to Christianity or no.

2. Πᾶσαν χαράν. *Merum gaudium.* Think it nothing but joy. *Raphel, Wolf.* See ver. 17.

Ibid. πειρασμοῖς ποικίλοις. Any sort of trials, such as persecution.

3. τὸ δοκίμιον τῆς πίστεως. *That which tries your faith,* viz. these πειρασμοί, or persecutions. So Herodian, δοκίμιον στρατιω- τῶν κάμπατος. II. 36.

4. *And let patience make the*

work perfect: i. e. be patient, and your work will be perfect.

5. ἀπλῶς. *Liberally,* as in Rom. xii. 8.

Ibid. μὴ ὄνειδίζοντος. *Not reproaching the receiver of his gifts,* i. e. not fond of reminding him. So Seneca, “ — ne “ unquam exprobrem, imo ne “ admoneam quidem: hæc enim “ beneficii inter duos lex est; “ alter statim oblivisci debet “ dati, alter accepti nunquam: “ lacerat animum et premit “ frequens meritorum commen- “ moratio.” *De Benef.* II. 10.

διακρινόμενος ἔσικε κλύδωνι θαλάσσης ἀνεμόμενῳ
7 καὶ ριπίζομένῳ. μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος,
8 ὅτι λήψεται τι παρὰ τοῦ Κυρίου. ἀνὴρ δίψυχος,
9 ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυχάσθω

10 δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὑψει αὐτοῦ· ὁ δὲ ^{Job. 4, 14.}
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρ- ^{Job. 14, 2.}
11 τοῦ παρελεύσεται. ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ κακῷ ^{Ps. 102, 11:}
σωνι, καὶ ἔξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ^{103, 15.}
ἔξεπεσε, καὶ ἡ ἐνπρέπεια τοῦ προσώπου αὐτοῦ ἀπώ- ^{Ecc. 14, 18.}
λετο· οὗτο καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ ^{Est. 40, 6.}

12 μαρανθήσεται. ¹Μακάριος ἀνὴρ, ὃς ὑπομένει πειρα- ^{1 Job. 5, 17.}
σμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον ^{Prov. 3, 11.}
τῆς ἡωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν ^{Matt. 10,}
αὐτούν. ^{22: 19, 28,}

13 Μηδεὶς πειραζόμενος λεγέτω, "Οτι ἀπὸ τοῦ Θεοῦ
πειραζομαι· ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πε- ^{3, 19.}
14 ράξει δὲ αὐτὸς οὐδένα. ἔκαστος δὲ πειράζεται, ἀπὸ^{4, 8. Heb.}
τῆς ἰδίας ἐπιθυμίας ἔξελκόμενος καὶ δελεαζόμενος.^{12, 5. 1 Pet.}
15 εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἀμαρτίαν· ἡ δὲ

9, 10. If any among you is poor and low in rank, he may find a subject of joy in thinking to what an high state of spiritual happiness God has exalted him: (see 1 Pet. v. 6.) If any among you is rich, let him not rejoice in his riches, but let him rejoice that the gospel has made him think humbly of himself.

13. πειραζόμενος. This is with reference to the same πειρασμοὶ mentioned in ver. 2. These trials or persecutions caused some persons to abjure their

faith; and they excused themselves by saying, that God had brought them into this trial. S. James condemns this, and says, *God has no temptation to injure any one: He is free from evil thoughts, and puts no one into a state which forces him to commit sin.*

14. πειράζεται. *Gives way to the temptation* by abjuring his faith. A person does this, not because God brought him into the trial, but because he gratifies some worldly desire.

ἀμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον. Μὴ πλα- 16

^m Prov. 2, νῦνθε, ἀδελφοί μου ἀγαπητοί· ^m πᾶσα δόσις ἀγαθὴ 17
^{6.} Malach. 6. Joh. καὶ πᾶν δώρημα τέλειον ἄνωθέν ἔστι καταβάνον ἀπὸ¹
^{3, 27.} Rom. 3, 27. τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ,
^{11, 29.} 1 Cor. 4, 7. ¹ τροπῆς ἀποσκίασμα. ⁿ βουληθεὶς ἀπεκύησεν ἡμᾶς 18
ⁿ Joh. 1, 13; ¹ Cor. 3, 3. Gal. λόγῳ ἀληθείᾳ, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν
^{4, 15.} 4, 19. 1 Pet. 1, 23. αὐτοῦ κτισμάτων.

^o Prov. 17, ^o "Ωστε, ἀδελφοί μου ἀγαπητοὶ, ἔστω πᾶς ἄνθρω- 19
^{27.} Eccl. 5, 1, 2. πος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι,

^p Eccl. 7, 9. βραδὺς εἰς ὀργήν. ^p ὄργὴ γὰρ ἀνδρὸς δικαιοσύνην 20

^q Col. 3, 8. Θεοῦ οὐ κατεργάζεται. ^q Διὸ ἀποθέμενοι πᾶσαν ρύ- 21
¹ Pet. 2, 1. παρίαν καὶ περισσείαν κακίας, ἐν πραΰτητι δέξασθε

τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς

^r Matt. 7, 21. Luc. 11, 28. ὑμῶν. ^r Γίνεσθε δὲ πυηταὶ λόγου, καὶ μὴ μόνον 22

ἀκροαταὶ, παραλογιζόμενοι ἔαντούς. ^s ὅτι εἴ τις ἀκρο- 23

Rom. 2, 13. 1 Joh. 3, 7. ατὴς λόγου ἔστι καὶ οὐ ποιητὴς, οὗτος ἔουκεν ἀνδρὶ^t

^s Luc. 6, 47, &c. κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν

17. πᾶσα δόσις. *Mera donatio bona.* Raphel, Wolf. See ver. 2. So far from God causing men to commit sin, nothing but good gifts come from Him. They come from Him who may be called a source of unchanging light. *Τροπῆς ἀποσκίασμα* is a turning or altering which produces shade: this as well as παραλλαγὴ allude to the changes in the heavenly bodies, and the alternations of light and darkness.

18. As a proof of His paternal goodness, of His own will He has regenerated us by the gospel. *Βουληθεὶς* is *deliberato consilio, nullis aliis causis nisi*

sua voluntate motus. Raphel. ^t *Hmās* may perhaps allude particularly to the Jews.

19. ^oΩστε. God having been so kind in preaching the gospel to us.

20. Anger hinders a man from being in that state of righteousness, in which he was placed by God.

22. παραλογιζόμενοι. *Putting a fallacy upon yourselves.* The followers of Simon Magus said, *Liberos eos esse agere quæ ve-* lint; secundum enim gratiam salvari homines, non secundum justas operas. *Irenaeus*, II. 20. S. James may have alluded to some of these Gnostics.

24 ἐσόπτρῳ κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ
 25 εἰδένεώς ἐπελάθετο ὅποιος ἦν. ὁ δὲ παρακύψας εἰς ^τ 2, 12.
 νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, ^{Matt. 5, 19.}
 οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ
 ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ
 26 ἔσται. Ἐἴ τις δοκεῖ θρῆσκος εἶναι ἐν ὑμῖν, μὴ χα- ^υ 3, 6.
 λωαγωγῶν γλῶσσαν αὐτοῦ, ἀλλ’ ἀπατῶν καρδίαν ^{Psal. 34, 13.} 1 Pet. 3, 10.
 27 αὐτοῦ, τούτου μάταιος ἡ θρῆσκεία. Θρῆσκεία καθαρὰ
 καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ πατρὶ αὕτη ἔστιν,
 ἐπισκέπτεσθαι ὄρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐ-
 τῶν, ἀσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

2 ^τ ΑΔΕΛΦΟΙ μου, μὴ ἐν προσωποληγίᾳς ἔχετε ^τ Lev. 19,
 τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς ^{15. Deut. 1,}
 2 δόξης. ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ^{Prov. 24,} 23. Eccl.
 ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρῷ, εἰσέλθῃ δὲ ^{42, 1. Matt.} 22, 16.
 3 καὶ πτωχὸς ἐν ρύπαντι ἐσθῆτι, καὶ ἐπιβλέψητε ἐπὶ
 τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ εἴπητε
 αὐτῷ, Σὺ κάθου ὡδε καλῶς, καὶ τῷ πτωχῷ εἴπητε,
 Σὺ στῆθι ἐκεῖ, ἡ κάθου ὡδε ὑπὸ τὸ ὑποπόδιόν μου,
 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ δια-

25. παρακύψας refers to the man looking at a mirror: it means a man who stoops down and attentively examines anything. 1 Pet. i. 12. Luke xxiv. 12. John xx. 5.

Ibid. νόμον τέλειον τὸν τῆς ἐλευθερίας. *The gospel, which is really and in the proper sense a law of liberty.* This is said on account of the persons mentioned in ver. 22, 23. who abused this liberty.

Ibid. παραμείνας. Not only παρακύψας, but continuing to look

at it.

Ibid. ἀκρ. ἐπιλησμονῆς. *A forgetful hearer.* See Luke xvi. 8.

Ibid. ποιήσει. *Such a man is blessed, because he acts as well as hears.*

26. ἐν ὑμῖν is probably an interpolation.

CHAP. II.

1. τῆς δόξης is perhaps to be connected with Κυρίου. Christ is called the Lord of glory 1 Cor. ii. 8.

4. καὶ οὐ διεκρίθητε. *And have felt no scruples in yourselves at*

γ ^υ Matt. 5, λογισμῶν ποιηρῶν, ἀκούσατε, ἀδελφοί μου ἀγαπη- 5
 3. ^ζ Luc. 12, τοὶ, οὐχ ὁ Θεὸς ἔξελέξατο τοὺς πτωχοὺς τοῦ κόσμου
 31. 1 Cor. 1, 26, &c.
 1 Tim. 6, τούτου, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βα-
 18, 19.
 ς 1 Cor. 11, σιλείας ἡς ἐπιγγείλατο τοῖς ἀγαπώσιν αὐτὸν, ὑμεῖς δὲ 6
 22. ἥτιμάσατε τὸν πτωχόν; οὐχ οἱ πλούσιοι καταδυνασ-
 τεύονται ὑμῶν, καὶ αὐτοὶ ἐλκούσιν ὑμᾶς εἰς κριτήρια;
 οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν;

^a Lev. 19, ἐφ' ὑμᾶς; ^b Εἰ μέντοι νόμον τελεῖτε βασιλικὸν, κατὰ 8
 18. Matt. 22, 39. τὴν γραφὴν, ^c Αγαπήσεις τὸν πλησίον σου ὡς σεαυ-
 Rom. 13, 8, 9. Gal. 5, ‘τὸν’ καλῶς ποιεῖτε ^d εἰ δὲ προσωποληπτεῖτε, ἀμαρ- 9
 14.
^e b Lev. 19, τίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παρα-
 15. Deut. 1, 17; 16, 19. βάται. ^f ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει 10
^g c Deut. 27,
 26. Matt. 5, δὲ ἐν ἐνὶ, γέγονε πάντων ἔνοχος. ^h ὁ γὰρ εἰπὼν, ‘Μὴ 11
 19, 27. Gal. 3, 10. ‘μοιχεύσῃς,’ εἴπε καὶ, ‘Μὴ φονεύσῃς’ εἰ δὲ οὐ μοι-
ⁱ d Exod. 20, 13, 14. χεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου.
 Deut. 5, 17. ^j Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευ- 12
^k e 1, 25.
^l f Matt. 6, 15: 18, 35. Θερίας μέλλοντες κρίνεσθαι. ^m ἡ γὰρ κρίσις ἀνίλεως 13
 25, 41, 42.

doing this. But most MSS. omit καὶ, in which case we might render it, *Have ye not made distinctions among yourselves, and acted as judges who have evil thoughts?* See Jude 22. (*διακρίνομενοι.*)

5. If the conjunction is retained in ver. 4, this verse is closely connected with what goes before. *If ye have done this, let me tell you that God has chosen the poor, and ye have insulted the poor by such conduct.*

6. Why should you make this distinction of ranks among your Christian brethren, when if you look to the heathen you will find most opposition and persecution from the rich?

7. ὄνομα. The name of Christian.

10. *For whoever intends to be a keeper of the whole law, if he fail in any one precept, he is guilty of not observing the whole law.* A man is a breaker of the law, though he break only one precept. The same is said in the Talmud, *Quod si faciat omnia, unum vero omittat, omnium et singulorum reus est.*

12. *Do not be so fond of talking of your law of liberty, as if you might act as you pleased: but rather remember, that you will be judged by this law of liberty.*

13. *For instance, if you have not shewn mercy, you will find*

τῷ μὴ ποιήσαντι ἔλεος· καὶ κατακαυχᾶται ἔλεος κρί-
σεως.

14. ^εΤί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τὶς ^{εἰ, 23.}
ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται η̄ πίστις σῶσαι
^{Matt. 7, 26.}
15 αὐτὸν; ^εἜὰν δὲ ἀδελφὸς η̄ ἀδελφὴ γυμνοὶ ὑπάρχωσι ^{Luc. 3, 11.}
16 καὶ λειπόμενοι ὥστε τῆς ἐφημέρου τροφῆς, ^{εἰ, 17.} εἴπη δέ τις ^{εἰ, 1 Joh. 3,}
αὐτοῖς ἐξ ὑμῶν, 'Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ
χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώ-
17 ματος, τί τὸ ὄφελος; οὕτω καὶ η̄ πίστις, ἐὰν μὴ ἔργα
18 ἔχῃ, νεκρά ἔστι καθ' ἑαυτήν. 'Αλλ' ἔρει τις, Σὺ πίστιν
ἔχεις, καγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου ἐκ
τῶν ἔργων σου, καγὼ δεῖξω σοι ἐκ τῶν ἔργων μου
19 τὴν πίστιν μου. ^εσὺ πιστεύεις ὅτι ὁ Θεὸς εἰς ἔστι; ^εκ Marc. 1,
καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσ-^{24.}
20 σουσι. Θέλεις δὲ γνῶναι, ω̄ ἀνθρώπε κενὲ, ὅτι η̄
21 πίστις χωρὶς τῶν ἔργων νεκρά ἔστιν; ^εἌβραὰμ ὁ ^εGen. 22,
9, 12.

none at the day of judgment: but the merciful man has nothing to fear on that score at the day of judgment.

14. See note at i. 22. It is plain, that some persons perverted the doctrine of justification by faith, and of the Gospel being a law of liberty.

Ibid. *σῶσαι* is here used for final salvation. See note at Rom. v. 9.

18. I should wish to point the sentence thus: 'Αλλ' ἔρει τις, Σὺ πίστως ἔχεις; Καγὼ ἔργα ἔχω· δεῖξον κ. τ. λ. *A man will perhaps ask me*, as if this were the only test required, *Hast thou faith?* To which I answer, *Yes, and I have works as well:* shew me &c.

Ibid. *δεῖξον*. As the words stand here, there is an emphasis on *σὺν* and *μού*. Shew me thy faith by thy works, and I will shew thee my faith by my works. But the best MSS. read *χωρὶς τῶν ἔργων σου* in the first clause.

19. ^εοὐδὲ εἰς. The unity of God was held by the Jews and Gnostics as well as by Christians.

21. We must remember, that Abraham's justification by faith took place several years before he offered up his son. S. James would not have denied, that Abraham's *faith was counted to him for righteousness*: but he means to say, that if his faith was disputed, it may be proved by

πατὴρ ἡμῶν οὐκ ἔξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ

^m Heb. 11, τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; ^m βλέπεις ὅτι ἡ ²²
^{17.} πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων

^{n Gen. 15,} ἡ πίστις ἐτελειώθη; ⁿ καὶ ἐπληρώθη ἡ γραφὴ ἡ λέ- ²³
^{6. Rom. 4,}

^{3. Gal. 3, 6.} γονύτα, Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογύσθη

^{o 2 Chron.} αὐτῷ εἰς δικαιοσύνην· ^o καὶ φίλος Θεοῦ ἐκλήθη.

^{20, 7. Esa.} ὁράτε τούννυν ὅτι ἔξ ἔργων δικαιοῦται ἄνθρωπος, καὶ ²⁴
^{41, 8.}

^{p Josu. 2, 1:} οὐκ ἐκ πίστεως μόνον; ^p ὅμοιώς δὲ καὶ Ῥαὰβ ἡ πόρ- ²⁵
^{6, 23, Heb.}

^{11, 31.} νη οὐκ ἔξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέ-

λους, καὶ ἐτέρᾳ ὁδῷ ἐκβαλοῦσα; ὥσπερ γὰρ τὸ σῶ- ²⁶

μα χωρὶς πνεύματος νεκρόν ἔστι, οὕτω καὶ ἡ πίστις

χωρὶς τῶν ἔργων νεκρά ἔστι.

^{q Matt. 23,} ^q ΜΗ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, ³
^{8. Rom. 2,}

^{20, 21.} εἰδότες ὅτι μεῖζον κρίμα ληφόμεθα. ^r πολλὰ γὰρ ²

^{r Eccel. 7,}

^{20. Prov.} πταίομεν ἄπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος

^{20, 9. Sir.}

^{14, 1: 19,} τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ

^{16: 25, 11.}

^{Matt. 12,} σῶμα. ίδού, τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στό- ³

^{37. supr. 1,}

^{26. 1 Pet. 3,} works which he did afterwards.

^{10.} Was not the faith, which was counted to Abraham for righteousness, proved subsequently by his offering his son? Abraham offered up his son, because he had faith in the promise, which God had given before his birth.

Heb. xi. 17.

23. ἐπληρώθη. This scripture was true at the time to which it applies, but the truth of it was shewn more fully afterwards.

24. You see, therefore, that works may contribute to shew a man's justification, and the act of faith is not the only thing which proves it.

25. It is plain from Heb. xi. 31. that the faith of Rahab was

commonly spoken of; and S. James may have alluded to the words of S. Paul in that place. He now asks, *What do we know of Rahab's faith, except by the works which she did?*

CHAP. III.

1. μεῖζον κρίμα. *Those who instruct others, will be called to a severer account: for all persons are liable to commit faults; and they who attempt to teach, make their liability still greater.*

2. By becoming a teacher, he is very likely to commit faults with his tongue, the right government of which is a sign of great management.

3. ίδού. Most MSS. read εἰ δέ.

ματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ
 4 ὅλον τὸ σῶμα αὐτῶν μετάγομεν. Ἰδοὺ, καὶ τὰ πλοῖα
 τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνό-
 μενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἀνὴ⁵
 ὁρμὴ τοῦ εὐθύνοντος βούληται· ὁῦτω καὶ ἡ γλώσσα ^a Psal. 12,
 μικρὸν μέλος ἔστι, καὶ μεγαλαυχεῖ. Ἰδοὺ, ὄλιγον πῦρ ^{3, 4: 73, 8,}
 6 ἡλίκην ὕλην ἀνάπτει· καὶ ἡ γλώσσα πῦρ, ὁ κόσ- ^{9: Prov. 12,}
 μος τῆς ἀδικίας. οὗτως ἡ γλώσσα καθίσταται ἐν τοῖς ^{18: 15, 2.}
 μέλεσι της ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλο-
 γίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζόμενη
 7 ὑπὸ τῆς γεένης· πᾶσα γὰρ φύσις θηρίων τε καὶ
 πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδά-
 8 μασται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν δὲ γλώσσαν οὐ-
 δεῖς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακὸν,
 9 μεστὴ ᾧ θανατηφόρου. ^b ἐν αὐτῇ εὐλογοῦμεν τὸν ^a Gen. 1,
 Θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταράμεθα τοὺς ἀν-
 10 θρώπους τοὺς καθ' ὅμοιώσιν Θεοῦ γεγονότας· ἐκ τοῦ
 αὐτοῦ στόματος ἔξερχεται εὐλογία καὶ κατάρα. οὐ
 11 χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. μήτι ἡ πη-

4. Ἰδοὺ is omitted in many MSS.

6. I should take ἡ γλώσσα πῦρ, ὁ κόσμος τῆς ἀδικίας for a proverb. *What a great heap of wood is set on fire by a small spark!* according to the proverb, *The tongue is a spark, but a world of wickedness.*

Ibid. οὗτος. *In the same manner is the tongue placed among our members:* i. e. it is like a spark among combustibles.

Ibid. τροχὸς τῆς γενέσεως. *Continuum successionem hominum aliorum post alios nascentium.* Alberti. Simplicius writes, ὁ ἀπέ-

ραντος τῆς γενέσεως κύκλος διὰ τοῦτο ἐπ' ἀπειρον προΐὼν, διὰ τὸ τῆς ἀλλον φθορὰν ἀλλον γένεσιν εἶναι.

In Epist. p. 94.

Ibid. φλογιζόμενη. This is a very strong metaphor. *The fire, which kindles this small spark, is from the flames of hell.*

8. ἀνθρώπων is perhaps to be connected with γλώσσαν, not with οὐδεῖς. See Rom. vii. 1.

10. So Philo Judeus, οὐ γὰρ δύον δι' οὐ στόματος τὸ ιερώτατον δύομα προφέρεται τις, διὰ τούτον φέγγεσθαι τι τῶν αἰγαλέων. Vol. II. p. 196.

γὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν ; μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι, ἡ 12 ἅμπελος σύκα ; οὕτως οὐδεμίᾳ πηγὴ ἀλυκὸν καὶ γλυκὸν ποιῆσαι ὕδωρ.

^x Eph. 5, 8. ¹Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν ; δειξάτω ἐκ 13 τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πρᾶπτητι ^y Rom. 13, σοφίας. ²εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ 14 ^{13.} καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ ^z 1 Cor. 2, τῆς ἀληθείας. ²Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατ- 15 ^{6, 7.} ^a 1 Cor. 3, ερχομένη, ἀλλ᾽ ἐπίγειος, ψυχικὴ, δαμανιώδης. ^bοπου 16 ^{3. Gal. 5, 20.} γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν 17 ἀγνή ἔστι, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται 18 τοῖς ποιοῦσιν εἰρήνην.

^b Rom. 7, πόλεμοι καὶ μάχαι ἐν ὑμῖν ; οὐκ ἔντεῦ- 4 ^{23. 1 Pet. 2, 11.} θεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν ; ἐπιθυμεῖτε, καὶ οὐκ ἔχετε φονεύετε 2 ^c Job. 27, 9. καὶ ζῆλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ ^{Psal. 66, 18.} Prov. 1, 28. πολεμεῖτε, οὐκ ἔχετε δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· ^{Esa. 1, 15. c} αἴτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα 3 ^{14, 12.} Ezech. 8, 18. ^{Zach. 7, 13.} Mich. 3, 4. ^{12.} οὕτως—ὕδωρ. Most MSS. ^{ness and peace in heaven.} Rom. 8, 26. read οὗτε ἀλυκὸν γλυκὺ ποιῆσαι ^{CHAP. IV.} ^{1 Joh. 3, 22:} ^{5, 14.} ^{14.} μὴ κατακαυχᾶσθε. Do not in such cases boast of having wisdom, while you shew that your boasting is false with respect to true wisdom.

18. Persons who live peacefully on earth, sow a seed which will produce to them righteous-

ness and peace in heaven.

CHAP. IV.

1. πόλεμοι. He perhaps alluded to the troubled state of Judea before and during the Jewish war.

2, 3. You do all this with the expectation of benefiting yourselves ; but after all you do not gain your wishes, and this because you trust to your-

4 ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσῃτε. ⁴Μοιχοὶ καὶ μοι- ^{4 Job. 15,}
 χαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα ^{10: 17, 14.}
 τοῦ Θεοῦ ἔστιν; ὃς ἀν οὐν βουληθῆ φίλος εἴναι τοῦ ^{Gal. 1, 10.}
^{1 Job. 2,}

5 κόσμου, ἔχθρὸς τοῦ Θεοῦ καθίσταται. ἡ δοκεῖτε ὅτι
 κενῶς ἡ γραφὴ λέγει; πρὸς φθύοντας ἐπιποθεῖ τὸ
 6 πνεῦμα ὃ κατώκησεν ἐν ἡμῖν; ^{1 Job. 22,}
 ριν· διὸ λέγει, ‘Ο Θεὸς ὑπερηφάνως ἀντιτάσσεται, ^{29. Prov. 3,}
 7 ταπεινοῖς δὲ δίδωσι χάριν.’ ^{34: 29, 23.} ^{Matt. 23,}
 Θεῷ. ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ’ ὑμῶν. ^{12. Loc. 1,}
 8 ἐγγίσατε τῷ Θεῷ, καὶ ἐγγυεῖ ὑμῖν. καθαρίσατε χεῖ- ^{52: 14, 11:}
 9 ras, ἀμαρτωλοὶ, καὶ ἀγνίσατε καρδίας, δίψυχοι. ^{1 Pet. 5, 5.}
 λατπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ^{1 Pet. 4,}
 ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατή- ^{27. 1 Pet. 5,}
 10 φειαν. ¹ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ἴψω- ^{1 Job. 22,}
 σει ὑμᾶς. ^{29. Prov.}
^{29, 23. Matt.}

11 ¹Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλα- ^{23, 12.}
 λῶν ἀδελφὸν, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλα- ^{1 Pet. 5, 6.}
 λεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ ^{1 Matt. 7, 1.}
^{Rom. 2, 1.}

selves and do not pray to God. And those among you that do pray, they have not their petitions granted, because their thoughts are not pure while they pray.

4. *Μοιχοί. Ye who deserve to be called adulterers.*

5, 6. Since the words πρὸς φθύοντας—*ἐν ἡμῖν* are not in any part of the Old Testament, (for Gen. vi. 5. Numb. xi. 29. are very different,) I conceive ἡ γραφὴ to allude generally to the declarations of Scripture against contention and envy. *Do you think that the scripture speaks to no purpose in delivering the*

sentiments which you have just heard? *Is the Spirit that dwelleth in us fond of envy?* Certainly not: *on the contrary, it sheweth greater favour to those who are not envious.* We find ἐπιποθεῖν with *εἰς* and *ἐντὸν* in Deut. xiii. 8. Psalm xli. 1. lxxxiii. 2.

10. *ἴψωσι.* See i. 9.

11. The law forbids a man to condemn his brother: he therefore who condemns his brother, declares that he does not think the law worth regarding. It is our duty to obey the law, not to give an opinion as to its fitness.

^m Rom. 14, εἰ ποιητὴς νόμου, ἀλλὰ κριτής. ^mεἰς ἔστω, ὁ νομο- 12
^{4.} θέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἶ,
 ὃς κρίνεις τὸν ἔτερον;

ⁿ Prov. 27, ⁿΑΓΕ νῦν, οἱ λέγοντες, Σήμερον ἡ αὔριον πορευ- 13
^{1.} Luc. 12, ⁿσώμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνι-
^o 1, 10. Isa. αὐτὸν ἔνα, καὶ ἐμπορευσώμεθα, καὶ κερδήσωμεν. ^oοἴ- 14
^{40, 6. 1 Cor.} 7, 31. 1 Pet. τῷς οὐκ ἐπίστασθε τὸ τῆς αὔριον· (ποία γὰρ ἡ ζωὴ
^{1, 24. 1 Joh.} 2, 17. ὑμῶν; ἀτμὶς γάρ ἔστω, η̄ πρὸς ὀλίγον φανομένη,
^p Act. 18, ἔπειτα δὲ ἀφανιζόμενη') ^Pάντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν 15
^{21. 1 Cor. 4,} 19. Heb. 6, ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο
^{3.} ^q 1 Cor. 5, ἡ ἐκεῖνο· ^qνῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· 16
^{6.} ^r Luc. 12, πᾶσα καύχησις τοιαύτη πονηρά ἔστω. ^tεἰδότι οὖν 17
^{47. Joh. 9,} 41. Rom. 1, καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἀμαρτία αὐτῷ ἔστω.
^{20, 21, 32:} ^sΑΓΕ νῦν, οἱ πλούσιοι, κλαύσατε, ὀλολύζοντες 5
^{2, 17, 18,} 23. ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. ^tό 2
^s Prov. 11, 28. Luc. 6, πλούτος ὑμῶν σέσηπτε, καὶ τὰ ἴματα ὑμῶν σητό-
^{24. 1 Tim.} 6, 9. βρῶτα γέγονεν. ^uὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατ- 3
^t Matt. 6, 19, 20. ὥτα, καὶ ὁ ἵὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται, καὶ
^u Rom. 2, φάγεται τὰς σάρκας ὑμῶν· ὡς πῦρ ἐθησαυρίσατε ἐν

12. There is only one person, the original giver of the law, who has a right to say whether any one has obeyed or disobeyed the law. Most MSS. add καὶ κριτῆς δὲ after νομοθέτης.

15. Not only with respect to our doing this or that, but even to our living at all, we ought to say, If the Lord will.

16. You form these schemes from ἀλαζονεία, *arrogance*, and then you boast of what you are going to do.

CHAP. V.

1. Again there is allusion to the Jewish war.

3. εἰς μαρτύριον. Your gold and silver becoming rusty will be a proof to you that you have not been employing them well.

Ibid. ὡς πῦρ is generally connected with φάγεται, which makes a confusion of metaphor, and leaves ἐθησαυρίσατε without an accusative. I understand it to mean, By thus hoarding your silver and gold without using it, *you have as it were treasured up fire* which will consume you *in the latter days*. See Luke xii. 21. For εἰσχάρας ἡμέρας see Heb. i. 1.

4 ἐσχάταις ήμέραις. ἴδού, ὁ μυσθὸς τῶν ἔργατῶν τῶν ^{καὶ Lev. 19,}
 ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ^{13. Deut.}
 ὑμῶν, κράζει· καὶ αἱ βοσκαὶ τῶν θερισάντων εἰς τὰ ὡτα ^{Job. 24, 10,}
^{11.}

5 Κυρίου Σαβαὼθ εἰσεληλύθασιν. ἑτρυφήσατε ἐπὶ ^γ Luc. 16,
 τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ^{19, 25.}

6 ὑμῶν ὡς ἐν ήμέρᾳ σφαγῆς· κατεδικάσατε, ἐφονεύ-
 σατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

7 ^γ Μακροθυμήσατε οὖν, ἀδελφοὶ, ἕως τῆς παρου- ^{καὶ Deut. 11,}
 σίας τοῦ Κυρίου. ἴδού, ὁ γεωργὸς ἐκδέχεται τὸν τί- ^{14.}
 μον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν

8 λάβῃ ὑετὸν πρώιμον καὶ σῆμαν· μακροθυμήσατε καὶ
 ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία

9 τοῦ Κυρίου ἥγγικε. ^δ Μὴ στενάζετε κατ' ἄλλήλων, ^{καὶ Matt. 24,}
 ἀδελφοὶ, ἵνα μὴ κατακρεβῆτε· ἴδού, ὁ κριτὴς πρὸ τῶν ^{33.}

10 θυρῶν ἔστηκεν. ^ε Υπόδειγμα λάβετε τῆς κακοπα- ^{καὶ Matt. 5,}
 θείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προ- ^{12.}

11 φῆτας, οἱ ἐλάλησαν τῷ ὄνόματι Κυρίου. ^ϛ ἴδού, μα- ^{καὶ Num. 14,}
 καρίζομεν τοὺς ὑπομένοντας· τὴν ὑπομονὴν Ἰὼβ ἡ- ^{18. Job. 1,}
 κούσατε, καὶ τὸ τέλος Κυρίου εἴδετε, ὅτι πολύσπλαχ- ^{21, 22; 42,}
^{10. Psal.}

12 χνός ἔστιν ὁ Κύριος καὶ οἰκτίρμων. ^ϛ Πρὸ πάντων ^{καὶ Matt. 5,}
^{34, &c.}

5. ἐθρέψατε. *Ye have made your hearts fat as in a feast day:* or ἡμέρα σφαγῆς may mean, *the day appointed for your slayer.* See Zech. xi. 4.

6. *Ye have condemned and killed the Just one: He is not opposing you in your career of wickedness, but will let you fill up the measure of it.* See Matt. xxiii. 31, 32.

7. He now addresses himself particularly to the Christians.

8. *παρουσία.* This evidently refers to the destruction of Je-

rusalem. See Matt. xxiv. 3.

9. *στενάζειν κατ' ἄλλήλων* is said in opposition to *μακροθυμίαν.* It implies an impatient and querulous temper, which if not checked will lead to condemnation. Most MSS. read *κρεβῆτε.*

11. *ὑπομένοντας.* See Matt. xxiv. 13.

Ibid. *τὸ τέλος Κυρίου. The end which the Lord put to his troubles.*

12. Swearing appears to have been a common vice at this

δὲ, ἀδελφοί μου, μὴ ὅμινέτε, μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὄρκον· ἦτο δὲ ὑμῶν τὸ ναι, ναι, καὶ τὸ οὐ, οὐ· ὥνα μὴ ὑπὸ κρίσιν πέσητε.

^e Eph. 5, ^e Κακοπαθεῖ τὶς ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τίς; 13
^{19.} Col. 3, ψαλλέτω. ἀσθενεῖ τὶς ἐν ὑμῖν; προσκαλεσάσθω 14
^{16.} ^f Marc. 6, τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθω-
^{13: 16, 18.} σαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ, ἐν τῷ ὀνό-
ματι τοῦ Κυρίου. καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν 15
κάμνοντα, καὶ ἔγερει αὐτὸν ὁ Κύριος· καν ἀμαρτίας
ἡ πεποιηκὼς, ἀφεθήσεται αὐτῷ. Ἐξομολογεῖσθε ἀλ- 16
λήλοις τὰ παραπτώματα, καὶ εὑχεσθε ὑπὲρ ἀλλήλων,
ὅπως ἴαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

^g 1 Reg. 17, ^g Ήλίας ἀνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ 17
^{1: 18, 42.} 45. Luc. 4, προστύξατο τοῦ μὴ βρέξα, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς 18
^{25.} ^h 1 Reg. 18, γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἔξ. ⁱ καὶ πάλιν προσ- 19
^{41, &c.} ηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλά-
στησε τὸν καρπὸν αὐτῆς.

^j Matt. 18, ^j Αδελφοὶ, έάν τις ἐν ὑμῖν πλαισθῇ ἀπὸ τῆς ἀλη- 19
^{15.} ^k Prov. 10, θείας, καὶ ἐπιστρέψῃ τὶς αὐτὸν, ^l γινωσκέτω ὅτι ὁ 20
^{12. 1 Pet. 4,} ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει 21
ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἀμαρτιῶν.

time. See note at Matt. v. when recovery is hopeless.

34.

^{14.} ἐλαίῳ. See note at Mark vi. 13. This anointing was for the purpose of recovering the patient, and has therefore no connexion with extreme unction, which is only administered

18. πάλιν προσηύξατο. This

is not said, but is implied in 1 Kings xviii. 42.

^{20.} καλύψει. And will be the means of having a multitude of sins forgiven.

FIRST EPISTLE OF S. PETER.

The genuineness of this Epistle has never been disputed. It seems to have been addressed to Gentiles as well as Jews; and we are perhaps to infer, that S. Peter had visited the countries mentioned in i. 1. The New Testament tells us nothing of his history subsequent to his being at Antioch, A. D. 46. (Gal. ii. 11.) He was martyred at Rome, at the end of the reign of Nero; and this Epistle was probably written not long before his death, when Judæa was a prey to all sorts of confusion. But see note at v. 13, (*Mápos.*) Concerning the place from whence it was written, see v. 13.

τὸ δοκίμιον ὑμῶν τῆς πίστεως, πολὺ τιμώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζόμενου, εὑρεθῆ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει

8 Ἰησοῦ Χριστοῦ· ὃν οὐκ εἰδότες ἀγαπᾶτε· εἰς ὃν, ^ε Joh. 20, ^{29.} 2 Cor. ἄρτι μὴ ὄρωντες, πιστεύοντες δὲ, ἀγαλλιάσθε χαρᾶ ^{5, 7.} Heb. ^{11, 1, 27.}

9 ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, κομιζόμενοι τὸ τέλος

10 τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν· ^{περὶ} ^h τῆς σω-

^h Gen. 49,
10. Dan. 2,

τηρίας ἔξεζήτησαν καὶ ἔξηρεύνησαν προφῆται οἱ περὶ ^{44: 9, 24.} Zach. 6, 12.

11 τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ⁱ ἐρευνῶντες ^{Psal. 22, 1.} Esa. 53, 3,
εἰς τίνα, ἢ ποιὸν καιρὸν, ἐδήλουν τὸ ἐν αὐτοῖς πνεῦμα &c. ^{Luc.}

Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθή-

12 ματα, καὶ τὰς μετὰ ταῦτα δόξας· ^k οἷς ἀπεκαλύφθη, ^{k Eph. 3, 10.} Heb. 11, 13,

ὅτι οὐχ ἑαυτοῖς, ήμῦν δὲ διηκόνουν αὐτὰ, ἀ νῦν ἀν-

ηγέλη ὑμῶν διὰ τῶν εὐαγγελισμάτων ὑμᾶς ἐν Πνεύματι ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἀ ἐπιθυμοῦ-

7. πολὺ τιμώτερον. The troubles, which tried the Christians, were really of much more value than gold, which is itself tried in the fire. Gold is purified at the time, but afterwards perishes: the Christians are not only purified by the trial, but arrive finally at the happiness of heaven.

8. οὐκ εἰδότες. Not having seen. Matt. ii. 2. But the reading is probably ιδόντες.

Ibid. δεδοξασμένη is which has been already glorified, and may allude to the gifts of the Spirit which had been received.

9. κομιζόμενοι. Being in the way of receiving. The process of their salvation was going on.

11. εἰς τίνα to what person, ἢ ποιὸν καιρὸν or to what time. The prophets foretold the suf-

ferings of the Messiah, and his subsequent exaltation, according as they were inspired; but they had not a clear notion of the person or the time to which these prophecies pointed. Τὸ πνεῦμα Χριστοῦ may mean, the spirit which spoke of Christ; and τὰ εἰς Χριστὸν παθ. mean, the sufferings which were to come upon the Messiah.

12. αὐτὰ alludes to σωτηρίας in ver. 10, the things pertaining to salvation. The prophets knew that the salvation, which they announced, was something future.

Ibid. ἐπιθυμοῦσιν. Gaudent, delectantur. Elsner. Some think there is allusion to the cherubims looking into the mercy-seat. Grotius, Beza.

^a *Luc. 12, σιν ἄγγελοι παρακύψαι.* ^b *Διὸ ἀναζωσάμενοι τὰς 13
35: 21, 34.* ^c *Rom. 13, 13. ὁ σφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπί-*
Eph. 6, 14. ^d *1 Thess. 5, σατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει
6.*

^e *'Ιησοῦ Χριστοῦ.* ^f *'Ως τέκνα ὑπακοῆς, μὴ συσχημα- 14*

^a *Lev. 11, τιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυ-
44: 19, 2:* ^b *20, 7. μίας, ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἄγιον καὶ 15
b Deut. 10,
17. 2 Par. αὐτοὶ ἄγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε.* ^c *διότι 16
19, 7. Job.
34, 19. Act. γέγραπται, "Ἄγιοι γένεσθε, ὅτι ἔγώ ἄγιός εἰμι."*
^d *10, 34, 35. b Kai εἱ πατέρα ἐπικαλείσθε τὸν ἀπροσωπολόγητον 17
Rom. 2, 10,
11. Eph. 6,
9. Gal. 2, 6. Κρίνοντα κατὰ τὸ ἔκαστου ἔργου, ἐν φόβῳ τὸν τῆς
Col. 3, 25.* ^e *c 1 Cor. 6, παροικίας ὑμῶν χρόνον ἀναστράφητε.* ^f *εἰδότες ὅτι 18
20: 7, 23.* ^g *d Job. 1, 29, οὐ φθαρτοῖς, ἀργυρίῳ η̄ χρυσῷ, ἐλυτρώθητε ἐκ τῆς
36. Act. 20,
28. 1 Cor. ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, ḍ ἀλλὰ 19
5, 7. Heb.
9, 12, 14.
1 Joh. 1, 7. τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χρι-
1 Apoc. 1, 5. στοῦ.* ^h *ε' προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, 20
5, 9.* ⁱ *e Rom. 3, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ὑμᾶς
25: 16, 25. f τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγείραντα 21
3, 9.* ^j *Gal. 4, 4. αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν
Col. 1, 26.* ^k *2 Tim. 1, 9. πίστιν ὑμῶν καὶ ἐλπίδα είναι εἰς Θεόν.* ^l *ε' Τὰς ψυχὰς 22
Tit. 1, 2. ὑμῶν ἥγινικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ Πνεύ-
Heb. 1, 2.
Apoc. 13, 8. ματος εἰς φιλαδέλφιαν ἀνυπόκριτον, ἐκ καθαρᾶς καρ-
Philipp. 2, δίας ἀλλήλους ἀγαπήσατε ἐκτενῶς.* ^m *ε' ἀναγεγενημένοι 23
9.* ⁿ *ε 2, 17. οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου
Act. 15, 9.* ^o *Rom. 12, ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.* ^p *ι' διότι 24
10. Eph. 4,* ^q *3. 1 Tim.
1, 5. Heb.*

^r *13, 1. 13. ἐν ἀποκαλύψει. When Je-*
*s Joch. 1, 13: *sus Christ is revealed at the last
3, 3, 5. day, iv. 13. 2 Thess. i. 7.**

^t *1 Joh. 3, 9. 16. γένεσθε. Most MSS. read
1 Psal. 102, ζεσθε, as in the LXX.*

^u *20. ἐσχάτων. See Heb. i. 1.*

^v *22. διὰ Πνεύματος is perhaps
an interpolation.*

^w *23. λόγον. Some have un-
derstood the personal Logos,
i. e. Jesus Christ: but it means
the gospel which gives life. See
ver. 25.*

^x *Ibid. εἰς τὸν αἰῶνα is perhaps
an interpolation.*

‘Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου’^{12: 103, 15.}
 ‘ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος’<sup>Ecc. 14, 18.
Esa. 40, 6.
1 Cor. 7, 31.</sup>
 25 ‘αὐτοῦ ἐξέπεσε τὸ δὲ ρῆμα Κυρίου μένει εἰς τὸν Jac. 1, 10:
 ‘αἶωνα.’ Τοῦτο δέ ἔστι τὸ ρῆμα τὸ εὐαγγελισθὲν εἰς <sup>4, 14.
1 Joh. 2, 17.</sup>

2 ὑμᾶς. ^κ‘Αποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα ^κMatt. 18,
 δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας κατα- <sup>3. 1 Cor.
14, 20. Eph.</sup>
 2 λαλιὰς, ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον <sup>4, 22, 25.
Col. 3, 8.</sup>
 3 γάλα ἐπιποθήσατε, ὥντα ἐν αὐτῷ αὐξηθῆτε, ^{1 εἰπερ 1 Psal. 34, 8.}
 4 ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος. ^{2 πρὸς ὃν προσ-} <sup>m Psal. 1: 8,
22. Eph. 2,</sup>
 ερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδε- ^{20.}
 5 δοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, <sup>καὶ ^κEsa. 61,
6: 66, 21.</sup>
 αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματι- <sup>Mal. 1, 11.
Rom. 12, 1.</sup>
 κὸς, ἵεράτευμα ἀγιοι, ἀνενέγκαι πνευματικὰς θυσίας <sup>Eph. 2, 21,
22. Philipp.</sup>
 6 εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. ^{ο Διὸς 4, 18. Heb.}
 καὶ περιέχει ἐν τῇ γραφῇ, ‘Ιδοὺ, τίθημ ἐν Σιὼν λί- <sup>13, 15.
Αρρ. 1, 6:</sup>
 ‘θον ἀκρογωνιάτον, ἐκλεκτὸν, ἔντιμον’ καὶ ὁ πιστεύων <sup>5, 10.
ο Esa. 28,</sup>
 7 ‘ἐπ’ αὐτῷ οὐ μὴ καταισχυνθῇ.’ ^{ρ Υμῖν οὖν ἡ τιμὴ} <sup>16. Rom.
9, 33.
ρ Psal. 1: 8,</sup>

24, 25. Πᾶσα — αἶωνα. This is almost a literal quotation from Isaiah xl. 6—8. It is quoted to confirm what is said in ver. 23. Most MSS. read αὐτῆς for ἀνθρώπου.

CHAP. II.

2. ἀρτιγέννητα. This does not merely mean that they were to be like new-born infants, but that they really had been now born again. See ἀναγεννήσας, i. 3. ἀναγεννημένοι, i. 23.

Ibid. λογικὸν γάλα is the milk of the gospel, in allusion to λόγον in i. 23.

Ibid. ἄδολον. Unadulterated. See δολῶντες, 2 Cor. iv. 2.

Ibid. αὔξηθῆτε. Ye may grow up to manhood. Most MSS. add

eis σωτηρίαν.

3. εἰπερ for ἐπει, as in 2 Thess.

i. 6.

4. Πρὸς ὃν. This requires us to refer δ Κύριος in ver. 3. to Christ, though in Psalm xxxiv. 9. it refers to Jehovah.

5. Most MSS. read eis λεπάτευμα δηνος.

6. In the LXX, Ἰδοὺ, ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιὼν λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιάτον, ἔντιμον, εἰς τὰ θεμέλια αἰτήσ· καὶ δ πιστεύων οὐ μὴ καταισχυνθῇ. Instead of οὐ μὴ καταισχυνθῇ it is in the Hebrew non festinabit.

7. τιμὴ. In allusion to ἔντιμος in the words of Isaiah. To you he is λίθος ἔντιμος.

22. *Esa.* 8, *τοῖς πιστεύουσιν* ἀπειθοῦσι δὲ, ‘λίθον δὸν ἀπεδοκί-
14. *Matt.*
21, 42. ‘μασταν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
Luc. 2, 34.
Act. 4, 11. ‘γωνίας,’ καὶ ‘λίθος προσκόμματος καὶ πέτρα σκαν- 8
Rom. 9, 33.
q 1 Cor. 1, ‘δάλου,’ οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες,
23.
r *Exod.* 19, εἰς ὁ καὶ ἐτέθησαν· ὑμεῖς δὲ γένος ἐκλεκτὸν, βασι- 9
5, 6. *Deut.* λειον ἱεράτευμα, ἔθνος ἄγιον, λαὸς εἰς περιποίησιν,
7, 6: 14, 2:
26, 18. ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς
Eph. 1, 14:
5, 8. *Col.* καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· οἱ ποτὲ 10
1, 13. *Apos.*
1, 6: 5, 10. οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἡλεημένοι, νῦν δὲ
2, 23. ἐλεγθέντες.
Rom. 9, 25.
t 1 *Chron.* Ὁ ΑΓΑΠΗΤΟΙ, παρακαλῶ ὡς παροίκους καὶ παρ- 11
29, 15.
Ps. 39, 13: επιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἴ-
119, 19.
Rom. 13, τινες στρατεύονται κατὰ τῆς ψυχῆς· τὴν ἀναστρο- 12
14. *Gal.* 5, φὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν φ
16, 24. *Jac.* 4, 1. καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔρ-
u 3, 16.
Matt. 5, 16. γων ἐποπτεύσαντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ
Rom. 12, 17. 2 *Cor.* ἐπισκοπῆς. ^x ‘Υποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτί- 13
8, 21. *Phi-*
lipp. 2, 15. σει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι·
x Rom. 13, 1. Tit. 3, 1. γείτε ἡγεμόσιν, ὡς δὶ αὐτοῦ πεμπομένοις, εἰς ἐκδίκη- 14
y Rom. 13, 3, 4. σιν μὲν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν· ^z ὅπι οὐ- 15
z *Titus* 2, 8. τως ἔστι τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φι-
a *Job*. 8, 32. μοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν· ὡς 16
Gal. 5, 1, 13.
2 Pet. 2, 19.

7. λίθον — γωνίας. A quotation from Psalm cxviii. 22.

Ibid. λίθος — σκανδάλον. In allusion to Isaiah viii. 14. καὶ οὐχ ὡς λίθον προσκόμματι συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι.

8. οἱ προσκόπτουσι, sc. οἱ ἀπειθοῦντες in ver. 7.

Ibid. εἰς δ, sc. τὸ προσκόπτειν. They who disbelieve the gospel must stumble and fall.

9. All these were titles of

the Jewish nation, which now are applied to Christians. Compare Is. xlili. 21. λαόν μον, δν περιποιησάμην, τὰς ἀρετὰς μον διηγεῖσθαι. For λαὸς εἰς περιποίησι see Tit. ii. 14.

12. ἡμέρᾳ ἐπισκοπῆς is either the day when God visits with vengeance, (Is. x. 3. Jer. vi. 15.) or the day of inquiry being instituted by the heathen. See note at Luke xix. 44.

ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας
 17 τὴν ἐλευθερίαν, ἀλλ’ ὡς δοῦλοι Θεοῦ. ^bπάντας τιμή- ^b Matt. 22,
 σατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν Θεὸν φοβεῖσθε, ^{21. Rom.}
 τὸν βασιλέα τιμᾶτε. ^{22. Heb. 13, 1.}
 18 Ὁι οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς ^c Eph. 6, 5.
 δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσι, ἀλλὰ ^{Col. 3, 22.}
 19 καὶ τοῖς σκολιοῖς. ^dΤοῦτο γὰρ χάρις, εἰ διὰ συνείδη- ^{1 Tim. 6, 1.}
 20 σιν Θεοῦ ὑποφέρει τὶς λύπας, πάσχων ἀδίκως. ^eποῖον ^{Titus 2, 9.}
 γὰρ κλέος, εἰ ἀμαρτάνοντες καὶ κολαφίζομενοι ὑπομεν- ^f Matt. 5, 10.
 εῖτε; ἀλλ’ εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομε-
 21 νεῖτε, τοῦτο χάρις παρὰ Θεῷ. ^gΕἰς τοῦτο γὰρ ἐκλή- ^g 3, 17.
 θητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπο- ^h Matt. 16,
 λιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσῃτε τοῖς ἤχ- ^h 24. 1 Thesa.
 22 νεστιν αὐτοῦ. ⁱὅς ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη ⁱ Isa. 53, 9.
 23 δόλος ἐν τῷ στόματι αὐτοῦ. ^jὅς λοιδορούμενος οὐκ ^j 2 Cor. 5, 21.
 ἀντελοιδόρει, πάσχων οὐκ ἥπειλε· παρεδίδου δὲ τῷ ^k Matt. 27,
 24 κρίνοντι δικαίως. ^lὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνή- ^l 1 Isa. 53, 4.
 νεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ^l 5. Matt. 8,
 ἀμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὐ ^{2, 11: 7, 6.}
 25 τῷ μάλαπι αὐτοῦ ιάθητε. ^mἥτε γὰρ ὡς πρόβατα πλα- ^k Isa. 53,
 νώμενα· ἀλλ’ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ^{6. Ezech.}
 ἐπίσκοπον τῶν ψυχῶν ὑμῶν. ^{37, 24. Iac.}

18. We may supply ὑποτά-
 γητε from ver. 13.

19. χάρις. See ver. 20. It
 means, *conduct which is pleasing*
and deserving of a reward.

23. παρεδίδου. *Resigned him-
 self and his cause.* Pyle. Wolf
 also understands τὴν κρίσιν.

24. ἀνήνεγκεν. Christ had no
 sins of his own, but died be-
 cause the sins of man had
 brought death into the world.

He therefore took the conse-
 quence of our sins upon himself,
 and atoned for it upon the
 cross.

Ibid. ἵνα—ζήσωμεν. *That hav-
 ing been subject to death in conse-
 quence of our own sins, we might be
 restored to life by the righteous-
 ness of Christ.* See Rom. vi. 2.
 Αὐτοῦ after μάλαπι is perhaps
 an interpolation.

¹Gen. 3, 16. ¹ΟΜΟΙΩΣ, αἱ γυναικες, ὑποτασσόμεναι τοῖς ἰδίοις 3
¹Cor. 7, 16: ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς
^{14, 34. Eph.} ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς
^{5, 22. Col.} τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσων-
^{3, 18. Tit.} ται, ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφὴν 2
^{m Esa. 3,} ὑμῶν. ³ῳ ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ 3
^{18. 1 Tim.} περιθέσεως χρυσίων, ἡ ἐνδύσεως ἴματίων κόσμος.
^{2, 3.}
^{n Rom. 2,} ⁴ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρ- 4
^{29; 7, 22.}
^{2 Cor. 4,} τῷ τοῦ πρᾳέος καὶ ἡσυχίου πνεύματος, ὁ ἔστιν ἐνώ-
^{16.} πιν τοῦ Θεοῦ πολυτελέσ. οὗτῳ γὰρ ποτὲ καὶ αἱ 5
 ἄγιαι γυναικες, αἱ ἐλπίζουσαι ἐπὶ τὸν Θεὸν, ἐκόσμουν
^{o Gen. 18,} ἐαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν. (^oῳς 6
^{12.} Σάρρᾳ ὑπήκουσε τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα,
 ἥς ἐγενήθητε τέκνα) ἀγαθοποιούσαι καὶ μὴ φοβούμε-
^{p 1 Cor. 7,} ναι μηδεμίαν πτόησιν. ^pΟἱ ἀνδρες ὄμοιῶς, συνυικοῦν- 7
^{3. Eph. 5,}
^{25, &c. Col.} τες κατὰ γυνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναι-
^{3, 19.} κείῳ, ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χά-
 ριτος ζωῆς, εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς
 ὑμῶν.

^{q Rom. 12,} ⁸Τὸ δὲ τέλος, πάντες ὄμόφρονες, συμπαθεῖς, φιλ- 8
^{16: 15, 5.}
^{1 Cor. 1, 10.} ἀδελφοι, εὔσπλαγχνοι, φιλόφρονες· ⁹μὴ ἀποδιδόν- 9
^{Philipp. 2,}
^{2: 3, 16.} τες κακὸν ἀντὶ κακοῦ, ἡ λοιδορίαν ἀντὶ λοιδορίας.
^{r Lev. 19,}
^{18. Prov.}
^{17, 13: 20,}
^{22: 24, 29.} **CHAP. III.**
^{Matt. 5, 39:} 1. Ὁμοίως. See note at ii.
^{25, 34.} 18.
^{Rom. 12,} Ibid. ἄνευ λόγου. *Even without argument.*
^{17. 1 Cor.} Ibid. ἄνευ λόγου. *Even with-*
^{6, 7. 1 Thess.} *out argument.*
^{5, 15.} 2. ἐν φόβῳ. Eph. v. 33. ἡ δὲ
^{1 Tim. 4, 8.} γυνὴ, ἵνα φοβήσαι τὸν ἀνδρα.
 4. ἀφθάρτῳ. In opposition
 to gold and raiment, which are
 corruptible.
 6. μὴ φοβούμεναι. Not afraid
 of any thing, because they did
 well.

7. κατὰ γνῶσιν. According to what you know to be your duty.

Ibid. εἰς τὸ μὴ. *That the efficacy of your prayers may not be hindered, which they would be, if you disagree with each other.*

8. φιλόφρονες. Probably ταπει-
 νόφρονες.

9. εἰδότες is perhaps an interpolation.

τούναντίον δὲ εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλή-
 10 θητε, ὡς εὐλογίαν κληρονομήσητε. ‘ ‘ ‘ Ο γὰρ θέλων ^{▪ Psal. 34,}
 ‘ ζωὴν ἀγαπᾶν, καὶ ἴδειν ἡμέρας ἀγαθὰς, πανσάτω ^{13, &c.}
 ‘ τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ τοῦ
 11 ‘ μὴ λαλῆσαι δόλον. ^{▪ ἔκκλωτα ἀπὸ κακοῦ, καὶ ποι-} ^{▪ Pv. 37, 27.}
 ‘ ησάτω ἀγαθόν· ^{▪ Ess. 1, 16.} ζητησάτω εἰρήνην καὶ διωξάτω αὐ- ^{▪ 3 Joh. 11.}
 12 ‘ τὴν. ὅτι οἱ ὄφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὥτα
 ‘ αὐτοῦ εἰς δέσησιν αὐτῶν πρόσωπον δὲ Κυρίου ἐπὶ^{▪ 2, 20: 4,}
 13 ‘ ποιοῦντας κακά.’ Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ
 14 ἀγαθοῦ μυητὰ γένησθε; ^{▪ ἀλλ’ εἰ καὶ πάσχοιτε διὰ} ^{▪ 14. Ess. 8.}
 δικαιοσύνην, μακάριοι. ‘ Τὸν δὲ φόβον αὐτῶν μὴ φο- ^{▪ 12, 13. Jer.}
 15 ‘ βηθῆτε, μηδὲ ταραχθῆτε· Κύριον δὲ τὸν Θεὸν ἀγιά- ^{▪ 1, 8. Matt.}
 ‘ σατέ ἐν ταῖς καρδίαις ὑμῶν. ^{▪ 5, 10: 10,} ^{▪ 28.}

‘ Ετοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αὐτοῦντι
 ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραντητος
 16 καὶ φόβου· ^{▪ συνείδησιν ἔχοντες ἀγαθὴν, ὡς} ^{φ γ 2, 12, 15,}
 καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, καταυσχυνθῶσιν ^{▪ 19. Titus} ^{οἱ 2, 8.}
 ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστρο-
 17 φήν. Κρείττον γὰρ ἀγαθοποιοῦντας, εἰ θέλει τὸ θέ-

Ibid. *εἰς τοῦτο* does not refer to what follows, viz. *ἴα τιλ.* *ἀληρον.* but to what goes before; *ye were called to this state of suffering and persecution, that ye may inherit a blessing,* ii. 21.

10. In Psalm xxxiv. 13. the LXX read, *τίς ἐστιν ἀνθρώπος δὲ θέλων ζωὴν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς;*

13. *μυηταί.* Probably *ζηλωταί.*

14. In Isaiah viii. 12, 13. the LXX read *τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε, οὐδὲ μὴ ταραχθῆτε· Κύριον αὐτὸν ἀγιάσατε.* It may mean, *Do not have the fears*

which the wicked have; or, do not be afraid of what they do to terrify you.

15. *ἀγάσατε.* To sanctify the Lord God, is to shew by our thoughts, words, and actions, that we are impressed with a sense of His holiness. See Matt. vi. 9. Most MSS. read *Κύριον δὲ τὸν Χριστόν.*

Ibid. *φόβον.* This perhaps is said with reference to a public examination made before a magistrate. Such a person was to be treated with respect. Many MSS. insert *ἀλλὰ* after *ἐλπίδος.*

^a Rom. i. 4: λημα τοῦ Θεοῦ, πάσχειν, ἡ κακοποιοῦντας. ^b ὅτι καὶ ^c 18
^{5, 6. 2 Cor.} 13, 4. Heb. Χριστὸς ἀπαξ περὶ ἀμαρτιῶν ἐπαθε, δίκαιος ὑπὲρ
^{9, 15. 28.} ἀδίκων, ὥντα ἡμᾶς προσταγάγγη τῷ Θεῷ, θανατωθεὶς
^{a 4, 6.} μὲν σαρκὶ, ψυχοποιηθεὶς δὲ τῷ πνεύματι. ^b ἐν φῷ καὶ ^c 19
^{Eph. 2, 17.} Gen. 6, 3, τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, ^b ἀπει- ^c 20
^{5, 14: 7, 7.} θήσασι ποτὲ, ὅτε ἀπαξ ἐξεδέχετο ἡ τοῦ Θεοῦ μακρο-
 θυμία, ἐν ἡμέραις Νώε, κατασκευαζόμενης κιβωτοῦ, εἰς
 ἦν ὀλίγαι, τουτέστιν ὀκτὼ, ψυχαὶ διεσώθησαν δι' ὑδα-
^{c Eph. 5, 26. τοις.} ^c φῷ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ ^c 21

18. περὶ ἀμαρτιῶν. *In consequence of the sins of others.*

Ibid. θανατωθεὶς. *Having suffered death in consequence of his human nature, and being restored to life by his divine nature.* For πνεύματι in this sense, see Rom. i. 4. 1 Tim. iii. 16. Heb. ix. 14. Most MSS. omit the article τῷ.

19. ἐν φῷ is taken to refer to πνεύματι, as meaning that Christ inspired Noah to be a preacher of righteousness. But if τῷ πνεύματι means Christ's divine nature, this cannot be the interpretation of ἐν φῷ. It may refer to the whole argument, which turns upon the goodness of Christ in suffering for other persons; in which same character he also went and preached &c. See iv. 4.

Ibid. τοῖς ἐν φυλακῇ πν. Nearly all the Fathers understood this of Christ descending into hell, and preaching to the departed spirits. The other most probable interpretation is, that Christ preached by Noah (who is called a *preacher of righteousness*, 2 Pet. ii. 5.) to the persons who were destroyed by the flood, who at the time of

this Epistle being written were in the place of departed spirits. *In which character he also went and preached to those persons who are now confined spirits, but who then were disobedient &c.*

20. ἀπαξ ἐξεδέχετο. The true reading is ἀπεξεδέχετο. God seems to have given those persons an hundred and twenty years to repent and profit by the preaching of Noah. Gen. vi. 3.

Ibid. εἰς ἦν — δι' ὑδατος. *Into which a few souls entered, and were carried safe through the water.*

21. φῷ. *To which thing, viz. the saving of these eight persons.* He was led to this mention of the flood by speaking of the goodness of Christ, and his anxiety for sinners: this is exemplified by his having tried to work upon the antediluvians by the preaching of Noah: and S. Peter having said, that only eight persons were saved, who listened to this preaching of Christ, and committed themselves to the water, he takes occasion to observe, that so baptism will save us, if we

σαρκὸς ἀπόθεσις ρύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν,) δι’ ἀναστάσεως Ἰησοῦ Χρι-
22 στοῦ, ὃς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς ^{1 Ps.}
ώρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἔξουσιῶν ^{Eph. 1, 20.}
^{Col. 3, 1.} καὶ δυνάμεων.

4 ἋΧριστοῦ οὖν παθόντος ὑπὲρ ήμῶν σαρκὶ, καὶ ^{Rom. 6, 8.}
ἥμεις τὴν αὐτὴν ἔννοιαν ὀπλίσασθε· ὅτι ὁ παθὼν ἐν
2 σαρκὶ πέπανται ἀμαρτίας· ^{1 εἰς τὸ μηκέτι ἀνθρώπων} ^{2 Cor. 5,}
ἐπιθυμίας, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοπτον ἐν ^{7. 2 Cor. 5,}
3 σαρκὶ βιώσαι χρόνον. ^{2 οἱ ἀρκετὸς γὰρ ημῶν ὁ παρελη-} ^{15. Gal. 2,}
λυθὼς χρόνος τοῦ βίου, τὸ θέλημα τῶν ἔθνων κατερ- ^{20. 1 Thess.}
γάσασθαι, πεπορευμένους ἐν ἀσελγείᾳ, ἐπιθυμίᾳ,
οἰνοφλυγίᾳ, κώμῳ, πότοις, καὶ ἀθεμίτοις εἰδωλολα-
4 τρείᾳς· ἐν φενίζονται, μὴ συντρεχόντων ὑμῶν εἰς
τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσι, βλασφημοῦντες·
5 οἱ ἀποδώσοντι λόγον τῷ ἐτοίμῳ ἔχοντι κρῦναι ^{1 Act. 10,}
6 τας καὶ νεκρούς. ^{2 eis τοῦτο γὰρ καὶ νεκροῖς εὐηγγε-} ^{42. 1 Cor.}
^{15, 51, 52.}
^{1, 3, 19.}
^{Joh. 5, 25.}

listen to the preaching of Christ, and keep our consciences clear, as Noah and his family.

21. ἐπερώτημα signifies either a question or an answer. Some think there is allusion to the answers given at baptism: but it may mean, that baptism saves a person, i. e. puts him in the way of salvation, if his conscience is clear before God.

CHAP. IV.

1. σαρκὶ. In his human nature, or in consequence of the law passed upon human nature.

Ibid. τὴν αὐτὴν ἐν. ὅτι. Arm yourselves with this consideration: i. e. let this idea of Christ having died for us serve as your defence against the lusts

of the flesh.

Ibid. ὁ παθὼν ἐν σαρκὶ. He that suffers the penalty annexed to human nature, viz. death.

3. τοῦ βίου is perhaps an interpolation.

4. ἐν φ. Wherefore, i. e. because you have left off such practices. See iii. 19.

6. eis τοῦτο. With reference to this general account, which all will have to give.

Ibid. νεκροῖς. Some understand the descent of Christ into hell, as in iii. 19. Others refer it to those who were dead in trespasses and sins. But νεκροῖς is probably the same with νεκρούς in ver. 5; and it may mean, It was on this principle

λίσθη, ὥνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

^k 5, 8. ^l Πάντων δὲ τὸ τέλος ἥγγικε. σωφρονήσατε οὖν γ
^{Matt. 26,} 41. ^{Luc. 21,} καὶ μήπατε εἰς τὰς προσευχάς· ¹ πρὸ πάντων δὲ τὴν 8
^{34. &c.} 1 Prov. 10, εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἡ ἀγάπη κα-
^{12. Jac. 5,} 20. λύψει πλήθος ἀμαρτιῶν· ^m φιλόξενοι εἰς ἀλλήλους,
^{n Rom. 12,} 13. Philipp. ἄνευ γογγυσμῶν· ⁿ ἕκαστος καθὼς ἐλαφε χάρισμα,
^{2, 14.} ^o εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι
^{n Matt. 25,} 14. ^{Luc. 12,} ποικίλης χάριτος Θεοῦ· εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· ¹¹
^{42. Rom.} 12, 6. εἴ τις διακονεῖ, ὡς ἔξισχύος ἡς χορηγεῖ ὁ Θεός· ὥνα
^{1 Cor. 4, 1,} 2: 12, 4. ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, φ
^{Eph. 4, 11.} ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
 αἰώνων. ἀμήν.

^p 1, 7. ^r Αγαπητοὶ, μὴ ἔνειδεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς ¹²
^{Esa. 48, 10.} ^s πειρασμὸν ὑμῖν γινομένῃ, ὡς ἔνον ὑμῖν συμβαίνον-
^{q 2 Cor. 4, 10.} ^t ἀλλὰ καθὸ κοιωνεῖτε τοῖς τοῦ Χριστοῦ παθή- ¹³
^{10. Philipp.} ^{3, 10.} μασι, χαίρετε, ὥνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης
^{2 Tim. 2, 10.} ^u αὐτοῦ χαρήτε ἀγαλλιώμενοι. ^v Εἴ ὄνειδίζεσθε ἐν ὄνό- ¹⁴
^{14. Matt.} ^{5, 10, 11.} ματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ
 Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς

of a general judgment, that the people.

Christians who are already dead had the gospel preached to them, so that according to the common law of our nature they suffer the penalty of death, but by the mercy of God they will be restored to life again by the operation of the Spirit.

7. This is considered to refer to the end of the Jewish polity. It may mean, that the Christian dispensation is the last, and this was not completely established, till the Jews had ceased to be a peculiar

8. ἡ ἀγάπη. This quotation agrees with the Hebrew, only for all sins is here put the multitude of sins. The LXX read, πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φιλία. It perhaps means, the exercise of charity will hinder many sins from being committed. See James v. 20. Most MSS. read καλύπτει.

11. εἴ τις. Each person is to remember, that he is acting under the immediate influence of the Holy Spirit.

14. There is perhaps allusion

15 βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. μὴ γάρ τις
ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ
16 ὡς ἀλλοτριοεπίσκοπος· εἰ δὲ ὡς Χριστιανὸς, μὴ αὐ-
σχυνέσθω, δοξάζετω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ.

17 ὅτι ὁ καὶρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου^t Εαν. 10,
τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν^{12. Jer. 25,}
^{29. Luc. 23,}

18 ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; ^{καὶ} ^{‘εἰ ὁ} ^{31.} ^{Pro. 11,}
‘δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς ποῦ^{31.}

19 φανεῖται; ^{Ωστε} ^{καὶ} ^{οἱ} ^{πάσχοντες} κατὰ τὸ θέ-^x Πα. 31, 6.
λημα τοῦ Θεοῦ, ὡς πιστῷ κτιστῇ παρατιθέσθωσαν
τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιᾷ.

5 ΥΠΡΕΣΒΥΤΕΡΟΥΣ τοὺς ἐν ὑμῖν παρακαλῶ, ὁ ^y Rom. 8,
συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθη-^{17, 18.} Λρο. 1, 9.
μάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης

2 κοινωνὸς, ^{ποιμάνατε} τὸ ἐν ὑμῖν ποίμανον τοῦ Θεοῦ, ^z Act. 20,
ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ’ ἔκουσίως· μηδὲ^{28. 1 Tim.} 3, 3. Titus
1, 7.

3 αἰσχροκερδῶς, ἀλλὰ προθύμως· ^{μηδὲ} ὡς κατακυ-^a 2 Cor. 1,
ριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ^{24. Philipp.}
^b 3, 17.
^c Thess. 3,

to Isaiah xi. 2. καὶ ἀναπαύεται ἐπ'
αἰτὸν πνεῦμα τοῦ Θεοῦ, πνεῦμα
σοφίας, κ. τ. λ.

Ibid. βλασφημεῖται, sc. τὸ ὄντο
μα Χριστοῦ.

15. ἀλλοτριοεπίσκοπος. *A person who meddles in other persons' affairs.* The Jews were accused
of doing this.

16. μέρει. See 2 Cor. iii. 10.
But the reading is perhaps ὄντο-
ματι.

17. οἴκου τοῦ Θεοῦ. This title
belonged formerly to the Jews,
but afterwards to all Christians,
whether Jews or Gentiles. S.
Peter alludes to the approaching
persecution of the Christians.

Ibid. εἰ δὲ πρῶτον, sc. ἀρχεται. ^{9.}
*If God suffers Christians to be
persecuted now, what will He do
to those who do not believe in
Christ?*

19. ὡς is perhaps an interpolation.

CHAPTER V.

1. δ καὶ τῆς μελλούσης. This
may allude to S. Peter having
been present at the transfiguration.
He then was admitted
to see an earnest of the state
of glory in which the righteous
will be hereafter. Compare
2 Pet. i. 16—18.

3. τῶν κλήρων. *The persons or
offices committed to you.* See
Acts i. 25.

^b 1, 4: 2. ποιμνίου^c καὶ φανερωθέντος τοῦ ἀρχηποίμενος, κο- 4
^{25.} *Esa.* 40,
^{11.} *Ezech.* μιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.
^{34.}, 23. *Joh.* ^c Ομοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάν- 5
^{10.}, 11. ^c Ομοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάν- 5
^{1.} *Cor.* 9,
^{25.}, 2 *Tim.* τες δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην
^{4.}, 8. *Heb.*
^{13.}, 20. *Jac.* ἐγκομβώσασθε· ὅτι ‘ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσε-
^{1.}, 12.
^c *Prov.* 3, ‘τα, ταπεινοῖς δὲ δίδωσι χάριν.’ ^d Ταπεινώθητε οὖν 6
^{34.} *Rom.*
^{12.}, 10, 16. ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ
^{Eph.} 5, 21. *Philipp.* 2,
^{3.} *Jac.* 4, 6. ἐν καιρῷ· πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρέψαντες·
^d *Job.* 22,
^{29.} *Prov.* ^f Νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν διά- 8
^{29.}, 23.
^{Matt.} 23, βολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν τίνα
^{12.} *Luc.* 1, 52: 18, 14. καταπίγη· εφ ἀντίστητε στερεοὶ τῇ πύστει, εἰδότες τὰ 9
^{Jac.} 4, 10.
^e *Paul.* 37, αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι
^{5:} 55, 22.
^{Matt.} 6, 25, ἐπιτελεῦσθαι.
^{26.} *Philip.* ^b Ο δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς 10
^{13.}, 5.
^f 1, 13: 4, τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον
^{7.} *Job.* 1, 7.
^{Luc.} 22, 31. παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, στηρίξαι, σθενώ-
¹ *Tbeas.* 5,
^{6.} σαι, θεμελιώσαι· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς 11
^g *Eph.* 4,
^{27.} 6, 11, αἰώνας τῶν αἰώνων. ἀμήν.
^{13.} *Jac.* 4, Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λο- 12
^{7.}
^h 2 *Cor.* 4, γίζομαι, δι’ ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρ-
^{17.} *Heb.*
^{13,} 21.

5. *νεώτεροι.* Mosheim understands this of persons who had a certain office in the church. See *Acts* v. 6. ‘*Υποαστόμενοι* is perhaps an interpolation.

Ibid. ἐγκομβώσασθε. Κόμβος is a knot, and ἐγκόμβωμα a garment twisted in a knot, and worn over the others.

9. εἰδότες. Knowing that these sufferings are the lot of Christians while they are in this world.

10. Most MSS. read καλίσας

ὑμᾶς, and καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

12. Σιλουανοῦ. Nothing is said of Silvanus since his being with S. Paul at Corinth in the year 47, but he had accompanied S. Paul through some of the countries mentioned at the beginning of this Epistle.

Ibid. ὡς λογίζομαι refers to πιστοῦ. I conclude that you have full confidence in him.

τυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν
 13 ἔστηκατε. ¹Ασπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνε- ^κ Act. 12,
 14 κλεκτὴ, καὶ Μάρκος ὁ νιός μου. ¹ἀσπάσασθε ἀλλή- ^{12, 25.}
¹Rom. 16,
 λους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσι τοῖς ἐν ^{16. 1 Cor.}
^{16, 20.}
 Χριστῷ Ἰησοῦν. ἀμήν.

^{2 Cor. 13,}
^{12. 1 Thess.}
^{5, 26.}

13. ἡ ἐν Β. συνεκλεκτή. We are probably to understand ἐκ-
 κλησία, all the Christians in Ba-
 bylon, whether Jews or Gentiles.
 By Babylon, most of the an-
 cients understood Rome, and
 so Valesius, Mill, &c.: it has
 this meaning in Rev. xvii. 5.
 xviii. 2. Lightfoot and Beau-
 sobre contended for Babylon
 in Assyria, though others say
 that it was deserted at this
 time. Pearson conjectured a

city of that name in Egypt:
 so Wall, Vitringa, Wolf.

Ibid. Μάρκος. If this was
 Mark the evangelist, he died
 A. D. 62, having been the first
 bishop of Alexandria. Euseb.
 H. E. II. 24. He is said to
 have been the companion of
 S. Peter, perhaps converted by
 him (ὁ νιός μου) and to have
 written his Gospel in Rome,
 whither he had accompanied
 S. Peter.

SECOND EPISTLE OF S. PETER.

Eusebius informs us, that the genuineness of this Epistle had been controverted; but it was quoted by some early writers, and in the fourth century was universally received. Nothing is known as to the persons to whom it is addressed, or the place from whence it was written; but it was composed not long before the writer's death, i. 14. Some parts of it closely resemble the Epistle of S. Jude.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

I ΣΥΜΕΩΝ Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ
Χριστοῦ, τοῖς ἰσότιμον ἡμῶν λαχοῦσι πίστιν ἐν δι-
καιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χρισ-
τοῦ· ¹χάρις ὑμῶν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει ^a Joh. 17,
3 τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν· ὡς πάντα ^b Rom. 1,
ἡμῶν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐ-
σέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέ-
σαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, ^c δι' ὧν τὰ μέ- ^d Heb. 12,
γυστα ἡμῖν καὶ τίμα ἐπαγγέλματα δεδώρηται, ἵνα διὰ ^e 1 Joh. 3,
τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες

CHAP. I.

1. *ἰσότιμον ἡμῶν*. If *ἡμῶν* means *with us Jews*, it would rather shew that this Epistle was addressed to Gentiles; but if it means *with us apostles*, this inference could not be drawn.

Ib. *τοῦ Θεοῦ—Χριστοῦ*. These words might be translated, *Of our God and Saviour Jesus Christ*, as in ver. 11, and iii. 18, we should translate, *Of our Lord and Saviour Jesus Christ*: and in ii. 20, *Of the Lord and Saviour Jesus Christ*. See Titus ii. 13.

3. *ἀρετῆς* is said to signify *power* by Bos, Alberti. Some render *δόξης καὶ ἀρετῆς, glorious power*, and Krebsius *per glo-*

riosam benignitatem. Plutarch writes, *πῶς οὐ παρίσταται δεωδὼν εἴναι τὸ τῆς Ιδίας δόξης καὶ ἀρετῆς ἀφειδεῖν κ. τ. λ. de Vit. pudor.* p. 535.

4. *δι' ὧν*, sc. *δόξης καὶ ἀρετῆς*: it means, *by which goodness in calling us*.

Ibid. *θείας κοινωνοὶ φύσεως*. This alludes to the converts receiving the Holy Ghost, and proves the divine nature of the Holy Ghost.

Ibid. *ἀποφυγόντες*. This probably alludes to baptism, when the converts were freed from the corruption of sin: it was then that they became partakers of the Holy Ghost. See ver. 9. ii. 18, 20.

τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. καὶ αὐτὸ τοῦτο δὲ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἔγκρατειᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. ^{¶ Titus 3,} ^{14.} [¶] ταῦτα γὰρ ὑμῖν ὑπάρχοντα ⁸ καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησι εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν.[¶] ^{q. Isa. 59,} ^{10. Soph. 1,} ^{17. 1 Joh. 2, 9, 11.} ^{r. 1 Joh. 3,} ^{19.} φῷ γὰρ μὴ πάρεστι ταῦτα, τυφλός ἔστι, μω-⁹ ωπάξων, λίθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἀμαρτιῶν. Διὸ μᾶλλον, ἀδελφὸι, σπουδάσατε ¹⁰ βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἔκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταισητέ ποτε. οὕτω ¹¹ γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

5. καὶ αὐτὸ τοῦτο. *And for this very reason*, i. e. in consequence of the high privileges which you obtained at your conversion.

7. It will be observed, that there is a difference between φιλαδελφία and ἀγάπη. By the former, Christians loved one another; by the latter, they loved all mankind.

8. ἐπίγνωσις is the knowledge of Christ which a Christian had at his conversion. He said in ver. 3. that this knowledge confers many privileges; he now shews how a Christian may make this knowledge bring forth fruit. Ἀκάρπους εἰς τὴν ἐπίγνωσιν is, *unfruitful under the*

knowledge.

9. ταῦτα. The things mentioned in ver. 5, 6, 7.

Ibid. τυφλός is a person who cannot see, μωπάξων is a person who closes his eyes.

Ibid. καθαρισμοῦ. This alludes to baptism. Such a person forgets that at baptism he was cleansed from the guilt of all his past sins. See ver. 4.

10. This shews, that κλῆσις and ἔκλογὴ meant the same thing, viz. admission into the Christian covenant: but whether this election is βεβαία, depends upon our own conduct.

11. Since *the kingdom of God* means the state of the gospel here on earth, ἡ εἴσοδος εἰς τὴν

- 12 Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομημήσκειν περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρ-
 13 ούσῃ ἀληθείᾳ. *δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν· 3, 1.
 τούτῳ τῷ σκηνώματι, διεγέρειν ὑμᾶς ἐν ὑπομήσει·
 14 εἰδὼς ὅτι ταχανή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός ^tJoh. 21,
 μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδή- ^{18, 19.}
 2 Tim. 4, 6.
 15 λωσέ μοι. σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς
 μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μάχην ποιεῖσθαι.
 16 "Οὐ γὰρ σεσοφισμένοις μύθοις ἔξακολουθήσαντες ^aMatt. 17,
 ἐγνωρίσαμεν ὑμᾶν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ- ^{1. Joh. 1,}
 τοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες ^{14. 1 Cor. 2,}
 17 τῆς ἐκείνου μεγαλειότητος. ^bλαβὼν γὰρ παρὰ Θεοῦ ^{1, 4, 13: 4.}
 πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοις- ^{17: 17, 5.}
 ἀσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, "Οὐτός ἐστιν ὁ
 18 "υἱός μου ὁ ἀγαπητὸς, εἰς ὃν ἐγὼ εὐδόκησα." Καὶ
 ταῦτην τὴν φωνὴν ἡμεῖς ἡκούσαμεν ἐξ οὐρανοῦ ἐνεχ-
 19 θεῖσαν, σὺν αὐτῷ ὅντες ἐν τῷ ὅρει τῷ ἀγίῳ. ^cΚαὶ ^{7 Ps. 119,}
 ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, φέντες ^{105. 2 Cor. 4, 6.}
 ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ

B. τοῦ Κυρίου does not mean the entrance into heaven, but the admission of Christians into the gospel covenant: and St. Peter says, for thus your admission into the gospel will be followed by abundant supplies of gifts and graces.

12. Many MSS. read Διὸ μελλήσω ἀεὶ ὑμᾶς.

Ibid. τῇ παρουσῇ ἀληθείᾳ. The true doctrine, which is now preached, in opposition to the false doctrines which were shortly to appear. See ii. 1.

16. παρουσίας might mean

the presence of Christ on earth at his first coming, of which S. Peter was a witness: but it is more probable, that he is here urging the certainty of Christ's second coming: and he appeals to the transfiguration, as an earnest of Christ's future glory.

19. He is still urging the certainty of Christ's second coming. We have also the declaration of prophecy upon this point, which is more certain than any thing else.

τόπῳ, ἔως οὐ νήμέρα διανυάσῃ, καὶ φωσφόρος ἀνατεί-
λῃ ἐν ταῖς καρδίαις ὑμῶν· τοῦτο πρῶτον γνώσκοντες,²⁰
ὅτι πᾶσα προφητεία γραφῆς ἴδιας ἐπιλύσεως οὐ γί-

^a 2 Tim. 3, μετα. *οὐ γάρ θελήματι ἀνθρώπου ηνέχθη ποτὲ προ-²¹
^b 16. 1 Pet. 1,
^c 11. φηγεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλη-
σαν οἱ ἄγιοι Θεοῦ ἀνθρώποι.

^b Deut. 13, ^b ΕΓΕΝΟΝΤΟ δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, 2
1. Matt. 24,
11. Act. 20, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρ-
29. 1 Tim.
4, 1. 2 Tim. εισάγουσιν αἴρεστες ἀπωλείας, καὶ τὸν ἀγοράσαντα
3, 1, 5. Jud. 4, 18. αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς τα-
χιὴν ἀπωλείαν· καὶ πολλοὶ ἔξακολουθήσονται αὐ-²
τῶν ταῖς ἀπωλείαις, δι' οὓς η ὁδὸς τῆς ἀληθείας

^c Deut. 32, βλασφημηθήσεται· ^c καὶ ἐν πλεονεξίᾳ πλαστοῖς λό-³
35. 1 Tim.
6, 5. Tit. 1, γοῖς ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ
11. Jud. 4.

19. ἔως οὐ νήμέρα. Until the day itself, which is the subject of prophecy, appear.

20. ἴδιας ἐπιλύσεως. Some explain this to mean, no prophecy is its own interpreter, others, no prophecy is to be interpreted by itself, but to be taken in connexion with others. But what follows in ver. 21. seems to shew it to mean, No prophecy proceeds from the prophet's own fancy: and this is confirmed by Philo Judaeus, προφῆτης γὰρ ἴδιος μὲν οὐδὲν ἀποφέγγεται, ἀλλέργα δὲ πάντα ὑπηκούντος ἐτέρουν. Vol. I. p. 510.

21. οἱ ἄγιοι. Some MSS. substitute ἀπό.

CHAP. II.

1. ψευδοδιδάσκαλοι. These were most probably the Gnostics, who began to draw away Christians from the church at the end of the first century.

Ibid. τὸν ἀγοράσαντα. The doctrine of the atonement was denied by the Gnostics, who held that Christ did not suffer upon the cross.

2. ἀπωλείας. The true reading is ἀστεγείας.

Ibid. βλασφημηθήσεται. It is known that many calumnies were spread against the Christians from their being confounded with the Gnostics.

3. ἐμπορεύσονται. Fraudulentam inter vos exercebunt mercaturam. Valcken. ad 1 Cor. v. 6. The Gnostics are elsewhere accused of making gain by spreading their opinions. Rom. xvi. 17.

Ibid. ἔκπαλαι. As denounced long ago. See Jude 4. He means, that there are many instances in old times, which shew that such persons are sure to be punished.

4 ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. ⁴ Εἰ γὰρ ὁ ^{Job. 4, 18.}
 Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ ^{1 Joh. 3, 8.}
^{Jud. 6.} σειραῖς ἔσφου ταρταρώσας παρέδωκεν εἰς κρίσιν τε- ^{Apoc. 20, 3.}
 5 τηρημένους· ^εκαὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ^{Gen. 7, 21,}
^{1 Pet. 3, 19,} ὅγδοον Νῷε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσ- ^{20.}
 6 μὸν κόσμῳ ἀσεβῶν ἐπάξας· ^{καὶ πόλεις Σοδόμων} ^{1 Gen. 19,}
^{24. Deut.} καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκριψεν, ^{29, 23. Esa.}
 7 ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· καὶ δίκαιον ^{13, 19. Jer.}
^{Ezech. 16,} Λὰτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελ- ^{50, 40.}
^{4, 11. Jud.}
 8 γείᾳ ἀναστροφῆς ἐρρύσατο· βλέμματι γὰρ καὶ ἀκοῇ ^{7.}
 ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας
 9 ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν· ^{οἶδε Κύ-} ^{1 Cor. 10,}
^{13.} ριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς
 10 ἡμέραν κρίσεως κολαζομένους τηρεῖν· ^{καὶ} μάλιστα δὲ ^κ ^{1 Jud. 4, 7,}
^{8, 10, 16.} τοὺς ὄπιστα σαρκὸς ἐν ἐπιθυμίᾳ μασμοῦ πορευομέ-
 νους, καὶ κυριότητος καταφρονοῦντας. Τολμηταὶ

4. Εἰ γάρ. This sentence is concluded in ver. 9. All these are instances, that κρίμα ἔκπαλαι οὐκ ἀργεῖ.

Ibid. ἀμαρτησάντων. The sin and fall of the angels is alluded to in Jude 6. John viii. 44. 1 John iii. 8. and perhaps in 1 Tim. iii. 6.

Ibid. σειραῖς. This seems to have been a Jewish notion. " Postquam (filii Dei) filios generunt, sumsit eos Deus, et ad montem tenebrarum perduxit, ligavitque eos catenis ferreis, quæ usque ad medium abyssi magnæ pertingunt." Sohar Genes. fol. 45. col. 178.

Ibid. ταρταρώσας seems to be a term borrowed from heathen writers.

5. ὅγδοον is a classical ex-

pression for one of eight, and means that seven other persons were preserved. Some have coupled it with κήρυκα, as if Noah had been an eighth preacher in succession from Enos: but the former is preferable.

6. καταστροφῇ κατέκριψεν. Executed sentence upon them by destroying them.

9. If God in these instances punished the guilty and preserved the innocent, we may be sure that He knows how always to save &c.

10. These impurities were practised by some of the Gnostics.

Ib. κυριότητος καταφρονοῦντας. This is perhaps an allusion to the instance last quoted, of the men of Sodom disregarding the

- ¹ Jud. 9. αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες. ¹ ὅπου ¹¹
ἄγγελοι ἵσχῃ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσι
^m Jud. 10. κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσι. ^m οὗτοι ¹²
δὲ, ὡς ἄλογα ζῷα φυσικὰ γεγεννημένα εἰς ἄλωσιν καὶ
φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ
ⁿ Jud. 12. αὐτῶν καταφθαρήσονται, ⁿ κομισύμενοι μασθὸν ἀδικίας. ¹³
‘Ηδονὴν ἥγουμενοι τὴν ἐν ἡμέρᾳ τρυφὴν, σπῖλοι καὶ
μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνενω-
χούμενοι ὑμῶν, ὀφθαλμὸν ἔχοντες μεστοὺς μοιχαλίδος ¹⁴
καὶ ἀκαταπάιστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀσ-
τηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχον-
^o Num. 22, ^{7, 21.} Jud. ^{11.} τες, κατάρας τέκνα, ^o καταλιπόντες τὴν εὐθεῖαν ὁδὸν, ¹⁵
ἐπλανήθησαν, ἔξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ

angels who came to Lot. With similar impiety the Gnostics held many absurd and blasphemous notions concerning spiritual beings.

10. δόξας may mean *beings who are in a state of glory.*

11. The impiety of the Gnostics in speaking blasphemously of spiritual beings is shewn by the fact, that even the good angels do not speak abusively of bad spirits. It appears from Jude 9, that S. Peter alludes to some Jewish tradition.

12. φυσικά. *Following their natural lusts.*

Ib. ἐν οἷς is not governed by βλασφημοῦντες, but by καταφθαρήσονται. *They shall be destroyed in the midst of their ignorant blasphemy.*

13. σπῖλοι καὶ μῶμοι. S. Jude calls them ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδεις, so that it probably means, that these persons

brought disgrace upon the meetings of the Christians. They were Gnostics, who insidiously attended the Christian agapæ, or love-feasts, and tried to seduce the Christians to impurities.

Ibid. ἀπάταις. Some MSS. read ἀγάπαις as in Jude 12, and this is preferred by Vitringa, Bos, Alberti, &c. But the authority is in favour of ἀπάταις, which implies the deceitful hypocrisy of these persons.

14. μοιχαλίδος. They attended the love-feasts, to seduce the Christian women.

15. καταλιπόντες—ὁδόν. There may be allusion to Balaam's ass turning out of the road.

Ibid. Βαλαὰμ. Balaam is mentioned in Jude 11. Rev. ii. 14. and in the latter place the Nicolaitans are intended. (See the note there.) S. Peter may have alluded to the same heretics.

16 τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἡγάπησεν, ἔλεγξεν δὲ
ἔσχεν ἴδιας παρανομίας ὑποζύγιον ἄφωνον, ἐν ἀν-
θρώπου φωνῇ φθεγξάμενον, ἐκώλυσε τὴν τοῦ προφή-
τον παραφρονίαν. [¶] Οὗτοί εἰσι πηγαὶ ἄνυδροι, νεφέλαι ^ν Jud. 12.
ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους
18 εἰς αὖνα τετήρηται. [¶] Υπέρογκα γὰρ ματαιότητος [¶] Jud. 16.
φθεγγόμενοι, δελεάζονται ἐν ἐπιθυμίαις σarkὸς ἀσελ-
γείαις τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀνα-
19 στρεφομένους, [¶] ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐ- [¶] Joh. 8, 34.
τοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· φὰ γάρ τις ἥττηται, ^{Rom. 6, 16.}
Gal. 5, 13.
[¶] Pet. 2, 16.
20 τούτῳ καὶ δεδούλωται. [¶] Εἰ γὰρ ἀποφυγόντες τὰ μιάσ- [¶] Jud. 4.
ματα τοῦ κόσμου, ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σω- [¶] Matt. 12,
τῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ^{43, &c. Heb.}
ἥττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώ-
21 των. [¶] κρείττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν [¶] Luc. 12,
ὅδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς ^{47, 48.}
22 παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς. [¶] συμβέβηκε δὲ [¶] Prov. 26,
αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, ‘Κύων ἐπιστρέψας

Ibid. Βοσόρ. In Numb. xxii. 5. the LXX write Βεάρ. In the Hebrew רְעֵב

Ibid. μισθόν. These rewards are mentioned Numb. xxii. 7, 18. but Philo Judaeus speaks of them more at length, and says that Balaam was δελεασθεὶς τοῖς ἡδη προτεωμένοις, καὶ ταῖς μελ- λούσαις ἀλπίσι. Vol. II. p. 123.

17. Specious and deceiving, like wells which contain no water, or clouds which pass off without rain. These are great disappointments in eastern countries. The best MSS. read καὶ δρίχλαι for νεφέλαι.

18. ὄντως. Many MSS. read

δίγος.

Ibid. ἀποφυγόντας. Those who had once really separated themselves from seducing companions.

20. ἀποφυγόντες. The allusion is to Christians being freed from the guilt of sin at baptism, when they became acquainted with Jesus Christ. See i. 4.

Ibid. χείρονα. Their state is worse, because remission of sins was open to them before at baptism; but this remission cannot be held out to them a second time.

21. ἐπιστρέψαι. Probably ὑποστρέψαι.

22. The first of these two

‘ἐπὶ τὸ ἴδιον ἔξέραμα’ καὶ, ὡς λουσαμένη, εἰς κύλισμα βορβόρου.

ΤΑΥΤΗΝ ηδη, ἀγαπητοὶ, δευτέραν ὑμῖν γράφω 3 ἐπιστολὴν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομήσει τὴν εἰλικρινῆ διάνοιαν, μητσθῆναι τῶν προειρημένων ρῆ¹ μάτων ὑπὸ τῶν ἀγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου καὶ σωτῆρος·

^y 1 Tim. 4, ^y τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ’ ἐσχά^z 3

1. 2 Tim. 3,
1. Jud. 18. τον τῶν ἡμερῶν ἐμπάικται, κατὰ τὰς ἴδιας αὐτῶν ἐπι-

^z Esa. 5, 19. θυμίας πορευόμενοι ^x καὶ λέγοντες, “Ποῦ ἐστιν ἡ⁴

Jer. 17, 15. Εzech. 12, “ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ’ ἣς γὰρ οἱ

22.

“πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ’ ἀρ-

^a Gen. 1, 6, “χῆς κτίσεως.” ^b Λανθάνει γὰρ αὐτοὺς τοῦτο θέλον- 5

9. Psal. 24,
9: 33, 6: τας, ὅτι οὐρανοὶ ἡσαν ἔκπαλαι, καὶ γῆ ἐξ ὄντας καὶ

136, 6.

sayings is nearly taken from
Prov. xxvi. 11.

CHAP. III.

1. ἐν αἷς. In both of which
Epistles.

Ibid. εἰλ. διά. Plato has the
same expression, εἰλικρινεῖ τῇ
διανοίᾳ χρώμενος. Phædon. p. 66.
A.

2. τοῦ Κυρίου καὶ σωτῆρος is
connected with ἀποστόλων, as in
Jude 17. The apostles often
made the Gnostic corruptions
the subject of their discourses,

2 Thess. ii. 5. Jude 17. The
best MSS. read ἀποστόλων ὑμῶν.

3. ἐπ’ ἐσχ. τῶν ἡμερῶν. See
Heb. i. 1. The words ἐν ἐμπαι-

γμονῇ are to be inserted before

ἐμπάικται.

4. παρονοίας. We know from
2 Thess. ii. 1. that the apostles
were misunderstood in what they

said concerning the second com-

ing of Christ: they were sup-

posed to say, that the world
was coming to an end very
shortly. These *mockers* said,
that there was no reason to
believe this, for the world had
continued the same without any
change from the beginning.

5. τοῦτο θέλοντας. *Wishing it*
to be as they say, i. e. wishing
that there may never be an
end of the world, nor a day of
judgment.

Ibid. ἐξ ὄντας καὶ δι’ ὄντας.
The earth rose from out of the
waters, Gen. i. 9. and water is
an element in the consistency
of earth. S. Peter says, that
these *mockers* forgot the history
of the creation and the deluge.
The word of God created the
heavens, and caused the earth
to appear out of the waters;
but the earth was afterwards
destroyed, when the fountains
of the great deep were broken

6 δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, ^b δι' ὧν ὁ ^b Gen. 7,
^{10, 21.}
 7 τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο· ^c οἱ δὲ νῦν ^c Psal. 102,
 οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι ^{26. Esa. 51,}
^{2. Thess. 1, 8.}
 εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπω-
 8 λείας τῶν ἀσεβῶν ἀνθράπων. ^d Εν δὲ τοῦτο μὴ ^d Ps. 90, 4.
 λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυ-
 9 ρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. ^e οὐ ^e Ezech. 18,
 βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινὲς βραδύ-^{23, 33: 33,}
 τῆτα ἥγουνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βου-^{11. Hab. 2,}
 λόμενος τινὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν ^{3. Rom. 2,}
^{4. 1 Tim. 2, 4. Heb. 10, 37.}
 10 χωρῆσαι. ^f Ήξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν ^f Esa. 51, 6.
^{Matt. 24,}
 νυκτὶ, ἐν ᾧ οἱ οὐρανοὶ ροιζήδον παρελεύσονται, στοι-^{35, 43, 44.}
 χεῖα δὲ καυσούμενα λυθήσονται, καὶ γῇ καὶ τὰ ἐν ^{1 Thess. 5,}
 11 αὐτῇ ἔργα κατακαήσεται. Τούτων οὖν πάντων λυ-^{2. Apoc. 3,}
 μένων, ποταπὸὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀνα-
 12 στροφαῖς καὶ εὐσεβείαις; ^g προσδοκῶντας καὶ σπεύ- ^g Psal. 50,

δοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν ^{3. 2 Thess. 1, 8.}

οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καν-

13 σούμενα τήκεται. ^h Καινοὺς δὲ οὐρανοὺς καὶ γῆν και- ^h Esa. 65,
^{17: 66, 22.}
^{Apoc. 21, 1.}

up, and the windows of heaven were opened. Gen. vii. 11.

6. δι' ὧν means by the water from the heavens and the earth.

7. Wolfius shews that both Jews and heathen expected the world to be destroyed by fire.

8. This shews that the apostles did not expect the speedy end of the world.

9. ἐπαγγελλας. See ver. 4. It means the declarations of scripture concerning the second coming of Christ.

10. ἐν νυκτὶ is perhaps an interpolation.

Ibid. στοιχεῖα perhaps mean the heavenly bodies.

11. λυομένων. Dissolvable, or in a state of dissolution.

12. σπεύσοντας. If Christ delays his second coming, that men may have time to repent, his coming will be hastened, if men need no repentance. See Acts iii. 19.

13. Καινούς. This need not signify, that there will be another heaven and earth, similar to the present, but a different state of things.

νὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς

¹¹ Cor. 1, 8. δικαιοσύνη κατοικεῖ. ¹ διὸ, ἀγαπητοὶ, ταῦτα προσδο- 14
 Philipp. 1,
 10. 1 Thess. κῶντες, σπουδάσατε ἀσπιλοὶ καὶ ἀμώμητοι αὐτῷ εύ-
 3, 13: 5, 23.
¹ Rom. 2, 4. ρεθῆναι ἐν εἰρήνῃ, ¹ καὶ τὴν τοῦ Κυρίου ἡμῶν μακρο- 15
 θυμίαν, σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς
 ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σο-
 φίαν ἔγραψεν ὑμῖν, ¹ ὡς καὶ ἐν πάσαις ταῖς ἐπιστο- 16
¹ Rom. 8,
^{19.} 1 Cor.
^{15.} 24.
¹ Thess. 4,
^{15.} διστολήτα τινα, ἢ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρε-
 βλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν
^m Marc. 13, αὐτῶν ἀπώλειαν. ^m "Υμεῖς οὖν, ἀγαπητοὶ, προγινό- 17
^{23.} σκοντες φυλάσσεσθε, ὅντα μὴ τῇ τῶν ἀθέσμων πλάνη
 συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ· αὐξά- 18
 νετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ
 σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ η δόξα καὶ νῦν καὶ
 εἰς ἡμέραν αἰώνος. ἀμήν.

15. μακροθυμίαν. This delay in Christ's coming.

16. ὡς καὶ. This seems to shew, that by καθὼς — ἔγραψεν S. Peter alluded to some particular Epistle of S. Paul.

Ibid. περὶ τούτων. Concerning Christ's second coming.

Ibid. ἐν οἷς. In which subject. There is perhaps better author-

ity for reading ἐν αἷς.

Ibid. ἀπώλειαν. They supposed S. Paul to say, that the world was coming shortly to an end: and because it did not do so, they pretended that his preaching was false, and they continued in those sins which lead to destruction.

FIRST EPISTLE OF S. JOHN.

The genuineness of this Epistle has never been disputed. It is said by Irenæus and other ancient authors to have been written from Ephesus : but its date is uncertain. Some have supposed it to have been written before the destruction of Jerusalem : but it is much more probable that it was written at the end of the first century. We know nothing of S. John's history from the New Testament, between his attending the council at Jerusalem in 46, (Gal. ii. 9.) and his being banished to the island of Patmos, (Rev. i. 9.) The latter event happened in the persecution, which Domitian raised against the Christians toward the close of his reign. S. John is said by Tertullian and Jerom to have been put into a vessel of boiling oil at Rome, and to have come out un-hurt. He probably returned from his banishment at Patmos in the year 96, when Domitian was succeeded by Nerva ; and after that he may have written this Epistle from Ephesus. Augustin and others speak of it as addressed to the Parthians : but this is uncertain. Irenæus states that he wrote his Gospel against the heresy of the Cerinthians and Nicolaitans : and these persons, who were Gnostics, seem to be alluded to in this Epistle. Some Gnostics believed the body of Christ to be a phantom ; i. e. *they denied that Jesus Christ had come in the flesh.* See iv. 2, 3. The Cerinthians did not believe this : but they held that Jesus and Christ were two different persons ; that Jesus was born of human parents, and that Christ descended upon him at his baptism ; i. e. they did not believe that *Jesus was Christ,* (v. 1.) or the Son of God. (v. 5.)

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

^a Luc. 24, ["]HN ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἐωράκαμεν τοῖς I
39. Joh. 1,
1, 14: 20,
27. 2 Pet.
1, 16.
^b Joh. 1, 1,
2. Rom. 16, ἐφανερώθη, καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπ-
26. Col. 1,
26. 2 Tim.
1, 10. Tit.
1, 2.
^c Joh. 17,
21. 1 Cor. ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ὥστα καὶ ὑμεῖς κοιω-
1, 9. νίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοιωνία δὲ ἡ ἡμετέρα

CHAP. I.

1. *ἀπ' ἀρχῆς.* The Gnostics believed Christ to have been an emanation from God, and therefore to have had a beginning. S. John may have intended to refute this notion, as in his Gospel, (*ἐν ἀρχῇ*), by saying that Christ was *from the beginning*, i. e. from all eternity. Or it may mean, that Jesus and Christ had been united *from the beginning*, i. e. from the birth of Jesus; and Christ did not descend upon Jesus at his baptism.

Ibid. *ἀκηκόαμεν.* S. John means to state, that he had been a personal hearer of Christ, and therefore must have known the true doctrine concerning him.

Ibid. *ἐθεασάμεθα* is a stronger word than *ἐωράκαμεν*, and denotes *fixed and constant attention*.

Ibid. *ἐψηλάφησαν.* This is perhaps used to refute the notion of Jesus not having a substantial body.

Ibid. *λόγου τῆς ζωῆς.* *Logos* is perhaps used here as in John i. 1. for *the Son of God*; and *λόγος τῆς ζωῆς* may mean, *the living Word*; or the Word, which having life in itself is the cause of life to others.

2. *ἡ ζωὴ ἐφανερώθη.* The fact of Christ being the author of life was proved by his resurrection.

3. *μεθ' ἡμῶν.* Either *with us Jews*, or *with us apostles*. See ii. 2.

μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ νιοῦ αὐτοῦ Ἰησοῦ
 4 Χριστοῦ· ^δ καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ^{δ 2} Joh. 12.
 5 ὑμῶν ἡ πεπληρωμένη· ^ε καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ^ε Joh. 1, 9:
 ἦν ἀκηκόαμεν ἀπὸ αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῶν· ^{8, 12; 9, 5:} ὅτι ^{12, 35, 36.}
 ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐ-
 δεμία. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ,
 καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ
 7 ποιοῦμεν τὴν ἀλήθειαν. ¹ ἐὰν δὲ ἐν τῷ φωτὶ περιπα- ^{1 Heb. 9, 14.}
 τῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν ^{1 Pet. 1, 19.} Λαος. 1, 5.
 μετ' ἄλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ νιοῦ
 8 αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἀμαρτίας. ⁸ Ἐὰν ^ε 1 Reg. 8,
 εἴπωμεν ὅτι ἀμαρτίαν οὐκ ἔχομεν, ἐαυτοὺς πλαυῶμεν, ^{46. Job. 9,}
 9 καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ^{2. Prov. 20,} ἐὰν ὁμολογῶμεν ^{9. Eccl. 7,}
 τὰς ἀμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ^{2. Ps. 32, 5.} ^{1 Pro. 28, 13.}
 ἡμῖν τὰς ἀμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης
 10 ἀδικίας. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην
 ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν
 ἡμῖν.

2. ¹ TEKNIA μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρ- ^{1 Rom. 8,}
 τητε, καὶ ἐάν τις ἀμάρτῃ, παράκλητον ἔχομεν πρὸς ^{34. 1 Tim.} ^{2, 5. Heb.}
^{7, 24, 25:} ^{9, 24.}

4. He had told them in ver.
 3. that they and all Christians
 might have communion with
 the Father and the Son: and
 he says, *I am now writing to
 you, that the joy attending this
 communion may be fully pos-
 sessed by you; viz. by your liv-
 ing in obedience to the gospel.*
 See ii. 1.

5. ἐπαγγελία. *And this com-
 munion with God is what we have
 heard promised by Christ, and
 we announce to you how you may
 obtain it, for God is Light &c.*

See the next verse.

8. Ἐὰν εἴπωμεν. The Gnostics
 said this. They boasted of being
 made perfect by knowledge,
 and denied that Christ had died
 at all.

9. δίκαιος. God is himself
 righteous; and it is God's right-
 eousness by which we are jus-
 tified. See Rom. iii. 21.

10. ψεύστην. Because God
 has declared the sinfulness of
 man, and the necessity of his
 sins being forgiven.

^γ 4, 10, 14. τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον· ^γ καὶ αὐτὸς ²
 Joh. 4, 42.
^δ Rom. 3, 25. ἰλασμός ἐστι περὶ τῶν ἀμαρτιῶν ἡμῶν· οὐ περὶ τῶν
² Cor. 5, 18.
^ε Col. 1, 20. ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

Καὶ ἐν τούτῳ γινώσκομεν, ὅτι ἔγνώκαμεν αὐτὸν, ἐὰν ³
^ζ 1, 6: 4, 20. τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ^ε ὁ λέγων, Ἐγνώκα αὐ- ⁴
 τὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστι,
^η 4, 12, 13. καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστι· ^η ὃς δὲ ἀν τηρῆ ⁵
 Joh. 13, 35:
^η 14, 21, 23. αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ

Θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ
^η Job. 15, 4. ἐσμέν. ^η ὁ λέγων ἐν αὐτῷ μένειν, ὄφείλει, καθὼς ⁶
^η 5. 1 Pet. 2, 21. ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὗτος περιπατεῖν.
^η 6, 3, 11. ^η ἀδελφοὶ, οὐκ ἐντολὴν καυηὴν γράφω ὑμῖν, ἀλλ’ ἐν- ⁷
^η 2 Job. 5. τολὴν παλαιὰν, ἦν εἰχετε ἀπ’ ἀρχῆς· ἡ ἐντολὴ ἡ πα-
^η d Job. 1, 9: λαὶ ἔστιν ὁ λόγος ὃν ἡκουόσατε ἀπ’ ἀρχῆς. ^η πάλια ⁸
^η 8, 12: 13, 34: 15, 12. ἐντολὴν καυηὴν γράφω ὑμῖν, ὃ ἔστιν ἀληθὲς ἐν αὐτῷ
^η Rom. 13, 12. 1 Thess. καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ
^η 5, 5, 8. ἀληθινὸν ἡδη φαίνει. ^η ὁ λέγων ἐν τῷ φωτὶ εἰναί, καὶ ⁹
^η 1 Cor. 13, 2. τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἔστιν ἔως
^η f Joh. 12, 35. 2 Pet. ἄρτι. ^η ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ ¹⁰
^η 1, 10.

CHAPTER II.

is perhaps an interpolation.

3. γινώσκομεν. The Gnostics had their name from professing to *know* God; and some of them held an indifference of actions. S. John makes obedience to be the test of knowledge.

5. ἡ ἀγάπη τοῦ Θεοῦ. *The love which man has for God.*

7. ἐντολὴν. He means the command to love one another. This was not given now for the first time, but the Christians had heard it from the beginning of their conversion. *Ἀπ’ ἀρχῆς* at the end of the verse

8. πᾶσιν. In another point of view this commandment may be called new: Christ has enforced it by precept and example in a manner which was never seen before.

Ibid. ὃ ἔστιν. *I am writing to you about a thing which really and truly exists in him and in you, but not in other persons: for heathen darkness is now dispelled, and the gospel has put this duty in its proper light.*

9. φωτί. The Gnostics talked of being in *the light*.

11 μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστι. ὁ δὲ μισῶν^ε 3, 14.
 τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἔστι, καὶ ἐν τῇ
 σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ
 σκοτία ἐτύφλωσε τὸν ὄφθαλμον αὐτοῦ.

12 [¶]Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἀμαρ- ^h Luc. 24,
 13 τίαν διὰ τὸ ὄνομα αὐτοῦ. Γράφω ὑμῖν, πατέρες, ὅτι ^{47. Act. 4,}
 ἐγνώκατε τὸν ἀπ' ἀρχῆς γράφω ὑμῖν, νεανίσκοι, ὅτι
 νευκήκατε τὸν πονηρόν. γράφω ὑμῖν, παιδία, ὅτι
 14 ἐγνώκατε τὸν πατέρα. Ἐγραψα ὑμῖν, πατέρες, ὅτι
 ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι,
 ὅτι ἵσχυροί ἔστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖνⁱ Eph. 6, 10.
 15 μένει, καὶ νευκήκατε τὸν πονηρόν. ^k μὴ ἀγαπᾶτε τὸν^j Matt. 6,
 κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν ^{24. Rom.}
 16 κόσμον, οὐκ ἔστι ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. ὅτι ^{4, 4.}
 πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ
 ἐπιθυμία τῶν ὄφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου,
 οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἔστι. ^l Ps. 90, 10.
 17 ^l καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ. ^o ^m ⁿ ^o ^p

10. σκάνδαλον. *There is nothing which makes him stumble.*
 See John xi. 9.

12. *τεκνία.* This means literally *young children*. He exhorts them to love one another, merely on the principle that God had so loved them as to take them into covenant, and release them from the penalty of sin for the sake of Christ.

13. *πατέρες.* He exhorts the older persons to love one another, and appeals to them as having felt and known the effect of the gospel upon the heart and life.

Ibid. *νεανίσκοι.* He appeals to persons who had arrived at

maturity, as having felt temptation and conquered it. This ⁱ Pet. 1, 24. could hardly be said of children: and he appeals to them again in this verse, as not being yet instructed in the gospel, but only knowing God the Father.

15. *ἡ ἀγάπη τοῦ πατρὸς.* *If a man loves the world, he does not love God.* Philo Judaeus writes, ἀμήχανον συνυπάρχειν τὴν πρὸς κόσμον ἀγάπην τῇ πρὸς τὸν Θεὸν ἀγάπῃ, ὡς ἀμήχανον συνυπάρχειν ἀλλήλοις φῶς καὶ σκότος. Vol. II. p. 649.

16. These three vices are sensuality, covetousness, and pride.

δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰώνα.

^m Matt. 24, ^m Παιδία, ἐσχάτη ὥρα ἔστι· καὶ καθὼς ἡκούσατε ὅτι ¹⁸
^{5, 24. Act.} ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ^{20, 29.}
^{2 Thess. 2,} ^{3. 2 Joh. 7.} γεγόνασι· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἔστι.
ⁿ Act. 20, ⁿ Εξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἡσαν ἐξ ἡμῶν· εἰ γὰρ ¹⁹
^{30.} ἡσαν ἐξ ἡμῶν, μεμενήκεισαν ἀν μεθ ἡμῶν· ἀλλ' ἵνα
^o Joh. 14, ^o φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν· ^o καὶ ²⁰
^{26: 16, 13.} ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἀγίου, καὶ οἴδατε πάντα.
 Οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ²¹
 ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψεύδος ἐκ τῆς ἀλη-
^{p 4, 3.} θείας οὐκ ἔστι. ^p Τίς ἔστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρ-
^{2 Joh. 7.} νούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτος

18. ἐσχάτη ὥρα. See note at Heb. i. 1.

Ibid. ἀντίχριστος. This is the first mention of antichrist in the New Testament: but S. Paul had foretold an apostasy in the latter times, (1 Tim. iv. 1.) and he probably alluded to the Gnostics. S. John says, that this antichristian apostasy was now arrived: and this passage proves the meaning of ἐσχάτη ὥρα. Antichrist was not any one individual, but any opponent or corrupter of the gospel.

19. The Gnostics had been spreading their doctrines for a long time, but they did not begin to draw away the Christians till toward the end of the century. See 2 Thess. ii. 6. S. John alludes to this in ἐξ ἡμῶν ἐξῆλθον, *they went away from our body, but did not really belong to us.*

Ibid. ἀλλ' ἵνα φαν. *The result is, that they are proved not to*

have been real Christians. See note at Matt. i. 22.

20. χρίσμα. This is perhaps said with reference to ἀντίχριστος in ver. 18. These men are false Christians; but ye are true Christians; *ye are anointed by the Holy Ghost, and know every thing about these people.*

21. *I have not written this, as if you did not know what is the true doctrine: but I have written it, because you do know what it is, and that any error in faith hinders a man from being a true Christian.*

22. ὁ ψεύστης. *The false teacher, or holder of a false doctrine.*

Ibid. ἀρνούμενος. The Cerinthians did this. See pref. to this Epistle.

Ibid. οὗτος. These are the antichristian apostates, described by the apostles, who deny that the relation of Father and Son exists between God and Jesus Christ.

ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ
 23 τὸν νόν. ἡ πᾶς ὁ ἀρνούμενος τὸν νόν, οὐδὲ τὸν πα- ^{τὸν} _{4, 15.}
 24 τέρα ἔχει. ^{Luc. 12, 9.} Υμεῖς οὖν ὃ ἡκούσατε ἀπὸ ἀρχῆς, ἐν ὑμῖν ^{John. 16, 23.}
 μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπὸ ἀρχῆς ἡκούσατε, καὶ
 25 ὑμεῖς ἐν τῷ νῷ καὶ ἐν τῷ πατρὶ μενέτε. καὶ αὕτη
 ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν
 26 ζωὴν τὴν αἰώνιον. ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλα-
 27 νώντων ὑμᾶς. ^{τὸ} Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπὸ ^{Jer. 31,}
 αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ὡντας δι- ^{33, 34.}
 δάσκη ὑμᾶς· ἀλλ’ ὡς τὸ αὐτὸν χρίσμα διδάσκει ὑμᾶς ^{Job. 14, 26:}
 περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἐστι φεῦδος.
 28 καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενέτε ἐν αὐτῷ. ^{τὸν} ^{3, 2.} Καὶ μῦν, ^{Marc. 8, 38.}
 τεκνία, μένετε ἐν αὐτῷ· ὡντα φανερωθῆ, ἔχωμεν
 παρρήσιαν, καὶ μὴ αἰσχυνθῶμεν ἀπὸ αὐτοῦ, ἐν τῇ
 29 παρουσίᾳ αὐτοῦ. ἐὰν εἰδῆτε ὅτι δίκαιος ἐστι, γινώ- ^{τ 3, 7, 10.}
 σκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γε-
 γέννηται.

3 ^{τὸ} ΙΔΕΤΕ, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πα- ^{τὸν} _{John. 1, 12:}
 τὴρ, ὡντα τέκνα Θεοῦ κληθῶμεν. διὰ τοῦτο ὁ κόσμος ^{16, 3: 17,}
 2 οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. ^{τὸ} ἀγαπητοὶ, ^{x Rom. 8,}
 μῦν τέκνα Θεοῦ ἐσμὲν, καὶ οὕπω ἐφανερώθη τί ἐσό- ^{15, 18, 29.}
 μεθα· οἴδαμεν δὲ ὅτι ἐὰν φανερωθῆ, ὅμοιοι αὐτῷ ^{1 Cor. 13,}
^{12: 15, 49.} ^{Gal. 3, 26:}
^{4, 6. Col.} ^{3, 4.}

23. Whoever does not believe that Jesus is the Son of God, does not in fact believe in God the Father. Most MSS. add, δ δομογῶν τὸν νόν καὶ τὸν πατέρα ἔχει.

24. If you continue in the doctrine which you have learnt from the beginning of your conversion, you will believe Jesus Christ to be the Son of God.

26. This confirms the interpretation given to ver. 18, 19.

27. τὸ χρίσμα. The aid of the Holy Spirit.

29. ἐξ αὐτοῦ γεγένηται. A true Christian is he that does works suited to a man in a state of justification.

CHAP. III.

1. Most MSS. read καὶ ἐσμεν after αἱρθῶμεν.

ἐσόμεθα, ὅτι ὁφόμεθα αὐτὸν καθὼς ἐστί. Καὶ πᾶς ὁ 3
 ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἀγνίζει ἐσυτὸν,
 γ 5, 17. καθὼς ἐκεῖνος ἀγνός ἐστι. ¹Πᾶς ὁ ποιῶν τὴν ἀμαρ- 4
 τίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἀμαρτία ἐστὶν ἡ
 z ^z *Esa. 53, 4,* ἀνομία. ²καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς 5
 9. ² *Cor. 5,* ἀμαρτίας ἡμῶν ἄρρῃ· καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἐστι.
 21. ¹ *Tim.* ἀμαρτίας ἡμῶν ἄρρῃ· καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἐστι.
 1, 15. ¹ *Pet.*
 2, 22, 24. ^aπᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἀμαρτάνει. πᾶς ὁ ἀμαρ- 6
 a ^a 2, 4; 8. τάνων, οὐχ ἐώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. ^bΤεκ- 7
 b ^b 2, 29. νίᾳ, μηδὲς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην,
 c ^c *Gen. 3, 15.* δίκαιος ἐστι, καθὼς ἐκεῖνος δίκαιος ἐστιν. ^cὁ ποιῶν τὴν 8
 Joh. 8, 44. ἀμαρτίαν, ἐκ τοῦ διαβόλου ἐστιν· ὅτι ἀπ' ἀρχῆς ὁ
 διάβολος ἀμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ
 d ^d 5, 18. Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. ^dπᾶς ὁ γεγεν- 9
 1 ¹ *Pet. 1, 23.* νημένος ἐκ τοῦ Θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα
 αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἀμαρτάνειν, ὅτι
 e ^e 4, 8. ἐκ τοῦ Θεοῦ γεγένηται. ^eἐν τούτῳ φανερά ἐστι τὰ 10
 τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ
 ποιῶν δικαιοσύνην, οὐκ ἐστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ
 f ^f 1, 5; 2, 7. ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. ^fὅτι αὕτη ἐστὶν ἡ ἀγγε- 11
 Joh. 13, 34: ^gλία ἦν ἡκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους·
 15, 12. ^gGen. 4, 8. ^hοὐ καθὼς Καΐν ἐκ τοῦ πονηροῦ ἦν, καὶ ἐσφαξε τὸν 12
 Heb. 11, 4. ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφαξεν αὐτόν; ὅτι

4. *Every one who commits a sin, also violates a law; and is therefore liable to punishment.*

5. This is an exhortation to imitate Christ, by abstaining from sin. *He came into the world and died, that he might free us from our sins:* if therefore we are like him, we should continue free from sin. *'Ημῶν* is perhaps an interpolation.

7. *πλανάτω.* This is directed

against the Gnostics, who held an indifference of actions.

8. *διάβολος.* See note at 2 Pet. ii. 4.

9. *γεγενημένος* ἐκ τοῦ Θεοῦ is a true and genuine Christian. See v. 1.

Ibid. *σπέρμα* is used with reference to *γεγενημένος*. A Christian is born again by the word of God; and if this continues in him, he abstains from sin.

τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ ^h Joh. 15,
 13 δίκαια. ^b μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ ⁱ 14.
 14 κόσμος. ⁱ Ήμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ ¹ 2, 9, 10,
 θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς.
 15 ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν, μένει ἐν τῷ θανάτῳ. ^k πᾶς ^k Matt. 5,
 ὁ μισῶν τὸν ἀδελφόν αὐτοῦ, ἀνθρωποκτόνος ἐστί· καὶ ^{21, 22.} Gal. 5, 21.
 οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον
 16 ἐν αὐτῷ μένουσαν. ^l Εν τούτῳ ἐγνώκαμεν τὴν ἀγά- ¹ 4, 9. Joh.
 πην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε ^{3, 16: 15,}
 καὶ ἡμεῖς ὄφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τι- ^{13. Rom. 5,}
^{8. Eph. 5,} 2, 25.
 17 θέναι. ^m ὃς δὲ ἀν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ ^m 4, 20.
 τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ ^{Deut. 15, 7.} Luc. 3, 11.
 σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ
 18 μένει ἐν αὐτῷ; τεκνία μου, μὴ ἀγαπῶμεν λόγῳ
 19 μηδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ· καὶ ἐν τούτῳ
 γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμὲν, καὶ ἔμπρο-
 20 σθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν· ὅτι ἐὰν κα-
 ταγωνώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς

13. *μισεῖ.* If your deeds are righteous, as those of Abel, do not wonder if the world hates you, as Cain hated Abel.

14. *The test, by which we may know whether we are true Christians or no, is whether we love our brother.*

15. *ἀνθρωποκτόνος.* In the eye of God he is like Cain, who slew his brother.

Ibid. *μένουσαν.* If he was a Christian, he once had the promise of eternal life: but such persons as these lose the promise.

16. *τὴν ἀγάπην* means, *the love of God;* but the passage

may be translated, *In this we have experienced love.*

Ibid. *τιθέναι.* This perhaps is an exhortation to patience and constancy under persecution.

17. *ἀγάπη τοῦ Θεοῦ.* See ii. 5.

18. *μὴ ἀγαπῶμεν.* *Let us not profess to love God.*

19. *ἐν τούτῳ.* *By this test,* viz. of our actions.

Ibid. *πείσομεν.* The only way of making us *feel secure* in our own hearts, is to know that we have obeyed God.

20. We may perhaps supply *γινώσκομεν* before the second ὅτι.

τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. ἀγαπητοὶ,²¹
ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παῤῥή-

^o **Paul. 10, σίαν ἔχομεν πρὸς τὸν Θεὸν, ὅκαὶ ὁ ἐὰν αἴτωμεν,²²**
^{17: 34, 16:}

λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τη-

Prov. 15,

29: 28, 9. ροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. Ὅκαὶ²³

Jer. 29, 12.

Matt. 21, αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ὡνα πιστεύσωμεν τῷ ὄνό-

22. Joh. 9,

31: 15, 7. ματι τοῦ νιοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν

Jac. 5, 16.

p4, 12. Lev. ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῶν. Ὅκαὶ ὁ τηρῶν²⁴

19, 18.

Matt. 22, τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ.

39. Joh. 6,

29: 13, 34: καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ

15, 12: 17. Πνεύματος οὐδὲ ἡμῶν ἔδωκεν.

3. 1 Thess.

4, 9. 1 Pet. ἈΓΑΠΗΤΟΙ, μὴ παυτὶ πνεύματι πιστεύετε,⁴

4, 6.

9 Joh. 14, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστίν·

23: 15, 10.

Rom. 8, 9. ὅτι πολλοὶ ψευδοπροφῆται ἔξεληλύθασιν εἰς τὸν κόσ-

τ. Jer. 29, 8.

Matt. 7, 15, μον. ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν²

16: 24, 4,

5, 24. 1 Cor. πνεῦμα ὃ ὄμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυ-

14, 29.

1 Thess. 5, θότα, ἐκ τοῦ Θεοῦ ἐστί. Ὅκαὶ πᾶν πνεῦμα ὃ μὴ ὄμο-

21. 2 Pet.

2, 1. 2 Job. λογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ

7. Apoc. 2,

2. τοῦ Θεοῦ οὐκ ἐστι· καὶ τοῦτο ἐστι τὸ τοῦ ἀντιχρί-

8. 1 Cor. 12,

3. 2 Job. 7.

1, 2, 18, 22.

2 Thess. 2, 1. In the preceding verse he had said that the presence of the Spirit is the test of a man having God dwelling in him. He now guards against false pretensions to the Spirit.

Ibid. **δοκιμάζετε.** If a person pretends to have the Spirit, try and examine whether his doctrine is sound.

Ibid. **ψευδοπροφῆται.** Men falsely pretending to be inspired. The Gnostics.

2. **πᾶν πνεῦμα.** Every person so professing to be inspired: i. e. professing himself a Christian.

Ibid. **ἢ σαρκὶ ἐληλυθότα.** This may allude to the Docetæ, who denied that Jesus had a real body; or to the Cerinthians, who denied that Christ, as well as Jesus, was born of Mary.

3. Some ancient copies read **ἢ λύει τὸν Ἰησοῦν**, instead of **ἢ μὴ ὄμολογεῖ τὸν Ἰ. Χ. ἐ. σ. ἐλ.** which perhaps meant, *who separates Jesus from Christ.* Socrat. **H.E.** VII. 32. The words **Χριστὸν ἐν σαρκὶ ἐληλυθότα** are perhaps an interpolation in this verse.

Ibid. **τὸ τοῦ ἀντιχρίστου, sc. τὸ πνεῦμα.** Persons, who call themselves Christians, and hold

στον, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ
 4 ἔστιν ἡδη. Ὅμεις ἐκ τοῦ Θεοῦ ἔστε, τεκνία, καὶ νε-
 νικήκατε αὐτούς· ὅτι μείζων ἔστιν ὁ ἐν ὑμῖν, ἢ ὁ ἐν
 5 τῷ κόσμῳ. ^aΑὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ τοῦτο ^a_{15, 19.}
 ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει.
 6 Ὅμεις ἐκ τοῦ Θεοῦ ἔσμεν· ὁ γινώσκων τὸν Θεὸν, ^a_{10, 27.}
 ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει
 ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀλη-
 θείας καὶ τὸ πνεῦμα τῆς πλάνης.
 7 Ἀγαπητοὶ, ἀγαπῶμεν ἄλλήλους· ὅτι ἡ ἀγάπη ἐκ
 τοῦ Θεοῦ ἔστι, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γε-
 8 γένεται, καὶ γινώσκει τὸν Θεόν· ^xοὐ μὴ ἀγαπῶν, οὐκ ^x_{2, 4: 3, 6.}
 9 ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἔστιν. ^yἘν τούτῳ ^y_{3, 16.}
 ἔφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν ^{νίὸν}_{Rom. 5, 8:}
 αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κό-
 10 σμον, ἵνα ζήσωμεν δι' αὐτοῦ. ^zἐν τούτῳ ἔστιν ἡ ^z_{2, 2. Joh.}
 ἀγάπη, οὐχ ὅτι ἡμεῖς ἡγαπήσαμεν τὸν Θεόν, ἀλλ' ^{15, 16.}_{Rom. 3, 24,}
 ὅτι αὐτὸς ἡγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν ^{νίὸν}_{25: 5, 8, 10.}
 11 αὐτοῦ ἴλασμὸν περὶ τῶν ἀμαρτιῶν ἡμῶν. ^aἈγαπητοὶ, ^a_{Matt. 18,}
 εἰ οὗτος ὁ Θεὸς ἡγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν _{33. Joh. 15,}_{12, 13.}
 12 ἀλλήλους ἀγαπᾶν. ^bΘεὸν οὐδὲις πάποτε τεθέαται. ^b_{2, 5: 3, 24.}
 ἐὰν ἀγαπῶμεν ἄλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ^b_{20. Joh. 1,}
 13 ἀγάπη αὐτοῦ τετελειωμένη ἔστιν ἐν ἡμῖν. ^cἘν τούτῳ ^c_{1, 17: 6, 16.}
 γινώσκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, _c_{Joh. 14,}
 14 ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. ^dκαὶ ^d_{Joh. 1, 14.}

this doctrine, are the antichristian apostates, whose coming you have foretold.

6. ὁ γινώσκων τὸν Θεόν. *He that really knows God:* an allusion to the Gnostics.

Ibid. 'Εκ τούτου. From the

test given in ver. 2.

12. No one can actually see God: but we can tell whether He is dwelling in us by the love which we feel for each other.

ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου. Ὁσ ἀν ὄμο-¹⁵
λογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν
e ver. 8, 12. αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. ¹⁶ Καὶ ἡμεῖς ἐγνώ-
καμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἷν ἔχει ὁ Θεὸς
ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ
ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.

<sup>f 3, 3, 19.
21. 1 Pet.
1, 15.</sup> ¹⁷ Εν τούτῳ τετελείωται ἡ ἀγάπη μεθ ἡμῶν, ὥστα
παρρήσιαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι κα-
θὼς ἐκεῖνος ἐστὶ, καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ.
φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ’ ἡ τελεία ἀγάπη¹⁸
ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ
δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. ἡμεῖς¹⁹
ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρώτος ἤγαπησεν ἡμᾶς.
^{ε 3, 4; 3, 17.} ε' Εάν τις εἴπῃ, "Οτι ἀγαπῶ τὸν Θεὸν, καὶ τὸν ἀδελ-²⁰
φὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν
τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακε, τὸν Θεὸν ὃν οὐχ ἐώ-
^{h 3, 11, 23.} ρακε πῶς δύναται ἀγαπᾶν; ^h καὶ ταύτην τὴν ἐντολὴν²¹
Lev. 19, 18.

14. *τεθεάμεθα* refers to *τεθέα-*
ται in ver. 12. *And we have had*
this spiritual vision of God by
the Holy Spirit which he has
given us, and we declare the true
doctrine to be, that Jesus Christ
is the Son of God, who came to
save us from our sins.

16. *ἐν ἡμῖν* is said to be the
same as *εἰς ἡμᾶς*, but it may
mean *μένων ἐν ἡμῖν*, as in ver.
12, 13, 15.

17. *'Εν τούτῳ. By this*, viz.
by loving our brother, *we give*
a proof that our love of God is
sincere: and thus we have bold-
ness in the day of trial, i. e. of

persecution: *for in this world*
we are exposed to persecutions,
as Christ was. Compare 1 Pet.
iv. 17. (*κρίμα.*)

18. *φόβος.* Tertullian inter-
prets this of true Christians not
being afraid of suffering mar-
tyrdom, p. 497, 536. It per-
haps means, *If a man loves God*
and his neighbour, he need not
fear any thing: for fear implies
mental suffering: but a man,
who has this love, has no such
suffering.

19. *αἵτον* is perhaps an in-
terpolation.

ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾶ<sup>Matt. 22,
39. Joh. 13,
34: 15, 12.
Eph. 5, 2.
1 Thess. 4,
9. 1 Pet. 4,</sup>

⁵ **ΠΑΣ** ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς,¹ ἔκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεν-

² νήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. ἐν<sup>1 4, 2, 15.
Job. 1, 12,
13.</sup>

τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ,<sup>1 4, 2, 15.
Job. 1, 12,
13.</sup>

ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ<sup>1
3 τηρῶμεν.</sup>

¹ αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα<sup>κ Matt. 11,
29, 30.</sup>

τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ<sup>Job. 14, 15,
21, 23: 15.
2 Joh. 6.</sup>

⁴ βαρεῖαι οὐκ εἰσίν·¹ ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ^{10.}

Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νι-

⁵ κήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. ^πτίς ἐστιν ὁ<sup>33.
π 4, 4, 15.
57.</sup>

νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς^{1 Cor. 15,}

ἐστιν ὁ νιὸς τοῦ Θεοῦ;

6 Οὐτός ἐστιν ὁ ἐλθὼν δι' ὄντας καὶ αἴματος, Ἰη-

CHAP. V.

1. The Gnostics denied that Jesus was the Christ at the time of his birth: S. John therefore says, that *every true Christian believes Jesus to be the Christ*. See iii. 9.

Ibid. τὸν γεννήσαντα. Some refer this to God, as the Father of Jesus Christ; and they refer τὸν γεγεννημένον to Jesus Christ: but τὸν γεννήσαντα relates to ἐκ τοῦ Θεοῦ γεγέννηται, and τὸν γεγεννημένον means *every Christian*. *If a man believes that Jesus, when he was born into the world, was the promised Messiah, he is taken into covenant with God: and if he loves God, who took him into covenant, he will also love every other Christian who is admitted to the same privileges.* This is what S. Paul

meant by πίστις δι' ἀγάπης ἐνεργουμένη.

2. *By this we know whether we love our brother properly and upon Christian principles, if we love him from love to God, and obedience to his commandments.*

3. *For if we love God, it follows that we keep His commandments.*

4. The commandments of God are not difficult to be kept by a Christian; because his faith enables him to overcome the temptations of the world.

5. No person can overcome the temptations of the world, except a Christian; and no man is a true Christian, unless he believe Jesus to be the Son of God.

6. This is directed against the Cerinthians, who separated

*σοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ’ ἐν τῷ
ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά ἔστι τὸ μαρτυ-*

^a Matt. 28, *ροῦν*, ὅτι τὸ πνεῦμά ἔστιν ἡ ἀλήθεια. ^b ὅτι τρεῖς 7
19. Joh. 1,
1. 1 Cor.
12, 4, 5, 6.
Apoc. 19,
^c Λόγος, καὶ τὸ ἄγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν
13. εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ,] τὸ 8
πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ
ο. Joh. 5, 37: ἐν εἰσιν. ^d Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβά- 9
8, 17, 18. νομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἔστιν· ὅτι αὕτη
ἔστιν ἡ μαρτυρία τοῦ Θεοῦ, ἦν μεμαρτύρηκε περὶ τοῦ

Jesus from Christ, and said that Christ was united to Jesus, when the Spirit descended upon him at his baptism. S. John says, *When I speak of a Christian believing in Jesus Christ,* (ver. 5.) *I mean, in him who was not only declared to be the Son of God at his baptism (δι' ὑδατος), but who was so when he was born (δι' αἵματος); not only at his baptism, but at his baptism and his birth: and as to the descent of the Spirit, it merely came to bear testimony to him, because the testimony borne by the Spirit must be true.*

7. 8. There is great reason to think, that all the words from *ἐν τῷ οὐρανῷ* to *ἐν τῇ γῇ* are an interpolation. The 7th verse, as printed in our modern editions, is not to be found in any existing MS. The passage is only found in two MSS. both of which are very recent, and both contain variations. It is not quoted by any Greek writer for several centuries. Cyprian is supposed to

have quoted it in the third century: but it is not certain whether he did not mean to allegorise the 8th verse; and this will perhaps explain its introduction into the Latin copies.

8. If we exclude the suspected passage, we shall then read, *ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ καὶ τὸ αἷμα.* *For there are three things which testify his being the Son of God, the Spirit, his baptism, and his birth; and these three tend to prove the unity of Jesus and Christ.*

Ibid. εἰς τὸ ἐν εἰσω. In the suspected passage we read *ἐν εἰσω*, which gives a very different meaning: but S. John probably did not mean to say, that these three things *are one*, but that they prove Jesus and Christ to be one person.

9. If in all cases we should admit the testimony of three human beings, the testimony of God is of course more to be regarded: for the testimony, which I have mentioned as

ιο νίον αὐτοῦ. Ὡς πιστεύων εἰς τὸν νιὸν τοῦ Θεοῦ, ἔχει ^ρJoh.3,16,
τὴν μαρτυρίαν ἐν ἑαυτῷ· ὡς μὴ πιστεύων τῷ Θεῷ, ^{33. Rom. 8,}
^{16. Gal. 4, 6.} ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν
μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ νιοῦ
ιι αὐτοῦ. ⁴Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αὐώ- ⁹Joh. 1, 4.
νιον ἔδωκεν ἡμῖν ὁ Θεὸς, καὶ αὕτη ἡ ζωὴ ἐν τῷ νίῳ
ι2 αὐτοῦ ἐστίν. ὡς ἔχων τὸν νιὸν, ἔχει τὴν ζωήν· ὡς μὴ ^{1 Joh. 3,36:}
ι3 ἔχων τὸν νιὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει. ^{5, 24.}Ταῦτα ^{20.}
ἔγραψα ὑμῖν τοῖς πιστεύοντις εἰς τὸ ὄνομα τοῦ νιοῦ ^{31.}
τοῦ Θεοῦ, ὡνα εἰδῆτε ὅτι ζωὴν ἔχετε αἴώνιον, καὶ ὡνα
πιστεύητε εἰς τὸ ὄνομα τοῦ νιοῦ τοῦ Θεοῦ.
ι4 ⁴Καὶ αὕτη ἐστὶν ἡ παρρήσια ἣν ἔχομεν πρὸς αὐ- ^{t 3, 22.}
τὸν, ὅτι ἔάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ^{Jer. 29, 12.}
ι5 ἀκούει ἡμῶν· καὶ ἔὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὡς ἀν ^{21, 22.}
αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἡ γῆτήκα- ^{15, 7; 16,}
ι6 μεν παρ' αὐτοῦ. ^{5.}Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ^{1 Sam. 2,}
ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ ^{25. Matt.}
δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνοντι μὴ πρὸς θάνατον. ^{12, 31.} ^{Heb. 6, 4:}
ἐστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ^{10, 36.} ^{2 Pet. 2, 20.}

borne by these three persons, is in fact the testimony of God. Most MSS. read ὅτι for ἡ.

10. If a man has the true belief concerning Jesus having been always the Son of God, it is a sign that he is moved by the same Spirit which bore testimony to Jesus at his baptism. Compare 1 Cor. xii. 3.

Ibid. ὡς μὴ πιστεύων τῷ Θεῷ. *He who does not believe what God said concerning Jesus being his beloved Son.*

11. *The meaning of the testimony is, that Jesus, the Son of God, is the person who is to give*

eternal life to mankind.

12. ὡς ἔχων τὸν νιὸν. *He that receives Jesus as the Son of God.*

13. καὶ ὡνα πιστεύητε. *And that you may continue to believe rightly.* The words τοῖς πιστ. εἰς τὸ δν. τοῦ νιοῦ τοῦ Θεοῦ are perhaps an interpolation.

16. ἐστιν ἀμαρτία. This is perhaps wrongly translated, *there is a sin*, as if some particular sin was intended: it should be, *there is sin which leads to death.* S. John left it to the discretion of his brethren: if one of them committed a venial sin, and the

^κ 3, 4. ὡν ἐρωτήσῃ· ^τ πᾶσα ἀδικία ἀμαρτία ἔστι, καὶ ἔστι ¹⁷
^γ 3, 9. ἀμαρτία οὐ πρὸς θάνατον. ^τ Οἴδαμεν ὅτι πᾶς ὁ γε- ¹⁸
 γεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἀμαρτάνει· ἀλλ' ὁ γεν-
 νηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ
 ἄπτεται αὐτοῦ. οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμὲν, καὶ ὁ ¹⁹
^ζ Job. 17, 3. κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. ^τ οἴδαμεν δὲ ὅτι ²⁰
 ὁ νιὸς τοῦ Θεοῦ ἡκει, καὶ δέδοκεν ἡμῖν διάνοιαν, ὥν
 γινώσκωμεν τὸν ἀληθινόν· καὶ ἔσμεν ἐν τῷ ἀληθινῷ,
 ἐν τῷ νίῳ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτος ἔστι ὁ ἀλη-
^ζ Cor. 10, θινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος. ^τ Τεκνία, φυλάξατε ²¹
^τ 14. ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν.

rest prayed for the sinner, they might be the means of his being pardoned: but if the sin was enormous, they must not expect their prayers to be heard.

18. γεγενημένος. See iii. 9. *No person, who remembers that he is in covenant with Christ, lives in the practice of habitual sin.*

19. ὁ κόσμος ὅλος. All unbelievers.

20. ὥν γιν. τὸν ἀληθινὸν. This

is directed against the Gnostics, who boasted of knowing God. S. John says, that Jesus Christ alone enables us to *know the true God*.

Ibid. οὐρος. This seems to refer to *Jesus Christ*: and the passage is quoted by Athanasius, as proving the divinity of Christ.

21. εἰδώλων. This probably alludes to the sacrifices which had been offered to idols. See Rev. ii. 14.

SECOND EPISTLE OF S. JOHN.

The genuineness of this Epistle was called in question by some of the ancients, but it is quoted by writers of the second century, and the sentiments are very similar to those in the first Epistle. It was perhaps written about the same period. The same may be said of the third Epistle.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

Ο ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῆ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἔγὼ ἀγαπῶν ἐν ἀληθείᾳ, καὶ οὐκ ἔγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰώνα· ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη, παρὰ Θεοῦ πατρὸς, καὶ παρὰ Κυρίου Ἰησοῦν Χριστοῦ τοῦ νιοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

Ἐχάρην λίαν ὅτι εὑρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ

^b Joh. 13: 34; ^c 15, 12. ^d Eph. 5, 2. ^e λὴν γράφων σοι κανὴν, ἀλλὰ ἦν εἴχομεν ἀπ' ἀρχῆς, 1 Thess. 4, 9. 1 Pet. 4, ^f ὥντα ἀγαπῶμεν ἀλλήλους, ^g καὶ αὕτη ἔστιν ἀγάπη, ^h ὥντα 8, 1 Joh. 2, 7, 8; 3, 11, περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἔστιν ἡ 23: 4, 21. ⁱ Joh. 15, ἐντολὴ, καθὼς ἡκούσατε ἀπ' ἀρχῆς, ^j ὥντα ἐν αὐτῇ περιπατήσατε. ^k ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, ^l Matt. 24,

CHAPTER I.

1. ὁ πρεσβύτερος. S. John was perhaps distinctively called *the presbyter*, as having survived the other apostles by many years; or it may imply his great age.

Ibid. ἐκλεκτῆ κυρίᾳ. Some render this *to the lady Eclecta*,

or *to the elect Cyria*: others take both the words for adjectives, and understand either an individual lady, or some particular church. Wolfius agrees with our version, *to the elect lady*.

7. εἰσῆλθον. Most MSS. read ἐξῆλθον.

οι μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν ^{5, 24. 2 Pet.}
 σαρκὶ οὗτος ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. ^{2, 18, 22: 4,}
^{1, 2, 3.}
 8 Ἐβλέπετε ἔαυτοὺς, ἵνα μὴ ἀπολέσωμεν ἢ εἰργασάμεθα, ^{Gal. 3, 4.}
 9 ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. ¹ πᾶς ὁ παραβαί- ^{1 Joh. 2,}
^{23.}
 νων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν
 οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος
 10 καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. ^{εἴ τις ἔρχεται} ^{ε Rom. 16,}
^{17. 1 Cor. 5,}
 πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμ- ^{11: 16, 22.}
^{Gal. 1, 8, 9.}
 βάνετε αὐτὸν εἰς οὐκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε· ^{2 Tim. 3, 5.}
^{Tit. 3, 10.}
 11 ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ
 τοῖς πονηροῖς.
 12 ¹Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἡβουλήθην διὰ ^{b 1 Joh. 1,}
^{4, 3 Joh. 13.}
 χάρτου καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς,
 καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ἥ
 13 πεπληρωμένη. ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς
 σου τῆς ἐκλεκτῆς. ἀμήν.

8. The reading is perhaps read προάγω.
 ἀπολέσῃτε and ἀπολάβῃτε. 12. ελθεῖν. Most MSS. read
 9. παραβαίνων. Many MSS. γενίσθαι and χαρὰ ὑμῶν.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

Ο ΠΡΕΣΒΥΤΕΡΟΣ Γαϊφ τῷ ἀγαπητῷ, ὃν ἐγὼ¹ ἀγαπῶ ἐν ἀληθείᾳ. ἀγαπητὲ, περὶ πάντων εὑχομαί σε² εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εύδοῦται σου ἡ ψυχή.³ ἔχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. μειζότεραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω⁴ τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Ἀγαπητὲ,⁵ πιστὸν ποιεῖς ὃ ἔὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς ξένους, οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον⁶ ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἔθνων. ἡμεῖς οὖν ὁφείλομεν ἀπό⁷ λαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. "Εγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρω-

1. Γαϊφ. Nothing is known concerning this Caius.

2. περὶ πάντων. S. John perhaps meant to pray, that Caius might be happy in *all things*, i. e. in his worldly concerns, as he was in his spiritual concerns.

4. μειζότεραν. See Eph. iii. 8.

5. πιστὸν ποιεῖς. You are acting the part of a faithful person. So Libanius οὐχ Ἑλληνικὸν τούτο ποιεῖς. *Epist. ad Maritum.*

Ibid. ξένους merely means

strangers to Caius: they were persons who voluntary undertook to travel and preach the gospel.

7. For they have gone from home for the sake of preaching the gospel, receiving no maintenance from the people whom they visit.

8. ἡμεῖς. The people of any place which is visited by these preachers.

9. "Εγραψα τῇ ἐκκλησίᾳ. I mean

τούνων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. διὰ τοῦτο, ἐὰν ἔλθω, ὑπομήσω αὐτοῦ τὰ ἔργα ἢ ποιεῖ, λόγοις ποιηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὕτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας

11 ἐκβάλλει. ^{κ'}Αγαπητὲ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ^{κ' Psal. 37,}
^{27. Esa. 1,} ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ δὲ κα- ^{16. 1 Pet. 3,}
^{11. 1 Joh.}

12 κοποιῶν, οὐχ ἐώρακε τὸν Θεόν. Δημητρίῳ μεμαρτύ- 3, 6, 9.

ρηται ὑπὸ πάντων, καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστι.

13 ¹Πολλὰ εἰχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος ^{12 Job. 12.}

14 καὶ καλάμου σοι γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε,

15 καὶ στόμα πρὸς στόμα λαλήσομεν. Εὔρήν σοι. ἀσ-
 πάζονται σε οἱ φίλοι· ἀσπάζου τοὺς φίλους κατ'
 ὄνομα.

what I have written to be addressed to the church. It appears from ver. 3, 6. that some persons had given S. John a good account of the state of the church in the place where Caius lived: these persons were now going again to the same place, and S. John sent this

letter by them recommending them to Caius. He had wished to address it to the whole church; but Diotrepheus did not allow the authority of S. John, and refused to receive the persons recommended by him.

15. κατ' ὄνομα. According to their different names.

EPISTLE OF S. JUDE.

Jude is called by S. Matthew Lebbæus and Thaddæus, x. 3. He styles himself *brother of James*, meaning James the bishop of Jerusalem. He was therefore one of the cousins of Jesus Christ. We know nothing of his history from the New Testament; but there were traditions of his preaching in Arabia, Syria, Mesopotamia; and Persia, and suffering martyrdom in the latter country. He seems to have been married, and to have left descendants, who were examined before Domitian. (Eusebius, *Hist. Eccles.* III. 19, 20.) His Epistle is generally supposed to have been written late in the first century. It closely resembles the second Epistle of S. Peter, and was probably directed against the Gnostics. The genuineness of it was not universally allowed, but it is quoted by Clement of Alexandria, Tertullian, Origen, &c.

ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

¹ ἸΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ ^m Luc. 6,
16. Joh. 17,
ⁿ Ιακώβου, τοῖς ἐν Θεῷ πατρὶ τὴν αὐτοῦ καὶ Ἰησοῦ
11, Act. 1,
^o Χριστῷ τετηρημένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη 5.
13. 1 Pet. 1,
καὶ ἀγάπη πληθυνθείη.

³ Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ^{a Philipp. 1, 27. 1 Tim. 1, 18: 6, 12.}
ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γρά-
ψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παρ-
⁴ δοθείσῃ τοῖς ἁγίοις πίστει. ^bΠαρεισέδυσαν γάρ τινες ^{c Tit. 1, 16.}
^d1 Pet. 2, 8.
ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ ^e2 Pet. 2, 1,
κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέν-
τες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ
^f5 Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. ^gΥπο- ^{h Num. 14, 29, &c.: 36,}
μνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς, ἀπαξ τοῦτο,
ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύ- ^{i 1 Cor. 10, 5. Heb. 3, 18, 19.}
^j6 τερον τοὺς μὴ πιστεύσατας ἀπώλεσεν. ^kἀγγέλους τε ^{q Job. 8, 44.}
^l2 Pet. 2,

I. Ἰακώβου. This was James, the bishop of Jerusalem, who was martyred in 62. See Index.

3. Having had every inclination to write to you before, I now feel compelled to write to you on account of the heresies which are endangering your faith.

4. προεγραμμένοι. This does not imply any predestination of these men; but it means, that

they had been summoned long ago to take their trial for this wickedness. The Gnostics are probably intended.

Ibid. Θεόν. See note at Titus ii. 13.

5. I wish to remind you, though you already know it, yet I wish once more to remind you of this.

Ibid. τὸ δεύτερον. *Afterwards.*

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1. ^{μ'}ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ ^{τῷ} ^{6,}
^{16.} ^{Job. 17,}
Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις καὶ Ἰησοῦ ^{11,} ^{1, 13.} ^{Act. 1,}
^{1 Pet. 1,}
2 Χριστῷ τετηρημένοις κλητοῖς ἔλεος ὑμῖν καὶ εἰρήνης.
καὶ ἀγάπη πληθυνθείη.

3. ^{ν'}Αγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος γράφειν ^{τῷ} ^{Philipp. 1,}
ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γρά- ^{27. 1 Tim.}
ψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παρα-
4 δοθείσῃ τοῖς ἀγίοις πίστει. ^{ο'} Παρεισέδυσαν γάρ τινες ^{τῷ} ^{Tit. 1, 16.}
^{1 Pet. 2, 8.}
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κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέν-^{3, 19.}
τες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ
5 Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. ^{ρ'} Υπο- ^{τῷ} ^{Num. 14,}
μηῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς, ἀπαξ τοῦτο, ^{29, &c.: 26,}
ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἴγυπτου σώσας, τὸ δεύ- ^{64, 65. Psal.}
6 τερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. ^{τῷ} ^{1 Cor. 10,}
^{5. Heb. 3,}
^{q' ἀγγέλους τε} ^{18, 19.}
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3. Having had every inclination to write to you before, I now feel compelled to write to you on account of the heresies which are endangering your faith.

4. προγεγραμμένοι. This does not imply any predestination of these men; but it means, that

τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολεπόντας τὸ ἴδιον οὐκητήριον, εἰς κρίσιν μεγάλης ἡμέ-.

Γεν. 19, ρας δεσμοῖς ἄιδίοις ὑπὸ ζόφου τετήρηκεν· ὡς Σό-
24. Deut.
29, 23. Εἰσ. δομα καὶ Γόμορρά, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅ-
13, 19. Jer.
20, 16: 50, μοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι
40. Thren.
4, 6. Ezech. ὅπίσω σαρκὸς ἔτέρας, πρόκευσται δεῖγμα πυρὸς αἰων-
16, 49.
Amos 4, 11. ἵνα δίκην ὑπέχουσαι. Ὡς Μοίως μέντοι καὶ οὗτοι ἐνν-
Luc. 17, 29.
2 Pet. 2, 6. πνιαζόμενοι σάρκα μὲν μαίνουσι, κυριότητα δὲ ἀθε-
2 Pet. 2,
10, 11. τοῦσι, δόξας δὲ βλασφημοῦσι. Ὁ δὲ Μιχαὴλ ὁ,
t Dan. 10, ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο
13: 12, 1.
Zach. 3, 2.
Αρο. 12, 7. περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπ-
ενεγκεών βλασφημίας, ἀλλ' εἶπεν, “Ἐπιτιμήσαι σοι
u 2 Pet. 2, “Κύριος.” Οὗτοι δὲ ὅσα μὲν οὐκ οἴδασι βλασφη-
11. μοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίσταν-
x Gen. 4, 8. ταῦ, ἐν τούτοις φθείρονται. Οὐάὶ αὐτοῖς· ὅτι τῇ ὁδῷ
Num. 16, 1.
2 Pet. 2, 15. τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ
1 Job. 3, 12. μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώ-
λοντο.

γ Prov. 25, **γ** Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συν- 12
14. 2 Pet. 2,
13, 17. ευνωχούμενοι ἀφόβως, ἐαντοὺς ποιμαίνοντες· νεφέλαι

6. ἀρχή. The meaning is either that they did not observe the respect due to their superiors, or they did not keep their original preeminence. See 2 Pet. ii. 4.

7. *τόποις* refers to Sodom and Gomorra.

8. ἐνυπνιαζόμενοι. Cast into a deep sleep. Macknight. Pretending to have dreams and visions. Wolf.

Ibid. σάρκα μιαίνονται. Commit all sorts of impurities.

9. There seems to be an allusion to some Jewish tradi-

tion, concerning which nothing is known. See Wetstein ad l.

11. ἐγχύθησαν. Et deceptione
mercedis, qua deceptus est Ba-
laam, effusi sunt. Beza, Schmi-
dius. Wolf.

12. ḥyάται. This is the only place where the *love-feasts* of the Christians are mentioned. The Gnostics probably joined them with a view to corrupting the Christians.

Ibid. σπιλάδες are said to signify *rocks in the sea*: but we find σπλαστοί in 2 Pet. ii. 13, which certainly means *spots*.

ἀνδροι, ὑπὸ ἀνέμων περιφερόμεναι· δένδρα φθιο-
 13 πωρινὰ, ἄκαρπα, δῆς ἀποθανόντα, ἐκρύωθέντα· ^{κύ-}^{εσ. 57.}
 ματα σύρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αὐσ-^{το.}
 χύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους
 14 εἰς τὸν αὖνα τετήρηται. ^{Προεφήτευσε δὲ καὶ τού-}^{α. Gen. 5, 18.}
 τοις ἔβδομος ἀπὸ Ἀδὰμ Ἐνώχ λέγων, “ Ἰδοὺ, ἥλθε ^{Dan. 7, 10.}
 15 “ Κύριος ἐν μυριάσιν ἀγίαις αὐτοῦ, ^{ποιῆσαι κρίσιν}^{Act. 1, 11.}
 “ κατὰ πάντων, καὶ ἔξελέγξαι πάντας τοὺς ἀσεβεῖς ^{1 Thess. 1,}^{b Zach. 14,}
 “ αὐτῶν, περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὃν ^{5. Matt. 12,}^{36. 2 Thess.}
 “ ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὃν ἐλά-^{1, 7.}
 “ λησαν κατ’ αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.”
 16 “ Οὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ^{c 2 Pet. 2,}
 ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν
 λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα, ὡφελείας χά-
 17 ρων. ὑμεῖς δὲ, ἀγαπητοὶ, μηδίσθητε τῶν ὥρμάτων τῶν
 προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν
 18 Ἰησοῦ Χριστοῦ· ^{ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ}^{d Act. 20,}
 χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας ^{29. 1 Tim.}
 πορευόμενοι τῶν ἀσεβειῶν.^{4, 1. 2 Tim.}
 19 “ Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα ^{3, 1: 4, 3.}^{e Prov. 18,}
^{2 Pet. 2, 1:}^{3, 3.}
^{f 1 Cor. 2,}^{14.}

Ibid. δένδρα φθινοπωρινά. *Trees which have lost their fruit.* Schmidius, Wolf.

14. ἔβδομος. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch.

Ibid. Ἐνώχ. Many of the Fathers quote an apocryphal book of Enoch, (Fabricius, Cod. Pseudepig. V. T. vol. I. p. 160.) which was supposed to be lost; but it has lately been translated from the Ethiopic, and contains a passage very similar to this. It is supposed to have been

written before the birth of Christ.

17. ἀποστόλων. The apostles foretold the corruptions of the Gnostics. See the places in the margin.

18. ἐσχάτῳ χρόνῳ. See Heb. i. 1.

19. ἀποδιορίζοντες, sc. ἑαυτούς. The Gnostics probably spoke of themselves as distinguished from all other persons.

Ibid. ψυχικοὶ. See 1 Cor. ii. 14.

μὴ ἔχοντες. ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἀγιωτάτῃ ύμῶν²⁰
πύστει ἐποικοδομοῦντες ἑαυτὸὺς, ἐν πνεύματι ἀγίῳ
προσευχόμενοι, ἑαυτὸὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε,²¹
προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, εἰς ζωὴν αἰώνιον. καὶ οὐδὲ μὲν ἐλεεῖτε δια-²²
¹ Αροс. 3, 4. κρινόμενοι· ὅυδε ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς²³
ἀρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπι-
λωμένον χιτῶνα.

^ε Rom. 16,²⁴ ^ε Τῷ δὲ δυναμένῳ φυλάξαι αὐτὸὺς ἀπταίστους,²⁴
^{25.} καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμάρμους ἐν
^η Rom. 16, ἀγαλλιάσει, ^η μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν, δόξα²⁵
^{27. 1 Tim.} ^{1, 17.} καὶ μεγαλωσύνη, κράτος καὶ ἔξουσία, καὶ νῦν καὶ εἰς
πάντας τοὺς αἰῶνας. ἀμήν.

21. ἀγάπῃ Θεοῦ. *Love for God.*

22. διακρινόμενοι. *Making a distinction.*

23. ἐν φόβῳ.] *By terrifying them.*

Ibid. μισοῦντες. Avoiding the slightest chance of contagion, as persons avoid the cloths of those who have any infectious disease.

APOCALYPSE OR REVELATION OF S. JOHN.

S. John himself tells us, that he saw these revelations in the island of Patmos, (i. 9.) to which place he was banished on account of his religion. Irenæus, who had seen Polycarp, the disciple of S. John, informs us, that the revelation was seen toward the end of the reign of Domitian; and that emperor is supposed to have set on foot the persecution, which is noticed in the two first chapters of this book, and which was felt particularly in Asia Minor. Domitian died in 96; upon which S. John was probably released, and returned to Ephesus, and we may place the publication of this book in that or the following year. It was not received by all the churches in early times; but it is referred to by Justin Martyr, Irenæus, Athenagoras, Melito, Tertullian, Clement of Alexandria, and other writers of the second century, none of whom seem to have had any doubt of its being written by S. John.

I have purposely abstained from attempting a minute explanation of these obscure and perhaps unaccomplished prophecies. In almost every instance I have followed the sober and judicious commentary of dean Woodhouse.

The text of this book is perhaps in a worse state than that of any other part of the New Testament. Erasmus printed it from only one copy, which was not perfect, and his edition has been followed by later editors, though many of the readings are manifestly wrong. I have noticed the various readings, which are most remarkable.

ΑΠΟΚΑΛΥΨΙΣ

ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.



ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἦν ἔδωκεν αὐτῷ Ι
ό Θεὸς, δεῖξαι τοῖς δούλοις αὐτοῦ ἢ δεῖ γενέσθαι ἐν
τάχει, καὶ ἐστήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐ-
^a Joh. 1, 1. τοῦ τῷ δούλῳ αὐτοῦ Ἰωάννη, ^a ὃς ἐμαρτύρησε τὸν ²
λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ,
^b 22, 7, 10. ὅστα τε εἶδε. ^b μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκού-
^c Jac. 5, 8.
^d 1 Pet. 4, 7. οὗτες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ
ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καυρὸς ἐγγύς.

^c ver. 8: ^c Ἰωάννης ταῖς ἐπτὰ ἑκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· 4
3, 1; 4, 5,
8: 5, 6: 16, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὡν καὶ ὁ ἥν καὶ ὁ
^d 5. Exod. 3, ^e ερχόμενος· καὶ ἀπὸ τῶν ἐπτὰ πνευμάτων ἡ ἐστιν
14.

CHAP. I.

1. ἐν τάχει. This shews, that part at least of the things revealed was to be fulfilled shortly. See ver. 3, 19.

2. ἐμαρτύρησε μαρτυρίαν, *hath borne testimony to Jesus Christ.* See ver. 9. xx. 4. "Οσα εἶδε (τε is perhaps an interpolation) may mean, that he testified things which he had actually seen, (1 John i. 1.)

4. ἀπὸ τοῦ ὁ ὄν. I would not attempt to defend the solecism: but it is plain that ὁ ὄν (like I AM in Exod. iii. 14.) is used by S. John as an indeclinable

title of God; which is still plainer in the case of ὁ ἦν (not ὁ ἥν). If we could say in English, that Moses was sent *by* the I AM, S. John might write ἀπὸ τοῦ ὁ ὄν, or ἀπὸ ὁ ὄν, for τοῦ is perhaps to be expunged. See ver. 8.

Ibid. τῶν ἐπτὰ πνευμάτων. This is generally understood to mean the *Holy Ghost*, who is here coupled with the Father and the Son, as the author of grace and peace. The expression may refer to the various gifts and communications of the Spirit. See v. 6.

5 ἐνώπιον τοῦ θρόνου αὐτοῦ· ^δ καὶ ἀπὸ Ἰησοῦ Χρι- ^{δ 3, 14: 5, 9.}
 στοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νε- ^{Esa. 55, 4:}
 κρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγα- ^{Joh. 8, 14.}
 πήσαντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἀμαρτιῶν ^{Act. 20, 28.}
 6 ἡμῶν ἐν τῷ αἰματὶ αὐτοῦ, ^{ε 5, 10: 20,}
 λεῖς καὶ ἵερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ ^{6. 1 Pet. 2,}
 δόξα καὶ τὸ κράτος εἰς τοὺς αἰώνας τῶν αἰώνων. ^{5, 9.}
 ἀμήν.

7 ^ε Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐ- ^{1 Dan. 7, 13.}
 τὸν πᾶς ὄφθαλμὸς, καὶ οἵτινες αὐτὸν ἔξεκέντησαν, ^{Zach. 12,}
 καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναι, ^{10. Matt.}
 8 ἀμήν. ^{24, 30: 25,}
 “^ε Ἔγώ εἰμι τὸ Α καὶ τὸ Ω, ἄρχὴ καὶ τέλος,” ^{31: 26, 64.}
 λέγει ὁ Κύριος, “ὁ ὠν καὶ ὁ ἥν καὶ ὁ ἔρχόμενος, ^{John. 19, 37.}
 “παντοκράτωρ.” ^{Act. 1, 11.}
 9 ^ε Ἔγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοι- ^{2 Thess. 1,}
 νωνὸς ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ ^{h Rom. 8,}
 Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ ^{17. Philipp.}
 Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυ- ^{1, 7. 3 Tim.}
^{1, 8: 2, 12.}

5. δ μάρτυς. This seems to be another solecism, instead of τοῦ μάρτυρος, though some put a stop at Χριστοῦ, and connect δ μάρτυς with what follows, as if it was τῷ μάρτυρι — τῷ ἀγαπήσαντι — αὐτῷ ἡ δόξα.

6. βασιλεῖς καὶ. Most MSS. read βασιλεῖαν.

7. It is plain from this verse, that the *glory and power* in ver. 6. are ascribed to Christ.

Ibid. ἔξεκέντησαν. See Zech. xii. 10. John xix. 37.

8. ἄρχὴ καὶ τέλος is perhaps an interpolation, and we should read λέγει Κύριος δ Θεός. The passage clearly applies to God the Son; see ver. 7: and in

ver. 17. it is evidently Christ, who says, *I am the first and the last*: also ii. 8.

9. I should understand ὑμῶν after each of the words θλίψει, βασιλείᾳ, and ὑπομονῇ. Βασιλείᾳ may allude to ver. 6. (see note.) John was their companion in their troubles, and hoped to be a companion in the kingdom prepared for them. Ὑπομονῇ Ἰησοῦ Χριστοῦ is *patience on account of Jesus Christ*, i. e. in suffering as a Christian. See 1 Thess. i. 3. Col. i. 24. Heb. xi. 26.

Ibid. Πάτμῳ. See preface to this book. Tertullian and Jerome speak of S. John having

^τ 4, 2. **ρίαν Ἰησοῦν Χριστοῦ.** ^τ ἐγενόμην ἐν πινεύματι ἐν τῇ ^{το}
κυριακῇ ἡμέρᾳ· καὶ ἦκουσα ὅπίσω μου φωνὴν μεγά-
^ς 2, 8: 22, λην, ὡς σάλπιγγος, ^τ λεγούστης, “Ἐγώ εἰμι τὸ Α καὶ ^{το}
^{το} 13. “τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος” καὶ, “Ο βλέπεις,
“γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλη-
“σίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρναν,
“καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρ-
“δεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.”
Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἦτις ἐλάλησε ^{το}
μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυ-
^τ 2, 1: 14, σᾶς, ^τ καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον νιφ ἀν-
^{14. Ezech.}
^{1, 26. Dan.} Θράπον, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς
^{7, 13.}
^υ 19, 12. τοῖς μαστοῖς ζώνην χρυσῆν. ^τ ἡ δὲ κεφαλὴ αὐτοῦ καὶ ^{το}
^{Dan. 7, 9.} αἱ τρίχες λευκαὶ ὥστε ἔριον λευκὸν, ὡς χιών· καὶ οἱ
^χ 14, 2. ὄφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός. ^τ καὶ οἱ πόδες αὐ-
τοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι.
^υ 2, 1, 12: καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. ^τ καὶ ^{το}
^{3, 1: 19, 15,} ^τ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτά· καὶ ἐκ
^{21. Esa. 49,} ^τ ἔχων ἐν τῃ δεξιᾳ αὐτοῦ χειρὶ ἀστέρας ἑπτά· καὶ ἐκ
^{2. Eph. 6,}
^{17. Heb. 4,} τοῦ στόματος αὐτοῦ ρόμφαια δίστομος ὄξεῖα ἑκτο-
το.

been immersed in boiling oil at Rome before his banishment to Patmos.

11. The words 'Ἐγώ εἰμι — ἔσχατος καὶ are omitted in most MSS. So also ταῖς ἐν Ἀσίᾳ.

12. βλέπειν τὴν φωνήν. So κτύπον δέδορκα, *Aeschyl.* VII. c. *Theb.* 103.

13. νιφ ἀνθρώπου. *Wolfius* understands this to mean *a human being*, and not the common phrase, *the Son of Man*, though he refers it to Jesus Christ. *Woodhouse* considers this as a proof that the book was written by John the evangelist, who

recognised his divine Master in his human form.

Ibid. ποδήρης is used for the priest's robe in *Exod. xxviii. 27.* by *Josephus*, and by *Philo*.

15. χαλκολιβάνῳ. *Smelting brass. Woodhouse.* *Eckhardus*

derives it from mount Libanus, like the word ὄρείχαλκος, and *Hesiod* says that Hercules had feet of ὄρείχαλκος φαεινός. *Aspid.*
112. *Schwarzius* derives it from λείβω, *to melt*, as πιθανός from πείθω.

16. ρόμφαια δίστομος. This is a metaphor for *the word of God*, i. e. the doctrine of the gos-

ρευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ
 17 δυνάμει αὐτοῦ. ¹ Καὶ ὅτε εἶδον αὐτὸν, ἔπεστα πρὸς ²_{Εσα. 41, 4;}
 τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν ^{44, 6: 48,}_{12.}
 αὐτοῦ χεῖρα ἐπ' ἐμὲ λέγων μοι, “Μὴ φοβοῦ· ἐγώ
 18 “εἰμι ὁ πρῶτος καὶ ὁ ἕσχατος,³ καὶ ὁ ζῶν· καὶ ἐγε-⁴_{1. Εσα. 22,}
 “νόμην νεκρὸς, καὶ ἴδον, ζῶν εἰμὶ εἰς τοὺς αἰῶνας ^{22. Rom.}
 “τῶν αἰώνων· ἀμήν· καὶ ἔχω τὰς κλεῖς τοῦ ᾖδου
 19 “καὶ τοῦ θανάτου. Γράψου ἂν εἶδες, καὶ ἂν εἰσὶ, καὶ
 20 “ἄν μέλλει γίνεσθαι μετὰ ταῦτα· τὸ μυστήριον τῶν
 “ἐπτὰ ἀστέρων ὃν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς
 “ἐπτὰ λυχνίας τὰς χρυσᾶς. οἱ ἐπτὰ ἀστέρες, ἄγγε-
 “λοι τῶν ἐπτὰ ἐκκλησιῶν εἰσὶ· καὶ αἱ ἐπτὰ λυχνίαι
 “ἄστες εἶδες, ἐπτὰ ἐκκλησίαν εἰσί.

2 “^bΤῷι ἄγγελῷ τῆς Ἐφεσίνης ἐκκλησίας γράψουν,^{b 1, 13, 16,}_{20.}
 “Τάδε λέγει ὁ κρατῶν τοὺς ἐπτὰ ἀστέρας ἐν τῇ
 “δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἐπτὰ λυ-
 2 “χνιῶν τῶν χρυσῶν· ^cΟἶδα τὰ ἔργα σου καὶ τὸν ^{c ver. 9, 13,}
 “κόπον σου καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ^{19.}
 “βαστάσαι κακοὺς, καὶ ἐπειράσω τοὺς φάσκοντας

pel. See Eph. vi. 17. Heb. iv.

12.

19. ἄν εἰσὶ. See note at ver. 1.
 (ἐν τάχει.)

20. τὸ μυστήριον. The mystical meaning: the meaning concealed under figurative resemblances. *Woodhouse.*

Ibid. ἄγγελοι. The ruler or chief minister of the synagogue was called *Sheliach Zibor*, the angel of the congregation, (Buxtorf. *Vitrina*.) The address is to the church as well as to the bishop. See ii. 24. (ὑμῶν.)

Ibid. ἄστες is probably an interpolation.

CHAP. II.

1. Ignatius mentions Onesimus as bishop of Ephesus about A.D. 117. If he was the Onesimus mentioned in the Epistle to Philemon, as some martyrologies say, he was probably the *angel of the church of Ephesus*, when S. John wrote: though other accounts say that Caius was bishop of Ephesus after Timothy. Some have thought that it was Timothy himself. Most MSS. read ἐν Ἐφέσῳ for Ἐφεσίνης.

2. ἐπειράσω. Probably ἐπει-
 ράσως τοὺς λέγοντας ἀντοὺς ἀπο-

“ εἶναι ἀποστόλους καὶ οὐκ εἰσὶ, καὶ εὑρεῖς αὐτοὺς
 “ ψευδεῖς, καὶ ἐβάστασας καὶ ὑπομονὴν ἔχεις, καὶ διὰ 3
 “ τὸ ὄνομά μου κεκοπίακας καὶ οὐ κέκμηκας. Ἐ' Αλλὰ 4
 “ ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην
 “ ἀφῆκας. μημόνευε οὖν πόθεν ἐκπέπτωκας, καὶ με- 5
 “ τανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μὴ,
 “ ἔρχομαι σοι ταχὺ, καὶ κωήσω τὴν λυχνίαν σου ἐκ
 e ver. 15. “ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς. Ἐ' Αλλὰ 6
 “ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν,
 f 22, 2. “ ἀ κάγῳ μισῶ. Ὁ' Ο ἔχων οὓς ἀκουστάτω τί τὸ 7
 Gen. 2, 9. “ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω
 “ αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστιν ἐν
 “ μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.

g 1, 8, 11, 17, 18. “ 8 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γρά- 8
 Ess. 41, 4: “ ψον, Τάδε λέγει ὁ πρώτος καὶ ὁ ἐσχατος, ὃς ἐγέ-
 44, 6. h ver. 2, 13, 19. “ νετο νεκρὸς καὶ ἔζησεν. ^b Οἰδά σου τὰ ἔργα καὶ 9
 “ τὴν θλίψιν καὶ τὴν πτωχείαν, πλούσιος δὲ εἰ· καὶ
 “ τὴν βλασphemίαν τῶν λεγόντων Ἰουδαίους εἶναι

στόλους. These were perhaps the Gnostic teachers.

3. Most MSS. read καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομα μου καὶ οὖν ἐκοπάσας.

4. ἀγάπην πρώτην. *The love which you had at the beginning.*

5. μημόνευε οὖν. *Remember therefore the degree of love which you formerly felt, but which you have now ceased to feel.*

Ibid. ἐὰν μὴ μετανοήσῃς. The church of Ephesus was praised for its purity by Ignatius, who wrote ten or twenty years later.

6. Νικολαϊτῶν. For writers, who have treated of the Nicolaitans, see Wolfius *ad l.* All that we know of them is, that

they were a branch of the Gnostics, who practised fornication, considered it lawful to eat things sacrificed to idols, and claimed Nicolas the deacon as their founder.

7. ξύλου τῆς ζωῆς. *The tree of life* means here that eternal life, which was lost by our first parents, and restored to us by Christ. Most MSS. read ὃ ἐστιν ἐν τῷ παραδείσῳ τοῦ Θεοῦ μου.

8. Σμυρναίων. The bishop of Smyrna at this time was probably Polycarp, and the reading is τῆς ἐν Σμύρνῃ ἐκκλησίας.

9. πλούσιος. *Rich in faith and good works.* 2 Cor. vi. 10.

Ibid. Ἰουδαίους. The Gnostics

“ ἔαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σα-

10 “ τανά. ^ι Μηδὲν φοβοῦ ἂ μέλλει πάσχειν. ἴδοι, ^{καὶ Cor. 9,}
“ μέλλει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν, ἵνα ^{25. 2 Tim.}
“ πειρασθῆτε· καὶ ἔξετε θλίψιν ἡμερῶν δέκα. γίνου ^{8. Jas. 1,}
“ πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον

11 “ τῆς ζωῆς. ^{καὶ} Οἱ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα ^{καὶ 20, 14:}
“ λέγει ταῖς ἐκκλησίαις· Οἱ νικῶν οὐ μὴ ἀδικηθῆ ἐκ ^{21, 8.} Matt. 13, 9.
“ τοῦ θανάτου τοῦ δευτέρου.

12 “ ^ι Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας ^{καὶ 1, 16.}
“ γράψον, Τάδε λέγει ὁ ἔχων τὴν ρομφαίαν τὴν δί-

13 “ στομον τὴν ὀξεῖαν· Οἴδα τὰ ἔργα σου καὶ ποῦ
“ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς
“ τὸ ὄνομά μου, καὶ οὐκ ἡρήσω τὴν πίστιν μου καὶ
“ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ
“ πιστὸς, ὃς ἀπεκτάνθη παρ’ ὑμῖν, ὅπου κατοικεῖ ὁ

14 “ Σατανᾶς. ^{καὶ} Άλλ’ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ^{καὶ Num. 22:}
“ ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν ^{23: 24: 14:}
“ τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν σιών
15 “ Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. οὕτως
“ ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικο-

adopted much of Judaism in their philosophy.

10. ἡμερῶν δέκα. This may mean literally *ten years*. The Apocalypse was probably seen in the year 96, and there is evidence of the persecution having ceased at Smyrna after the death of Ignatius, which has been placed in 107.

11. ἀδικηθῆ. See note at ix. 4.

Ibid. θανάτου διντέρου. This evidently means the punishment of hell: and our Saviour

speaks of God *destroying* body and soul in hell. Matt. x. 28.

14. Βαλαὰμ. That Balaam advised Balak to seduce the Israelites to idolatry by the Midianitish women, is said in Numb. xxxi. 16, and much more at length by Josephus, vol. I. p. 218. Τὴν διδαχὴν Βαλαὰμ is, *that which Balaam taught Balak*: and in like manner the Nicolaitans seduced the Christians to eat *εἰδωλόθυτα*, and to commit fornication.

^{π 1, 16: 19.} “ λαῖτῶν, ὁ μισῶ. ” Μετανόησον εἰ δὲ μὴ, ἔρχομαι ¹⁶
^{15, 21. Isa.}
^{11, 4. Eph.} “ σοι ταχὺ, καὶ πολεμήσω μετ’ αὐτῶν ἐν τῇ ρόμφαιᾳ
^{6, 17.}
^{2 Thess. 2.} “ τοῦ στόματός μου. ’Ο ἔχων οὓς ἀκουσάτω τί τὸ ¹⁷
^{8. Heb. 4,}
^{12.} “ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω
“ αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ
“ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον
“ ὄνομα κανὼν γεγραμμένον, ὁ οὐδεὶς ἔγνω εἰ μὴ ὁ
“ λαμβάνων.

^{ρ 1, 14, 15.} “ [¶]ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Θυντείροις ἐκκλησίας ¹⁸
“ γράψον, Τάδε λέγει ὁ νῦν τοῦ Θεοῦ, ὁ ἔχων τοὺς
“ ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες
“ αὐτοῦ ὄμοιοι χαλκολιβάνῳ· Οἰδά σου τὰ ἔργα καὶ ¹⁹
“ τὴν ἀγάπην καὶ τὴν διακονίαν, καὶ τὴν πίστιν καὶ
“ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, καὶ τὰ ἔσχατα

^{q 1 Reg. 16,} “ πλείονα τῶν πρώτων. [¶]Αλλ’ ἔχω κατὰ σοῦ ὀλίγα, ²⁰
^{31. 2 Reg.}
^{9, 7. Act.}
^{15, 20.}
^{1 Cor. 10,}
^{19, 20.} “ ὅτι ἐᾶς τὴν γυναῖκα Ἰεζαβὴλ, τὴν λέγουσαν ἑαυτὴν
“ προφῆτιν, διδάσκει καὶ πλανᾶσθαι ἐμοὺς δούλους,
“ πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν. Καὶ ἔδωκα αὐτῇ ²¹

15. ὁ μισῶ. The reading seems to be δροῖως.

17. φαγεῖν ἀπὸ is perhaps an interpolation.

Ibid. κεκρυμμένον. In allusion to the manna being placed in the ark of the covenant, where it was never seen but by the high priest. *Schoetgenius.*

Ibid. ψῆφον λευκὴν. A white stone was a sign of acquittal. Mos erat antiquis niveis atrisque lapillis, His damnare reos, illis absolvere culpa. Ovid. *Met. XV. 41.*

Ibid. ὄνομα κανὼν. In iii. 12. Christ calls this τὸ ὄνομά μου τὸ κανὼν. See v. 9.

Ibid. ἔγνω, l. οἶδεν.

18. Some have supposed this to be Irenaeus: but the notion is refuted by Massuet. pref. p. lxxxix.

19. καὶ before τὰ ἔσχατα is omitted in many MSS.

20. The reading seems to be, ἀλλ’ ἔχω κατὰ σοῦ, ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζαβὴλ, ἡ λέγει ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾶ τοὺς ἐμοὺς δούλους, πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

Ibid. Ἰεζαβὴλ. Tertullian says, Hæreticam feminam, quæ quod didicerat, in ecclesiam latenter introducebat, p. 571. The allusion is probably to the Gnostics.

- “ χρόνον ἵνα μετανοήσῃ ἐκ τῆς πορνείας αὐτῆς, καὶ
 22 “ οὐ μετενόησεν. ἴδού, ἐγὼ βάλλω αὐτὴν εἰς κλίνην,
 “ καὶ τοὺς μοιχεύοντας μετ’ αὐτῆς εἰς θλίψιν μεγά-
 “ λην, ἐὰν μὴ μετανοήσωσι ἐκ τῶν ἔργων αὐτῶν,
 23 “ καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θαυμάτῳ· καὶ ^{20, 12.}
 “ γυνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἴμι ὁ ἐρευ- ^{1 Sam. 16,}
 “ νῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστῳ ^{28, 9; 29,} ^{1 Chron. 7,}
 24 “ κατὰ τὰ ἔργα ὑμῶν. ‘Υμῖν δὲ λέγω καὶ λοιποῖς ^{17, 10.} ^{Jer. 11, 20:}
 “ τοῖς ἐν Θυντείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ^{Matt. 16,}
 “ ταύτην, καὶ οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σα- ^{27. Joh. 2,}
 “ ταῦτην, ὡς λέγουσιν, Οὐ βαλῶ ἐφ’ ὑμᾶς ἄλλο βάρος· ^{24, 25.} ^{Act. 1, 24.}
 25 “ πλὴν ὃ ἔχετε κρατήσατε, ἀχρις οὐδὲ ἀν ἥξω. ^{2 Cor. 5, 10.} ^{Ibid. 3, 11.}
 26 “ ὃ νικῶν καὶ ὃ τηρῶν ἀχρι τέλους τὰ ἔργά μου, ^{I Cor. 3, 21.} ^{Paul. 2, 8.}
 27 “ δώσω αὐτῷ ἔξουσίαν ἐπὶ τῶν ἔθνων, καὶ ποιμανεῖ ^{Luc. 22, 29.} ^{I Cor. 6, 3.}
 “ αὐτὸὺς ἐν ῥάβδῳ σιδηρῷ, ὡς τὰ σκεύη τὰ κεραμικὰ.

21. Most MSS. read — *ἵνα μετανοήσῃ, καὶ οὐ θελει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.*

22. *εἰς κλίνην.* Her adulterous bed shall be changed to a bed of sickness. Schleusner, Woodhouse.

Ibid. *μοιχεύοντας.* This seems specially to mean Christians: they were wedded to Christ, but were seduced by the Gnostics.

Ibid. *ἔργων αὐτῶν, 1. ἔργων αὐτῆς.*

23. *ἐρευνῶν καρδίας.* The Gnostics persuaded the Christians to save themselves from persecution by denying their faith. Christ says that this prevarication cannot deceive him.

24. *καὶ λοιποῖς, 1. τοῖς λοιποῖς.*

Ibid. *τὴν διδαχὴν ταύτην. This doctrine, viz. that it is lawful to eat εἰδωλόθυτα.*

Ibid. ὡς λέγονται refers to *βάθη.* The Gnostics called their doctrines *deep mysteries*: our Saviour calls them *the deep mysteries of Satan.*

26. *ὅ νικῶν — αὐτῷ.* There is a similar construction in iii.
 12. Acts vii. 40. and in Xenophon, οἱ δὲ φίλοι, ή τις ἐπιστη-
 ται αὐτοῖς χρῆσθαι, ὅστε ὀφελεῖ-
 σθαι ἀπ’ αὐτῶν, τί φήσομεν αὐτοὺς
 εἶναι; (Econ. p. 648.)

Ibid. ἐπὶ τῶν ἔθνων. All this passage relates to the conduct of Christians under persecution: and it probably means, that if they continue firm, Christ will ultimately shew their advantage over the heathen, when the Christians are admitted into heaven, and the heathen are broken in pieces like a potter's vessel.

“ συντρίβεται, ὡς κάγὼ εἴληφα παρὰ τοῦ πατρός
 “ μου· καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωτόνυμόν. Ὁ²⁸
 “ ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκ-
 “ κλησίαις.

^a γ 1, 4, 16,
^{20:} 2, 1: 4,
^{5:} 5, 6. “ Ἐγώ ἀγγέλφ τῆς ἐν Σάρδεσιν ἐκκλησίας 3
 “ γράψον, Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ
 “ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἰδά σου τὰ ἔργα,
 “ ὅτι τὸ ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἰ. Γύνου²
 “ γρηγορῶν, καὶ στήριξον τὰ λοιπὰ ἃ μέλλει ἀπο-
 “ θανεῖν. οὐ γάρ εὑρηκά σου τὰ ἔργα πεπληρωμένα
^z ver. 19: “ ἐνώπιον τοῦ Θεοῦ. ³ μημόνει οὖν πῶς εἴληφας 3.
^{16, 15.}
 Matt. 24, “ καὶ ἥκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν οὖν
^{42, 43.}
¹ Thess. 5, “ μὴ γρηγορήσῃς, ἥξω ἐπὶ σὲ ὡς κλέπτης, καὶ οὐ μὴ
^{2, 3} 2 Pet. 3,
^{10.} “ γυψος ποίαν ὥραν ἥξω ἐπὶ σέ. ⁴ Ἐχεις ὀλίγα ὄνο- 4
^a 4, 4: 6,
^{11: 7, 9, 13.} “ ματα καὶ ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἴματα
 “ αὐτῶν· καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς,
^b 13, 8: 20, “ ὅτι ἄξιοί είσιν. ⁵ Ὁ νικῶν, οὗτος περιβαλεῖται ἐν 5
^{12: 21, 27.}
^{Exod. 32,} “ ἴματίοις λευκοῖς· καὶ οὐ μὴ ἔξαλείψω τὸ ὄνομα
^{32. Psal.}

28. ἀστέρα. In xxii. 16. Christ calls himself *the bright and morning star*; and he says here, that to him, who preserves his faith in the time of persecution, he will give himself: i. e. Christ will dwell with him, and he with Christ.

CHAP. III.

1. τὸ ὄνομα, l. ὄνομα without the article. *I know thy works, that thou hast only a name of being alive, or art alive only in name, and that really thou art dead.*

2. Γίνου γρηγορῶν. *Awake from this sleep of death.*

Ibid. μέλλει ἀποθανεῖν, l. ἐμελ-

λεις ἀποθαλεῖν. *Preserve what still remains, and which you have so nearly lost.*

Ibid. πεπληρωμένα, *perfect, satisfactory*, i. e. answering to the measure which God requires; l. Θεοῦ μον.

3. εἴληφας καὶ ἥκουσας. *Remember the doctrine which you received, and the precepts which you heard.*

4. l. ἀλλ’ ἔχεις ὅλ. δν. ἐπάρδ.

Ibid. ἐν λευκοῖς seems to mean the white garments of a Christian life: see ver. 18.

5. οὗτος, l. οὗτως.

“ αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἔξομολογήσο-^{69, 29.}
 “ μαὶ τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ^{Matt. 10,}
 6 “ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων οὖς ἀκου-^{32. Philipp. 4, 3.}
 “ σάτω τί τὸ Πνεῦμα λέγει ταῖς ἑκκλησίαις.
 7 “ ^c Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἑκκλησίας ^{c ver. 14.}
 “ γράψον, Τάδε λέγει ὁ ἄγιος, ὁ ἀληθινὸς, ὁ ἔχων ^{Job. 12, 14.}
 “ τὴν κλεῖδα τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει,
 8 “ καὶ κλείει καὶ οὐδεὶς ἀνοίγει· Οἶδά σου τὰ ἔργα·
 “ ἴδοὺ, δέδωκα ἐνώπιον σου θύραν ἀνεῳγμένην, καὶ
 “ οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι μικρὰν ἔχεις δύ-
 “ ναμν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἡρυκήσω
 9 “ τὸ ὄνομά μου. ^d ἴδοὺ, δίδωμι ἐκ τῆς συναγωγῆς ^{a 2, 9.}
 “ τοῦ Σατανᾶ, τῶν λεγόντων ἔαυτοὺς Ἰουδαίους εἰ-
 “ να, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται, ἴδοὺ, ποτέσσω
 “ αὐτοὺς ἵνα ἥξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν
 10 “ ποδῶν σου, καὶ γνῶσω ὅτι ἔγὼ ἡγάπησά σε. Ὅτι
 “ ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κάγώ σε
 “ τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης
 “ ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς
 11 “ κατοικοῦντας ἐπὶ τῆς γῆς. ^e Ἰδοὺ, ἔρχομαι ταχύ· ^{a 1, 3; 2, 25;}
 “ κράτει ὁ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. ^{22, 7, 12.} ^f Philipp. 4,
 12 “ ^g Ο νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ^{5.} ^h Reg. 7,
 21.

7. κλεῖδα, l. κλεῖν. The passage is taken from Isaiah xxii. 22. where it is τὴν κλεῖδα οἴκου Δανίδ. The house of David means here, the Christian church, of which Christ has the key, and gives it to those who are themselves faithful, and are anxious to convert others.

8. θύρα, an opportunity of preaching the gospel. See 1 Cor. xvi. 9.

Ibid. μικρὰν δύναμιν. In allusion to the small number of believers, and the power of their heathen enemies.

9. δίδωμι is the same as ποιήσω. I will give some of these persons into your power, and cause them to come &c. They were probably Gnostics, (see ii. 9.) some of whom came over to Christianity about this time.

“ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψῳ
“ ἐπ’ αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα
^{ε 21, 2, 10.} “ τῆς πόλεως τοῦ Θεοῦ μου, ^ε τῆς καυτῆς Ἱερουσα-
^{Gal. 4, 26.}
^{Heb. 12, 22.} “ λῆμ, ἡ καταβαίνει ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ
“ μου, καὶ τὸ ὄνομά μου τὸ καυόν. ‘Ο ἔχων οὖς ἀκου-¹³
“ σάτω τί τὸ Πνεῦμα λέγει ταῖς ἑκκλησίαις.
“ ^εΚαὶ τῷ ἀγγέλῳ τῆς ἑκκλησίας Λαοδικέων γρά-¹⁴
“ ψον, Τάδε λέγει ὁ Ἄμην, ὁ μάρτυς ὁ πιστὸς καὶ
^{h 1, 5, 6.} ^{Col. 1, 15.} “ ἀληθιώς, ^hἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ· Οἶδά σου ¹⁵
“ τὰ ἔργα, ὅτι οὗτε ψυχρὸς εἰ οὔτε ζεστός· ὅφελον
“ ψυχρὸς εἴης ἡ ζεστός· οὕτως ὅτι χλιαρὸς εἰ, καὶ ¹⁶
“ οὔτε ψυχρὸς οὔτε ζεστὸς, μέλλω σε ἐμέσται ἐκ τοῦ
^{1 Cor. 4,} “ στόματός μου. ¹ὅτι λέγεις, “Οτι πλούσιός είμι, καὶ ¹⁷
^{8.} “ πεπλούτηκα, καὶ οὐδὲνὸς χρέιαν ἔχω, καὶ οὐκ οἶδας
“ ὅτι σὺ εἰ ὁ ταλαιπωρος καὶ ἐλεεωὸς, καὶ πτωχὸς
^{j 7, 13: 16.} “ καὶ τυφλὸς καὶ γυμνὸς, ¹συμβουλεύω σοι ἀγοράσαι ¹⁸
^{15: 19, 8.} ^{2 Cor. 5, 3.} “ παρ’ ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ὥν πλου-
“ τήσης· καὶ ἴμάτια λευκὰ, ὥν περιβάλῃ, καὶ μὴ φα-
“ νερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου· καὶ κολλού-
“ ριον ἔγχρισον τοὺς ὄφθαλμούς σου, ὥν βλέπῃς.

14. 1. τῆς ἐν Λαοδικείᾳ ἑκκλη-
σίας.

Ibid. ὁ Ἄμην. In Isaiah lxv.

16. God is called **נָבָן יְהוָה**.

Ibid. ἡ ἀρχὴ, *the principle*, that which first called creation into being.

15. ψυχρὸς—ζεστός. It has been observed, that this may be an allusion to the country round Laodicea, which is full of hot springs and exhalations.

16. ἐμέσαι. This is the effect produced by lukewarm water.

17. πτωχὸς—τυφλὸς—γυμνός.

These three defects and their remedies are mentioned in ver. 18.

18. πεπυρωμένον. He alludes to the fire of persecution, which would shew whether they were really *rich in faith*.

Ibid. ἴμάτια λευκά. He had said that they were *naked*, i. e. not clothed with good works, and he now tells them to put on white garments, i. e. to live as Christians: see ver. 4.

Ibid. κολλούριον. He had said that they were *blind*, i. e. they

- 19 “ ἑγώ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζῆλω- ^{κ Job. 5, 17.}
^{Prov. 3, 11,}
- 20 “ σον οὖν καὶ μετανόησον. ¹ Ἰδοὺ, ἔστηκα ἐπὶ τὴν ^{12. Heb. 12,}
^{5, 6.}
<sup>“ θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, ^{1 Cant. 5, 2.}
^{Joh. 14, 21.}
^{“ καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν, καὶ ἄ&c.}</sup>
- 21 “ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. ² Ο νι- ^{m 2. 26, 27.}
^{Matt. 19,}
<sup>“ κῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ^{28. Luc. 22,}
^{30. 1 Cor.}
^{“ ὡς κάγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ^{6, 2. 2 Tim.}}</sup>
- 22 “ ἐν τῷ θρόνῳ αὐτοῦ. ^{2, 12.}
^{“ Πνεῦμα λέγει ταῖς ἐκκλησίαις.”}
- 4 °ΜΕΤΑ ταῦτα εἶδον, καὶ ἴδοὺ, θύρα ἡμεργμένη ^{o 1, 10.}
- ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἦν ἥκουσα ως σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγουσα, “ Ἀνάβα
^{“ ὅδε, καὶ δεῖξω σοι ἂ δεῖ γενέσθαι μετὰ ταῦτα.”}
- 2 ^ρ Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἴδοὺ, θρόνος ^{ρ Ezech. 1,}
^{ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος. ^{26: 10, 1.}}
- 3 καὶ ὁ καθήμενος ἦν ὅμοιος ὄράσει λίθῳ ἵασπιδι καὶ σαρδίῳ· καὶ ἵρις κυκλόθεν τοῦ θρόνου ὅμοια ὄράσει
- 4 σμαραγδίῳ. Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους
- could not see the true light of the gospel; and he now tells them to buy ointment of Christ.
19. ζῆλωσον οὖν. *Envy therefore those who are thus reproved by me.*

CHAP. IV.

1. *Merà ταῦτα εἶδον. I had another vision after this. This vision lasts to xi. 18.*

Ibid. θύρα. So Ezech. i. 1. καὶ ἡρούχθησαν οἱ οὐρανοί, καὶ ἴδον ὄράσεις Θεοῦ. See also Matt. iii. 16. Acts vii. 56.

Ibid. ἡ πρώτη. In allusion to i. 10. *Lo! the heavens were*

opened, and lo! there was the former voice, which I had heard as of a trumpet speaking to me, and it said &c.

Ibid. μετὰ ταῦτα. This seems to shew, that the present vision related to things which were to happen after the things contained in the former vision. See i. 1, 19.

2. *καθήμενος.* This seems to mean God the Father: it was not God the Son: see v. 6, 7. vii. 10.

3. *σαρδίῳ, l. σαρδίῳ.*
4. *πρεσβυτέρους.* These elders
D d 4

ἐν ἵματίοις λευκοῖς, καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν
 9 1,4; 3, 1. στεφάνους χρυσοῦς. Ὅτι ἐκ τοῦ θρόνου ἐκπορεύονται
 5, 6. ται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· καὶ ἐπτὰ λαμ-
 πάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἱ εἰσι τὰ
 7 15, 2. ἐπτὰ πνεύματα τοῦ Θεοῦ· ἕκαὶ ἐνώπιον τοῦ θρόνου δέ
 θάλασσα ἡλίη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ
 θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ἥωα γέμοντα
 ὄφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν. καὶ τὸ ἥωον τὸ γ
 πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ἥωον ὅμοιον
 μόσχῳ, καὶ τὸ τρίτον ἥωον ἔχον τὸ πρόσωπον ὡς ἀν-
 θρωπός, καὶ τὸ τέταρτον ἥωον ὅμοιον ἀετῷ πετωμένῳ.
 8 1,4,8; 11, 8 καὶ τέσσαρα ἥωα, ἐν καθ' ἑαυτῷ, εἶχον ἀνὰ πτέρυγας 8
 17; 16, 5. Εξ κυκλόθεν, καὶ ἔσωθεν γέμοντα ὄφθαλμῶν, καὶ ἀνά-
 παυσιν οὐκ ἔχοντας ήμέρας καὶ νυκτὸς λέγοντα,
 “Ἄγιος, ἄγιος, ἄγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ,
 “ὁ ἦν καὶ ὁ ὠν καὶ ὁ ἐρχόμενος.” Καὶ ὅταν δώσουν- 9
 σι τὰ ἥωα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθη-
 μένῳ ἐπὶ τοῦ θρόνου, τῷ ἥωντι εἰς τοὺς αἰώνας τῶν
 αἰώνων, πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι 10
 ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνή-
 σουσι τῷ ἥωντι εἰς τοὺς αἰώνας τῶν αἰώνων, καὶ βαλοῦ-
 σι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγον-
 τες, “Ἄξιος εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν 11
 15, 12.

had been redeemed by the blood of Christ, v. 9. they were therefore human beings, and perhaps they represented the Jewish and Gentile church, twelve patriarchs and twelve apostles. *Victorinus, Primasius, Le Moyne.*

4. ἔσχον is perhaps an interpolation.

5. τὰ ἐπτὰ πνεύματα. See note at i. 4.

6. 1. ὡς θάλασσα.

Ibid. ἥωα may perhaps be rendered *cherubims*.

8. καθ' ἑαυτό, 1. καθ' ἐν αὐτῷ.

Ibid. γέμοντα, 1. γέμοντα.

9. δώσουσι, 1. δῶσι.

11. Κύριε. Many MSS. read δ Κύριος καὶ δ Θεὸς ήμέν δ ἄγιος.

“ τιμὴν καὶ την δύναμιν ὅτι σὺ ἔκτισας τὰ πάντα,
“ καὶ διὰ τὸ θέλημά σου εἰσὶ καὶ ἐκτίσθησαν.”

5 ^αΚΑΙ εἴδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ ^αEzech. 2,
θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν,
^βκατεσφραγισμένον σφραγῖσω ἐπτά. Καὶ εἴδον ἄγ-
γελον ήχυρὸν κηρύσσοντα φωνῇ μεγάλῃ, “Τίς ἐστι
“ ἄξιος ἀνοίξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας
3 “ αὐτοῦ;” Καὶ οὐδεὶς ἡδύνατο ἐν τῷ οὐρανῷ, οὐδὲ
ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοίξαι τὸ βι-
4 βλίον, οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολλὰ,
ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοίξαι καὶ ἀναγνῶναι τὸ βι-
5 βλίον, οὔτε βλέπειν αὐτό. ^γκαὶ εἰς ἐκ τῶν πρεσβυ- ^γ22, 16.
τέρων λέγει μοι, “Μὴ κλαίε· ἴδού, ἐνίκησεν ὁ λέων ὁ ^{Gen. 49, 9,}
“ ὃν ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοίξαι τὸ ^{10. Esa. 11, 1, 10. Rom. 15, 12.}
“ βιβλίον καὶ λῦσαι τὰς ἐπτὰ σφραγῖδας αὐτοῦ.”

6 ^αΚαὶ εἶδον, καὶ ἴδού, ἐν μέσῳ τοῦ θρόνου καὶ τῶν ^β1, 4: 3, 1:
^γ4, 5. Zach.

Ibid. εἰσὶ, l. ἡσαν.

CHAP. V.

1. ἐπὶ τὴν δεξιὰν may be translated, in the right hand: see ver. 7. xx. I.

Ibid. ἔσωθεν καὶ ὄπισθεν, (l. ἔ-
σθεν,) on both sides. The books of the ancients were rolls of parchment, and this contained writing on both sides. S. John could not have known this before the roll was unfolded: he only saw a book, βιβλίον: and he knew afterwards that this book contained writing on both sides.

Ibid. κατεσφραγισμένον, sealed down. The seals were placed upon the last fold, and the roll could not be opened without breaking them.

2. Τίς ἐστιν ἄξιος; Who is of

dignity sufficient?

3. οὐδεὶς ἡδύνατο. There was no one of dignity sufficient, the same as ἄξιος εὑρέθη in ver. 4.

4. πολλὰ, l. πολύ.

Ibid. καὶ ἀναγνῶναι is omitted in many MSS.

5. ἐνίκησεν — ἀνοίξαι. Hath prevailed so as to open &c. i. e. hath surmounted the difficulty, and is found of dignity sufficient.

Ibid. δὲ ἐκ, l. δὲ ἐκ.

Ibid. ρίζα Δαβὶδ. Isaiah calls Christ ἡ ρίζα τοῦ Ἰεσσαὶ, (xi. 10.) where it seems to mean, the root which springs from Jesse, as it is in ver. 1. ράβδος ἐκ τῆς ρίζης Ἰεσσαὶ.

Ibid. λῦσαι is perhaps an interpolation.

6. καὶ ἴδού may be expunged.

4, 10. Joh. τεστάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρ-
ι, 29, 36.
 1 Pet. 1, 19. νίον ἔστηκὸς ὡς ἐσφαγμένου, ἔχον κέρατα ἑπτὰ καὶ
 ὄφθαλμοὺς ἑπτὰ, οἵ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα,
 τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. Καὶ ἦλθε καὶ
 εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ^a
 τοῦ θρόνου. ^b καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα^c
 ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώ-
 πιον τοῦ ἀρνίου, ἔχοντες ἔκαστος κιθάρας, καὶ φιάλας
 χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ
 τῶν ἀγίων.^d ^e καὶ ἥδουσιν φόδην καυτὴν, λέγοντες,^f
 Act. 20, 28.
 1 Cor. 6, 20: “^g Αξιος εἰ λαβεῖν τὸ βιβλίον καὶ ἀνοίξαι τὰς σφρα-
 7, 23. Eph.
 1, 7. Col. 1, “^h γῆδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἤγόρασας τῷ Θεῷ
 14. Heb. 9.
 12. 1 Pet. “ⁱ ἡμᾶς ἐν τῷ αἷματί σου ἐκ πάσης φυλῆς καὶ γλώσσης
 1, 18, 19.
 1 Joh. 1, 7. “^j καὶ λαοῦ καὶ ἔθνους, ^k καὶ ἐποίησας ἡμᾶς τῷ Θεῷ^l
 c 1, 6: 20, 6. “^m ἡμῶν βασιλεῖς καὶ ἵερεῖς, καὶ βασιλεύσομεν ἐπὶ τῆς
 Exod. 19, 6.
 1 Pet. 2, 5, “ⁿ γῆς.” ^o Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων^p
 9.
 d Dan. 7, πολλῶν κυκλόθεν τοῦ θρόνου, καὶ τῶν ζώων, καὶ τῶν
 10. πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυ-
 e 4, 11. ριάδων καὶ χιλιάδες χιλιάδων, ^q λέγοντες φωνῇ με-^r
 γάλῃ, “^s Αξιόν ἔστι τὸ ἀρνίον τὸ ἐσφαγμένου λαβεῖν

6. ὄφθαλμούς. Compare Zech.
 iv. 10. ἑπτα οὐτοὶ ὄφθαλμοὶ εἰσιν
 οἱ ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν.

Ibid. ἑπτὰ πνεύματα. See note
 at i. 4.

Ibid. οἵ εἰσι, l. ἃ εἰσι.

7. τὸ βιβλίον is perhaps an
 interpolation.

8. ἔκαστος refers only to the
 twenty-four elders, not to the
 ζῶα.

9. φόδην καυτὴν may mean, *the
 new song*, in the same sense as
 δομα κανόν in ii. 17. iii. 12.
 The name of Christian, and

songs of praise addressed to
 Christ, were new at the time
 when S. John was writing.

Ibid. ἤγόρασας ἡμᾶς. The eld-
 ers speak not only in their own
 name, but in that of all Chris-
 tians. See note at iv. 4.

10. Many MSS. read αὐτοὺς
 for ἡμᾶς, and βασιλεύσονται.

11. τῶν ζώων is governed, not
 by κυκλόθεν, (l. κυκλῷ,) but by
 φωνήν. I heard the voices of
 the angels round the throne,
 and of the ζῶα, and of the
 elders.

- “τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ
 13 “τιμὴν καὶ δόξαν καὶ εὐλογίαν.”¹ Καὶ πᾶν κτίσμα² Philipp. 2, 10.
 ὃ ἔστω ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ ὑποκάτω τῆς
 γῆς, καὶ ἐπὶ τῆς θαλάσσης ἢ ἔστι, καὶ τὰ ἐν αὐτοῖς
 πάντα, ἥκουσα λέγοντας, “Τῷ καθημένῳ ἐπὶ τοῦ
 “θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ
 “δόξα καὶ τὸ κράτος εἰς τοὺς αἰώνας τῶν αἰώνων.”
 14 Καὶ τὰ τέσσαρα ζῶα ἐλεγον, “Ἄμήν” καὶ οἱ εἰκοσι-
 τέσσαρες πρεσβύτεροι ἐπεσαν καὶ προσεκύνησαν ζῶ-
 τι εἰς τοὺς αἰώνας τῶν αἰώνων.
- 6 ΚΑΙ εἶδον ὅτε ἦνοιξε τὸ ἄρνιον μίαν ἐκ τῶν σφρα-
 γίδων, καὶ ἥκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέ-
 γοντος ὡς φωνῆς βροντῆς, “Ἐρχου καὶ βλέπε.”
 2⁵ Καὶ εἶδον, καὶ ἴδού, ἐππος λευκὸς, καὶ ὁ καθήμενος ^{19, 11.}
 ἐπ’ αὐτῷ ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ
 ἔξηλθε νικῶν, καὶ ἵνα νικήσῃ.
- 3 Καὶ ὅτε ἦνοιξε τὴν δευτέραν σφραγίδα, ἥκουσα

13. If we consider, that the Lamb is here united with God the Father (see note at iv. 2.) in receiving worship from every creature, *κτίσμα*, it is hardly possible to conceive that the Son himself is a created being.

Ibid. ἐν τῇ γῇ, l. ἐπὶ τῆς γῆς.

Ibid. πάντα, l. πάντας.

14. The words *εἰκοσιτέσσαρες* and *ζῶτι* — *αἰώνων* are perhaps to be omitted.

CHAP. VI.

1. The visions, which S. John now saw upon the opening of each seal, were not depicted upon the roll, nor would its contents be perceptible till all the seals were opened: but at

the same time that the Lamb opened the first seal, S. John saw the figure of a white horse &c. and so with the rest.

Ibid. *σφραγίδων*, l. *ἐπτὰ σφ.*

Ibid. *ἐνός*. *The first*. See ver. 3.

Ibid. *φωνῆς*, l. *φωνή*. Many MSS. omit *καὶ βλέπε*.

2. A multitude of commentators, ancient and modern, refer this vision to the first going forth of the apostles to preach the gospel. The *white* horse denoted their going, not as warriors, but as messengers of peace. The final triumph of the gospel is also indicated.

τοῦ δευτέρου ζώου λέγοντος, “Ἐρχου καὶ βλέπε.” Καὶ ἐξῆλθεν ἄλλος ἵππος πυρὸς, καὶ τῷ καθημένῳ ἐπ’ αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ὡς ἀλλήλους σφάξωσι, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγίδα, ἤκουσα τοὺς τρίτου ζώου λέγοντος, “Ἐρχου καὶ βλέπε.” Καὶ εἶδον, καὶ ἴδού, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ’ αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.^b καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, “Χοῦνξ “σίτου δημαρίου, καὶ τρεῖς χοίνικες κριθῆς δημαρίου· “καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.”

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἦ-

3. καὶ βλέπε is perhaps to be omitted.

4. ἵππος πυρός. This probably denotes the quarrels of Christians among themselves, which proceeded to a dreadful extent in the fourth century. Compare our Saviour's prediction in Matt. x. 34.

Ibid. ἀπὸ τῆς γῆς, l. ἐκ τῆς γῆς.

5. καὶ βλέπε may be omitted.

Ibid. ἵππος μέλας. This may denote the middle or *dark ages*.

Ibid. ζυγόν. Dean Woodhouse takes this literally for *a yoke*, as denoting the superstitious and burdensome ceremonies, which were imposed in those times of ignorance.

6. Χοῦνξ σίτου. This was as much as one man could consume in a day: and a denarius (which was one day's pay, Matt. xx. 2.) would procure sixteen chœnices of wheat in the time of Cicero, or twenty in the time

of Trajan. There was therefore a great scarcity, when a denarius could only purchase one chœnix of wheat; and three chœnices of barley were equally dear at the same price: but it is probable, that we are to understand a scarcity of spiritual food, as in Amos viii. 11. *not a famine of bread, nor a thirst of water, but of hearing of the words of the Lord.* This was peculiarly the case in the dark ages.

Ibid. μὴ ἀδικήσῃς. The oil and wine may denote the saving truths of the gospel, (Isaiah lv. 1.) and the exclamation concerning the dearness of *wheat* and *barley*, i. e. the scarcity of spiritual instruction, is followed by a charge to the teachers of those days not to corrupt the gospel: a charge, which the event shewed to be very necessary.

κουσα φωνὴν τοῦ τετάρτου ζώου λέγουσαν, “Ἐρχουν
8· καὶ βλέπε.” Καὶ εἶδον, καὶ ὴδον, ἵππος χλωρὸς,
καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ θάνατος,
καὶ ὁ ἄδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς
ἔξουσία ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομ-
φαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων
τῆς γῆς.

9· ⁱ Καὶ ὅτε ἦνοιξε τὴν πέμπτην σφραγίδα, εἶδον ^{1· 1, 9; 8, 3;}
ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἑσφα- ^{9, 13; 14,}
γμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυ- ^{18; 19, 10;}
ρίαν ἣν εἶχον, καὶ ἔκραζον φωνῇ μεγάλῃ λέγοντες,
“Ἐως πότε, ὁ δεσπότης ὁ ἄγιος καὶ ὁ ἀληθιὸς, οὐ
“κρίνεις καὶ ἐκδικεῖς τὸ ἀἷμα ἡμῶν ἀπὸ τῶν κατοι-
11· “κούντων ἐπὶ τῆς γῆς;” ^b Καὶ ἐδόθησαν ἑκάστοις ^{c 3, 5; 7, 9,}
στολὰι λευκαὶ, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται
ἔτι χρόνον μικρὸν, ἕως οὐ πληρωθῶσι καὶ οἱ σύνδου-

7. λέγουσαν, l. λέγοντος, and
omit καὶ βλέπε.

8. ἵππος χλωρὸς. This period
is a continuation of the last,
and denotes the devastation of
the church from the Mahometans
and papal Rome. Compare
Ezek. xiv. 21.

Ibid. ἀκολουθεῖ, l. ἡκολουθεῖ.

Ibid. Most MSS. read ἐδόθη
αὐτῷ ἔξουσία ἐπὶ τὸ τέτ. τῆς γῆς
ἀποκτεῖναι ἐν ῥομφῇ.

Ibid. τὸ τέταρτον τῆς γῆς may
mean a large portion of the
Christian world.

9. We need not take this
period as a continuation of the
last. Several pictures or images
were represented to S. John,
and though the four first may
have marked consecutive pe-

riods, there is no reason why
a new picture may not have
been applied to a totally distinct pe-
riod.

Ibid. ἑσφαγμένων. This seems
clearly to refer to the martyrs.
S. John may have recognised
some who were martyred in his
own day; but this vision com-
prehends the martyrs of every
age.

Ibid. τὴν μαρτυρίαν, l. τ. μ. τοῦ
ἀρρίου.

11. l. καὶ ἐδόθη αὐτοῖς ἑκάστῳ
στολὴ λευκὴ.

Ibid. μικρὸν is perhaps to be
omitted.

Ibid. ἕως οὐ πληρωθῶσι, l. ἕως
πληρέσσωσι. Until the number of
all the martyrs is complete.

χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Ἰωανὴφ, καὶ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμίν, καὶ χιλιάδες ἐσφραγισμένοι.

^{• 3, 5, 18:} ^{6, 11.} ΜΕΤΑ ταῦτα εἶδον, καὶ ὧδον, ὅχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἤδυνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἄρνιου, περιβεβλημένοι στολὰς λευκὰς, καὶ φούσκες ἐν ταῖς χερσὶν αὐτῶν.

^{1 Peal. 3, 9.} ^{Jer. 3, 23.} καὶ κράζοντες φωνῇ μεγάλῃ, λέγοντες, “Η σωτηρία ¹⁰ τῷ Θεῷ τήμων τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ “ἄρνιῳ.” Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ ¹¹ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεισον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ λέγοντες, “Αμήν” ¹² “ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία “καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ τήμων “εἰς τὸν αἰῶνας τῶν αἰώνων. ἀμήν.” Καὶ ἀπεκρίθη ¹³ εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι, “Οὗτοι οἱ περι- “βεβλημένοι τὰς στολὰς τὰς λευκὰς, τίνες εἰσὶ, καὶ ¹⁴ ^{1, 5. Esa.} πόθεν ἦλθον;” Καὶ εἴρηκα αὐτῷ, “Κύριε, σὺ οἰ- ^{1, 18. Heb.} δας.” ^{9, 14. 1 Joh.} Καὶ εἶπέ μοι, “Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ ^{1, 7.} τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς “αὐτῶν καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι ^{6.} ^{2 Esa. 4, 5.} τοῦ ἄρνιου. ²διὰ τοῦτο εἰσιν ἐνώπιον τοῦ θρόνου ¹⁵

9. S. John now sees the Gentile believers, who were much more numerous than the Jewish.

Ibid. φούσκες. Branches of palm trees were signs of rejoicing. Lev. xxviii. 40.

10. κράζοντες, l. κράζουσι.

Ibid. Η σωτηρία τῷ Θεῷ. They

mean to ascribe their salvation to God and to the Lamb.

11. ἄγγελοι. These angels were standing round the throne before any of the seals were opened, v. 11.

Ib. πρεσβυτέρων. The twenty-four heads of the Jewish and Gentile believers. See iv. 4.

“ τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς
“ ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου
16 “ σκηνώσει ἐπ’ αὐτούς. ὁ δὲ πεινάσουσιν ἔτι, οὐδὲ^γ Paul. 121,
6. Esa. 49,
“ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ’ αὐτοὺς ὁ ἥλιος^{ιο.}
17 “ οὐδὲ πᾶν καῦμα· ^ζὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ^ε 21, 4.
Psal. 23, 1.
“ θρόνου ποιμανεῖ αὐτοὺς, καὶ ὀδηγήσει αὐτοὺς ἐπὶ Esa. 25, 8.
“ ζώσας πηγὰς ὑδάτων, καὶ ἔξαλείψει ὁ Θεὸς πᾶν
“ δάκρυον ἀπὸ τῶν ὄφθαλμῶν αὐτῶν.”

8 ΚΑΙ ὅτε ἦνοιξε τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμώριον. Καὶ εἶδον τοὺς ἐπτὰ ἄγγέλους, οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκαστι, καὶ 3 ἐδόθησαν αὐτοῖς ἐπτὰ σάλπιγγες. [·]καὶ ἄλλος ἄγγε[·] 5, 8: 6, 9,
9, 13: 14,
λος ἤλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λι-[·] 18.
βανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ,
ἴνα δώσῃ ταῖς προσευχαῖς τῶν ἀγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.
4[·] καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευ-[·] b Prae. 141,
2.
χαῖς τῶν ἀγίων ἐκ χειρὸς τοῦ ἄγγέλου ἐνώπιον τοῦ 5 Θεοῦ. καὶ εἶληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμοσεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβα-

15. σκηνώσει, will form a tabernacle over them, to protect them from the heat mentioned in ver. 16.

17. ζώσας, l. ζωῆς.

CHAP. VIII.

1. No vision accompanied the opening of the seventh seal: but when half an hour had elapsed, the seven angels received their trumpets.

3. l. ἐστάθη ἐπὶ τοῦ θυσιαστηρίου. Either phrase might mean, he stood at the altar.

Ibid. λιβανωτόν. Schmidius
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says, that ὁ λιβανωτὸς is thus, τὸ λιβανωτὸν thuribulum.

Ibid. ἴνα δώσῃ. That he might give it to the prayers of the saints: i. e. he might give the effect of incense to the prayers of the saints. Vitrina.

5. τὸν λιβανωτὸν, l. τὸ λιβανωτόν, and αὐτό.

Ibid. καὶ ἔβαλεν. Our Saviour says, πῦρ ἥλιθον βαλεῖν εἰς τὴν γῆν. Luke xii. 49. by which he meant, that his religion would give rise to many dissensions: and so it may be meant here,

λεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγ-⁶
γας ἥγοιμασαν ἐαυτοὺς ὡνταὶ σαλπίσωσι. Καὶ ὁ πρῶ-⁷
τος ἄγγελος ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ
μεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ
τρίτον τῶν δένδρων κατεκάθη, καὶ πᾶς χόρτος χλωρὸς
κατεκάθη. Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς⁸
ὅρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν·
καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. καὶ ἀπέ-⁹
θανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ
τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφ-
θάρη. Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν¹⁰
ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπτὰς,

that from the same quarter would proceed prayers which are acceptable to God, and quarrels and dissensions which would agitate the earth. This representation resembles the vision which accompanied the opening of the second seal, vi. 4.

7. The trumpets seem to denote the persecutions of the church.

Ibid. *eis τὴν γῆν, upon the land*, as distinguished from *the sea*: see ver. 8. It perhaps represents the Jewish Christians. *Woodhouse*. Many MSS. read after this, *καὶ τὸ τρίτον τῆς γῆς κατεκάθη*.

Ibid. *τὸ τρίτον, a considerable part*. *The trees* may mean genuine Christians, those who are rooted and grounded in the

faith. Many of these were destroyed by the fire of persecution. The *green grass* may mean, those who make a fair show, but in time of persecution fall away.

8. *τὴν θάλασσαν* may mean, the Gentile Christians. The *burning mountain* represents the persecutions carried on by the Heathen.

9. The persecution destroyed a great many persons and their property.

10. This seems to represent the corruption of the gospel by heretics, probably by the Gnostics.

Ibid. *ἀστήρ*. *A star* signifies an eminent leader. This seemed to come from heaven, and dazzled by the doctrine which was taught.

καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς
 11 πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται
 ἄψιθος, καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς
 ἄψιθον· καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν
 12 ὑδάτων, ὅτι ἐπικράνθησαν. Καὶ ὁ τέταρτος ἄγγελος
 ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ
 τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα
 σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ
 13 τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως. Καὶ εἶδον καὶ ἥ-
 κουσα ἐνὸς ἀγγέλου πετωμένου ἐν μεσουρανήματι
 λέγοντος φωνῇ μεγάλῃ, “Οὐάū, οὐάū, οὐάū, τοῖς κατ-
 “οικούσια ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς
 “σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων
 “σαλπίζειν.”

9 [“]KAI ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον <sup>c 17, 8.
 Luc. 8, 31.</sup> ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ
 2 ἐδόθη αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου, καὶ
 ἦνοιξε τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ
 τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκο-
 τισθῇ ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.
 3 Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ

Ibid. ποταμῶν—ὑδάτων. The sources of true doctrine. Great part (τὸ τρίτον) of the gospel doctrines was corrupted by heretics.

11. 1. δ ἄψιθος, καὶ ἐγένετο.

12. This shews the darkness and ignorance which followed the corruption of the true doctrine. The sun, moon, and stars represent the light of the gospel, which was now obscured.

13. ἀγγέλου, l. ἀετοῦ.

CHAP. IX.

1. ἀστέρα. This denotes a teacher, as in viii. 10, and evidently a false teacher, pretending to come from heaven: or it may denote Satan himself, who instigated the heretics.

2. καπνός. A cloud of false doctrine, probably Gnosticism.

Ibid. ἐσκοτισθῇ. The light of the gospel was obscured by it. See viii. 12.

3. ἀκρίδες. The Gnostics, who

έδόθη αὐταῖς ἔξουσία ὡς ἔχουσιν ἔξουσίαν οἱ σκορ-
^a πίοι τῆς γῆς· ^b καὶ ἐρρέθη αὐταῖς ὥν μὴ ἀδυτήσωσι ^c
^d Ezech. 9, 4. τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δέν-
 δρον, εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσι
 τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετάποντων αὐτῶν.
 καὶ ἐδόθη αὐταῖς ὥν μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ^e
 ὥν βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς
 αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παιση ἀνθρω-
^f Esa. 2, 19. πον. ^g καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄν-
^h Jer. 8, 3. θρωποι τὸν θάνατον, καὶ οὐχ εὑρήσουσιν αὐτόν· καὶ
 ἐπιβυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος
ⁱ Joel. 2, 4. ἀπ' αὐτῶν. ^j Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια γ
 ἵπποις ἥτοι μασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφα-
 λὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ· καὶ τὰ πρόσ-
^k Joel. 1, 6. ωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, ^l καὶ εἰχον τρί-
 χας ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς

were as thick as locusts, and
 as venomous as scorpions.

4. χόρτον — δένδρον. These perhaps denote believers in the gospel. See viii. 7. The Gnostics only injured those who were not firm in the faith. For εἰ μὴ, see Index. Μόνους is perhaps an interpolation.

5. ὥν μὴ ἀποκτείνωσιν. The Gnostics did not destroy Christianity, but greatly injured it.

Ibid. μῆνας πέντε. This is the time that locusts commit their devastations: they are hatched in spring, and die at the latter end of summer. If each day is taken for a year, the period is 150 years, and the Gnostic heresy lasted about that time, beginning from the end of the first century.

6. οἱ ἀνθρωποι seems to refer to τοὺς ἀνθρώπους in ver. 4. These wavering Christians will be so corrupted by the Gnostics, that the gospel would seem to be in danger of being destroyed; but it will not be so.

7. ὅμοια ἵπποις. This alludes to the violent attacks made by the Gnostics against the gospel.

Ibid. ὡς στέφανοι. They have a semblance of crowns, i. e. they boast a show of religion without possessing its truth and efficacy. Woodhouse.

Ibid. πρόσωπα—τρίχας. They have the faces of men and the hair of women, in allusion perhaps to the sensuality and voluptuousness of some of the Gnostics.

9 λεόντων ἡσαν, καὶ εἰχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀριμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα ἡν ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἔξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. Καὶ ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου ὄνομα αὐτῷ Ἐβραῖστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. ¹ Ή οὐαὶ ἡ μία ἀπῆλθεν· ἴδοι, ἔρχονται ἔτι ^{8, 13.}

δύο οὐαὶ μετὰ ταῦτα.

13 ΚΑΙ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιου τοῦ Θεοῦ, ¹ λέγουσαν τῷ ἕκτῳ ^{7, 1.}
ἀγγέλῳ ὃς εἶχε τὴν σάλπιγγα, “Λῦσον τοὺς τέσσαρας ἥρας ἄγγελους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.” Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡγοιμασμένοι εἰς τὴν ὕραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ὥντα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. ¹ καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἵππικον ^{1 Psal. 68,}
^{18. Dan. 7,} δύο μυριάδες μυριάδων· καὶ ἤκουσα τὸν ἀριθμὸν αὐτῶν ^{10.}

11. βασιλία. This seems to mean Satan, the instigator of these heretics.

13. Most commentators apply this to the invasion and success of the Mahometans.

14. δι εἰχε, l. δ ἔχων.

Ibid. Εὐφράτῃ. This perhaps merely means that the invasion was to come from the east.

15. εἰς τὴν ἄραν. S. John perhaps used this expression, because he was speaking of an event which was very distant. The very hour was fixed in the

counsels of God, and these angels could not move till that hour was come.

Ibid. τὸ τρίτον. See viii. 7. ἀποκτείνωσι perhaps refers to the corruption of doctrine: a considerable number of nominal Christians were spiritually destroyed.

16. 1. καὶ δ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππου μυριάδες μυριάδων. ήκουσα τὸν ἀριθμὸν αὐτῶν. The Saracens were remarkable for their cavalry.

τῶν. Καὶ οὗτος εἶδον τὸὺς ἵππους ἐν τῇ ὄράσει, καὶ¹⁷
 τὸὺς καθημένους ἐπ' αὐτῷ ἔχοντας θώρακας πυρί-
 νους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν
 ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων
 αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. ὑπὸ¹⁸
 τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀν-
 θρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ
 θείου, τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. αἱ¹⁹
 γὰρ ἔξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσὶ καὶ ἐν
 ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν,
 ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. Καὶ οἱ²⁰
 λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς
 πληγαῖς ταύταις, οὕτε μετενόησαν ἐκ τῶν ἔργων τῶν
m Lev. 17, 7. χειρῶν αὐτῶν, πῶνα μὴ προσκυνήσωσι τὰ δαιμόνια,
Psal. 106, 37. καὶ εἰδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ
τὰ λίθια καὶ τὰ ξύλια, ἀ οὕτε βλέπειν δύναται, οὕτε
ἀκούειν, οὕτε περιπατεῖν· καὶ οὐ μετενόησαν ἐκ τῶν
φόνων αὐτῶν, οὕτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὕτε
ἐκ τῆς πορνείας αὐτῶν, οὕτε ἐκ τῶν κλεμμάτων αὐ-
 τῶν.

^{n 1, 15.} ^{o 17, 2.} ^{p 1.} ^{q 1.} ^{r 1.} ^{s 1.} ^{t 1.} ^{u 1.} ^{v 1.} ^{w 1.} ^{x 1.} ^{y 1.} ^{z 1.} ^{aa 1.} ^{bb 1.} ^{cc 1.} ^{dd 1.} ^{ee 1.} ^{ff 1.} ^{gg 1.} ^{hh 1.} ^{ii 1.} ^{jj 1.} ^{kk 1.} ^{ll 1.} ^{mm 1.} ^{nn 1.} ^{oo 1.} ^{pp 1.} ^{qq 1.} ^{rr 1.} ^{ss 1.} ^{tt 1.} ^{uu 1.} ^{vv 1.} ^{ww 1.} ^{xx 1.} ^{yy 1.} ^{zz 1.} ^{aa 1.} ^{bb 1.} ^{cc 1.} ^{dd 1.} ^{ee 1.} ^{ff 1.} ^{gg 1.} ^{hh 1.} ^{ii 1.} ^{jj 1.} ^{kk 1.} ^{ll 1.} ^{mm 1.} ^{nn 1.} ^{oo 1.} ^{pp 1.} ^{qq 1.} ^{rr 1.} ^{uu 1.} ^{vv 1.} ^{ww 1.} ^{xx 1.} ^{yy 1.} ^{zz 1.} ^{aa 1.} ^{bb 1.} ^{cc 1.} ^{dd 1.} ^{ee 1.} ^{ff 1.} ^{gg 1.} ^{hh 1.} ^{ii 1.} ^{jj 1.} ^{kk 1.} ^{ll 1.} ^{mm 1.} ^{nn 1.} ^{oo 1.} ^{pp 1.} ^{qq 1.} ^{rr 1.} ^{uu 1.} ^{vv 1.} ^{ww 1.} ^{xx 1.} ^{yy 1.} ^{zz 1.} ^{aa 1.} ^{bb 1.} ^{cc 1.} ^{dd 1.} ^{ee 1.} ^{ff 1.} ^{gg 1.} ^{hh 1.} ^{ii 1.} ^{jj 1.} ^{kk 1.} ^{ll 1.} ^{mm 1.} ^{nn 1.} ^{oo 1.} ^{pp 1.} ^{qq 1.} ^{rr 1.} ^{uu 1.} ^{vv 1.} ^{ww 1.} ^{xx 1.} ^{yy 1.} ^{zz 1.} ^{aa 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ἀπὸν βιβλαρίδιον ἀνεῳγμένον, καὶ ἔθηκε τὸν πόδα
ἀπὸν τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ εὐώνυμον
ζ ἐπὶ τὴν γῆν, καὶ ἔκραξε φωνῇ μεγάλῃ, ὡσπερ λέων
μυκάται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἐπτὰ βρονταὶ
4 τὰς ἑαυτῶν φωνάς· ^οκαὶ ὅτε ἐλάλησαν αἱ ἐπτὰ βρονταὶ ^ο Dan. 8,
τὰὶ τὰς φωνὰς ἑαυτῶν, ἔμελλον γράφειν· καὶ ἥκουσα
φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσάν μοι, “Σφράγισον ἄ
“ἐλάλησαν αἱ ἐπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς.”
5 ^ρΚαὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης ^ρ Dan. 12,
καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανὸν,
6 καὶ ὤμοσεν ἐν τῷ ἕωντι εἰς τοὺς αὖνας τῶν αὐώνων,
ὅς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν
καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,
7 ὅτι χρόνος οὐκ ἔσται ἔτι, [¶] ἀλλὰ ἐν ταῖς ἡμέραις τῆς [¶] 11, 15.
φωνῆς τοῦ ἐβδόμου ἄγγελου, ὅταν μέλλῃ σαλπίζειν,
καὶ τελεσθῇ τὸ μιστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε
τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

8 [¶] Καὶ ἡ φωνὴ ἣν ἥκουσα ἐκ τοῦ οὐρανοῦ, πάλιν [¶] ver. 4.
λαλοῦσα μετ' ἐμοῦ καὶ λέγουσα, “Ὑπαγε, λάβε τὸ
“βιβλαρίδιον τὸ ἀνεῳγμένον ἐν τῇ χειρὶ ἄγγελου τοῦ
9 [¶] ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.” [¶] Καὶ [¶] Ezech. 3,
ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ, “Δός μοι ^{1, 2, 3.}
“τὸ βιβλαρίδιον.” Καὶ λέγει μοι, “Λάβε καὶ κατά-
“φαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ’ ἐν
10 “τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.” Καὶ ἐλα-

4. τὰς φωνὰς ἑαυτῶν may be omitted. S. John was perhaps going to write down what he had heard, as if it had related to the seven churches of Asia: the voice from heaven tells him that he was not to do so, for it related to a distant time.

5. 1. τὴν χεῖρα αὐτοῦ τὴν δεξιάν.
6. ὅτι χρόνος οὐκ ἔσται ἔτι. See note at ver. 4.

7. ὅταν μέλλῃ σαλπίζειν, when another trumpet will sound.
Ibid. 1. τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

βον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκύ· καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου. Καὶ λέγει μοι, “Δεῖ σε πάλιν προφητεῦσαιⁱⁱ “ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι “πολλοῖς.”

^t Ezech. 40: ^t Καὶ ἐδόθη μοι κάλαμος ὅμοιος ράβδῳ λέγων, II
^{41: 42: 43:} [“]Εγειραι καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ καὶ τὸ
[“]θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ·
^{u 13, 5.} [“]καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἐκβαλε ἔξω,²
[“]καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ
[“]τὴν πόλιν τὴν ἀγίαν πατήσουσι μῆνας τεσσαρά-
^{x 12, 6.} [“]κοντα δύο. [“]Καὶ δώσω τοῖς δυσὶ μάρτυσί μου,³
[“]καὶ προφητεύσουσι τῇμέρας χιλίας διακοσίας ἔξη-
^{y Zach. 4,} [“]κοντα περιβεβλημένοι σάκκους.” [”]Οὗτοί εἰσιν αἱ⁴
^{2, 3, 11, 14.}

11. This also seems to shew that the prophecy concerned the Christian church in general.

CHAP. XI.

1. τὸν ναὸν τοῦ Θεοῦ is *the church*, or body of true believers. See 2 Thess. ii. 4.

2. ἐκβαλε ἔξω, *put it out of your measurement*, take no account of it.

Ibid. τοῖς ἔθνεσι. Nominal Christians.

Ibid. πατήσουσι. Our version says, *they shall tread under foot*; but it means, *they shall walk in*, or *frequent*. The temple and its outer court are in the holy city: and therefore the Gentiles, to whom the outer court is allotted, are said to *tread the holy city*.

Ibid. μῆνας τεσσαράκοντα δύο.

This is the same period as the 1260 days in the next verse; for a month of 30 days, if multiplied by 42, gives 1260 days, i. e. years. It is also the same period as *a time and times and half a time*, mentioned in xii. 14. Dan. vii. 25. Dean Woodhouse applies this to the period from the general conversion of the Gentiles in the west, which takes in the greater part of the Mahometan and papal times.

3. τοῖς δυσὶ μάρτυσι perhaps does not refer to two particular persons, but to the true believers generally: they are to be under some affliction for 1260 years. They may mean the persons who professed a pure religion during the corruptions of the middle ages.

δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Θεοῦ
 5 τῆς γῆς ἐστῶσαι. καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι,
 πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατ-
 εσθίει τοὺς ἔχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλῃ
 6 ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. ⁷ Οὗτοι ἔ- ⁸ Exod. 7:
 χουσιν ἔξουσίαν κλεῖσαι τὸν οὐρανὸν, ὥν μὴ βρέχῃ ^{9: 10; 12:}
 ὑετὸς ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἔξουσίαν
 ἔχουσιν ἐπὶ τῶν οὐδάτων στρέφειν αὐτὰ εἰς αἷμα, καὶ
 πατάξαι τὴν γῆν πάσηγ πληγῇ ὁσάκις ἐὰν θελήσωσι.
 7 ¹⁰ Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον ^{11: 13, 1, 7,}
 τὸ ἀναβάνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' ^{11: 17, 8.} Dan. 7, 21.
 8 αὐτῶν, καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς. ^b καὶ ^{b 17, 2, 5:}
 τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς
 μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴ-
 γυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη. καὶ
 βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν
 καὶ ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ,
 καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίσουσι τεθῆναι εἰς
 10 μνήματα. καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν
 ἐπ' αὐτοῖς καὶ εὐφρανθήσονται καὶ δῶρα πέμψουσιν
 ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς
 11 κατοικοῦντας ἐπὶ τῆς γῆς. Καὶ μετὰ τὰς τρεῖς ἡμέ-
 ras καὶ ἡμισυ, πνεῦμα ζῶῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν
 ἐπ' αὐτοὺς, καὶ ἐστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ
 12 φόβος μέγας ἐπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. καὶ

4. ἐλαῖαι — λυχνίαι. Both these are metaphorical expressions for *preachers of God's word*. See Zech. iv. 11—14. and read *Kύριον* for *Θεοῦ*.

8. τὰ πτώματα, i. τὸ πτώμα.

Ibid. ἡμῶν, i. αὐτῶν.

9. βλέψουσιν ἐκ τῶν λαῶν.

Persons of all nations, tribes, &c. shall see.

10. ἐβασάνισαν. It is not meant, that the two prophets really tormented the inhabitants of the earth: but such was the calumny of their adversaries.

The effect
of their
actions

ηκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς, “Ανάβητε ὁδε.” Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἔχθροὶ αὐτῶν. Καὶ ἐν ἑκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας,¹³ καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὄνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ

^ν 8, 13: 9, 12: 15, 1. Θεῷ τοῦ οὐρανοῦ. ^β Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν¹⁴ ἰδοὺ, η οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

^ε 10, 7. ^γ ΚΑΙ ὁ ἔβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο¹⁵ φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι, “Ἐγένοντο “ αἱ βασιλεῖαι τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ “ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν

^δ 4, 4, 10: 5, 8. ^δ Καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτε-¹⁶ ροι, οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύ-

^ε 1, 4, 8: 4, 8: 16, 5: 19, 6. ^ε Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὡν καὶ ὁ ἡν καὶ “ ὁ ἔρχόμενος, ὅτι εἴληφας τὴν δύναμίν σου τὴν με- “ γάλην καὶ ἐβασίλευσας. καὶ τὰ ἔθνη ὠργίσθησαν,¹⁸ “ καὶ ἥλθεν ἡ ὥργη σου, καὶ ὁ καιρὸς τῶν νεκρῶν, “ κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου “ τοῖς προφήταις, καὶ τοῖς ἀγίοις, καὶ τοῖς φοβουμέ- “ νοις τὸ ὄνομά σου τοῖς μικροῖς καὶ τοῖς μεγάλοις, “ καὶ διαφθείραι τοὺς διαφθείροντας τὴν γῆν.”

^γ 15, 5. ^γ ΚΑΙ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ¹⁹

12. ηκουσαν, l. ηκουσα.

13. Dean Woodhouse considers this part of the prophecy to be still unaccomplished: l. η- μέρα for ὥρᾳ.

15—18. This perhaps refers

to a future and final extension of the gospel.

15. l. ἐγένετο ἡ βασιλεία.

17. καὶ ὁ ἔρχόμενος is perhaps an interpolation.

ῶφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἔγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ
 1 2 καὶ σεισμὸς καὶ χάλαζα μεγάλη. Καὶ σημεῖον μέγα
 ὡφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον,
 καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς
 2 κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα, καὶ ἐν γα-
 στρὶ ἔχουσα κράξει ὀδίνουσα καὶ βασανιζόμενη τε-
 3 κεῖν. Καὶ ὡφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ
 ἴδοὺ, δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ
 κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα
 4 ἑπτά· καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων
 τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ
 δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης
 τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγγ.
 5 Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνει πάντα ^{ε 2, 27: 19,}
 τὰ ἔθνη ἐν ράβδῳ σιδηρῷ· καὶ ἡρπάσθη τὸ τέκνον ^{15. Psal. 2,} _{9.}
 6 αὐτῆς πρὸς τὸν Θεὸν καὶ τὸν θρόνον αὐτοῦ. [¶] καὶ ἡ _{h 11, 3.}
 γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἥτοι-

19. 1. διαθήκης τοῦ Κυρίου.

Ibid. καὶ σεισμὸς is perhaps to be expunged.

CHAP. XII.

1. γυνῆ. The church of Christ, which is of heavenly origin, as designated by the sun and moon.

2. ὀδίνουσα. The church may be viewed from its first beginning, when the promise of a Redeemer was given to our first parents: and the expectation of this promise being fulfilled is expressed in this verse. See Micah v. 3. Rom. viii. 22. 1. ἔκραξεν.

3. δράκων. This is explained

in ver. 9. to mean the Devil.

Ibid. κεφαλὰς—κέρατα—διαδήματα. This implies the great power which the Devil had among the powerful kingdoms of the earth.

4. ἀστέρων. This may mean the angels who were disobedient; or the human authorities who have followed the suggestions of Satan.

Ibid. καταφάγη. This implies the artifices of Satan to destroy the kingdom of Christ.

5. ποιμαίνει. This alludes to Christ's universal dominion: he was the male child.

6. ἔχει, I. ἔχει ἔκει.

μασμένον ἀπὸ τοῦ Θεοῦ, ὡντα ἐκεῖ τρέφωσιν αὐτὸν,
ἡμέρας χιλίας διακοσίας ἑξήκοντα.

^{1 Dan. 10,} ¹Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ;
^{13, 21; 12,} ¹καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος,
^{1 Jude 9,} ²καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, ³καὶ οὐκ;
^{35·} ὢσχυσαν, οὕτε τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.
^{1 20, 2. Gen.} ¹καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ;
^{3, 1, 4. Luc.} ^{10, 18. Joh.} καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν
^{12, 31.} οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι
^{m 11, 15.} αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. ^πΚαὶ ἤκουσα φωνὴν ¹⁰
^{Job. 1, 9: 2,} ^{5. Zach. 3,} μεγάλην λέγουσαν ἐν τῷ οὐρανῷ, “^πἌρτι ἐγένετο ἡ
^{1.} “σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ
“ἡμῶν, καὶ ἡ ἔξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατε-
“βλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγο-
“ρῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυ-
^{n Rom. 8,} “κτός. ^πκαὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ¹¹
^{23, 34, 37:} ^{16, 20.} “ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν,
“καὶ οὐκ ἤγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.
^{o 8, 13.} “^οδιὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς¹²
^{Psal. 96,} ^πσκηνοῦντες. οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν
^{11. Esa. 49,} ^{13.} “θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων
“θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.” Καὶ¹³
ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε

7 Καὶ ἐγένετο πόλεμος. Now there had been war. The passage from the seventh to the thirteenth verse may be considered in a parenthesis, and relates to an event prior to that in the preceding verses. It accounts for the hostility of Satan to the church of Christ.

Ibid. ἐπολέμησαν κατὰ, 1. τοῦ

πολεμῆσαι μετά.

8. ὢσχυσαν—αὐτῶν, 1. ὢσχυσσε—αὐτῷ.

11. οὐκ ἤγάπησαν is the same as ἡμέλησαν, they did not regard their life, but even ran the risk of death: they were neglectful of life, even unto death.

12. 1. οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ.

14 τὴν γυναικαν ἤτις ἔτεκε τὸν ἄρρενα. [¶] Καὶ ἐδόθησαν ^{25: 12, 7.} Dan. 7,

τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα
πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου
τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμερον καιροῦ,
15 ἀπὸ προσώπου τοῦ ὄφεως. Καὶ ἐβαλεν ὁ ὄφις ὀπίσω
τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὑδωρ ὡς ποτα-
16 μὸν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ. καὶ ἐβοή-
θησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα
αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἐβαλεν ὁ δράκων
17 ἐκ τοῦ στόματος αὐτοῦ. Καὶ ὠργίσθη ὁ δράκων ἐπὶ¹⁸
τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν
λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς
ἐντολὰς τοῦ Θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν τοῦ
Ἰησοῦ Χριστοῦ.

18 Καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης· [¶] καὶ ⁹ 17, 3, 9,
13 εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφα-^{12. Dan. 7.}
λὰς ἐπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐ-
τοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα

13. *ἥτις ἔτεκε.* This does not mean that she had brought forth the child before the serpent began to persecute her, but the words are intended to describe her: she was the *woman, who afterwards brought forth the male child.*

14. *δύο πτέρυγες.* In allusion to the miraculous aid, which the church received.

15. *ποταμός.* *A torrent or flood of persecution*, which Satan excited, in the hopes of the church being overwhelmed by it (*ποταμοφόρητον.*)

16. *ἡ γῆ.* At length *the earthly authorities assisted the church,*

and the persecution ceased for a time.

17. 1. *μαρτυρίας Ἰησοῦ.*
CHAP. XIII.

1. There is a remarkable agreement between this passage and that in Dan. vii. 2—15. The beast of the Apocalypse resembles the four beasts of Daniel, but more particularly the fourth beast, which represents the Roman empire. This first beast of the Apocalypse may be taken as representing the persecuting *secular power*: the second beast in ver. 11, is the persecuting *ecclesiastical power*.

- ^z 12, 9. βλασφημίας. ^o καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρ-^z
δάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα
αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων
τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἔξουσίαν
^z 17, 3. μεγάλην. ^t καὶ εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ^z
ἔσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου
αὐτοῦ ἐθεραπεύθη. καὶ ἐθαύμασεν ὅλη ἡ γῆ ὅπίσω
^u 18, 18. τοῦ θηρίου, ^u καὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδω-⁴
κεν ἔξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον,
λέγοντες, “Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται πο-
^x 11, 2, 9. ^x λεμῆσαι μετ' αὐτοῦ;” ^x Καὶ ἐδόθη αὐτῷ στόμα ⁵
Dan. 7, 8,
^{ii: 11, 36.} λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ
ἔξουσία πόλεμον ποιῆσαι μῆνας τεσσαράκοντα δύο·
καὶ ἦνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν ⁶
Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν
^y 11, 7. αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. ^y Καὶ ⁷
Dan. 7, 21. ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἀγίων καὶ
νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἔξουσία ἐπὶ πᾶσαν
φυλὴν καὶ γλώσσαν καὶ ἔθνος.
^z 3, 5: 17, 8: ^z Καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦν-⁸
^{20, 12: 21,} τες ἐπὶ τῆς γῆς, ὃν οὐ γέγραπται τὰ ὄνόματα ἐν τῇ
^{27. Exod.} ^{32, 33. Phi-} βίβλῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ^{3.}
^a 2, 7. καταβολῆς κόσμου. ^a Εἴ τις ἔχει οὖς, ἀκουσάτω. ⁹

^{3.} Dean Woodhouse refers this to the blow which pagan Rome received by the conversion of Constantine: *the blow*, however, *was healed*, and the beast resumed his power, when Christians themselves began to persecute.

Ibid. καὶ ἐθαύμασεν. *And again the world looked up with ad-*

miration to the beast.

4. 1. καὶ προσεκύνησαν τῷ δράκοντι δεδωκότι τὴν ἔξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ.

6. καὶ before τοὺς ἐν τῷ οὐρανῷ is perhaps to be expunged.

7. 1. φυλὴν καὶ λαὸν καὶ γλώσσαν.

8. 1. τὸ ὄνομα ἐν τῷ βιβλίῳ.

10^b Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπά-^{b 14, 12.}
 γει' εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μα-^{Gen. 9, 6.}
 χαίρᾳ ἀποκτανθῆναι. ὅδέ ἔστιν ἡ ὑπομονὴ καὶ ἡ^a ^{Esa. 33, 1.} ^{c Matt. 26,}
 πίστις τῶν ἀγίων.

11^c Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ^{c 11, 7.}
 εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.

12^d καὶ τὴν ἔξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ^{d ver. 3, 19,}
 ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦν-^{20.}
 τας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρώτον,

13 οὐ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ· ^e καὶ^{e 16, 14.}
 ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν^{Matt. 24,}
 ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.^{2 Thess. 2, 9.}

14^f καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ^{f Deut. 13,}
 σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου,^{1.}
 λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα
 τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.

15^g Καὶ ἐδόθη αὐτῷ δούναμι πνεῦμα τῇ εἰκόνι τοῦ θηρίου,^{g 19, 20.}
 ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι
 ἀν μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀπο-

16 κτανθῶσι. ^h Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς^{h 19, 20.}
 μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ

10. This is an exhortation to patience under the tyranny of the beast, and an assurance that the persecutors will in turn be persecuted. See xiv. 12.

11. Θηρίον. He is called *the false prophet* in xvi. 13. xix. 20. xx. 10.

Ibid. ἐκ τῆς γῆς. The former beast arose *out of the sea*, which sometimes means the heathen world, (see viii. 7, 8.) The se-

cond beast rises *from the land*, which perhaps implies that it is a Christian power, or connected with religion.

Ibid. κέρατα δύο. Dean Woodhouse refers these to the Mahometan and papal powers, which arose about the same time, in the seventh century.

13. σημεῖα. *Pretended miracles*: they are miracles only before men, but not before God.

τοὺς ἐλευθέρους καὶ τοὺς δούλους, ὡνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς η ἐπὶ τῶν μετώπων αὐτῶν, ^{14, 11.} καὶ ὡνα μήτις δύνηται ἀγοράσαι η ¹⁷ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, η τὸ ὄνομα τοῦ ^{15, 2: 17,} θηρίου, η τὸν ἀριθμὸν τοῦ ὄνόματος αὐτοῦ. ^{κεφ.} Ωδε η ¹⁸ σοφία ἐστίν. ὁ ἔχων τὸν νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξ̄σ'.

17, 4. ΚΑΙ εἶδον, καὶ ὢδον, ἀρνίον ἐστηκὸς ἐπὶ τὸ ὅρος Ι 4 Σὶων, καὶ μετ' αὐτοῦ ἐκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γε- ^{μ 1, 15: 5,} γραμμένον ἐπὶ τῶν μετώπων αὐτῶν. ^{8, 19, 6.} καὶ ἡκουσα ² φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴν ἡκουσα κιθαρφδῶν κιθαριζοντων ἐν ταῖς κιθάραις αὐτῶν. ³ καὶ ³ ἥδουσιν ὡς φόδην κανὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἡδύνατο μαθεῖν τὴν φόδην εἰ μὴ αἱ ἐκατὸν τεσσαρακοντατέσσαρες χιλιάδες οἱ ἡγορασμένοι ἀπὸ τῆς

16. δώσῃ. 1. δῶσιν.

Ibid. χάραγμα. Philo Judaeus mentions some idolaters who ἵενται πρὸς δουλείαν τῶν χειροκμήτων, γράμμασιν αὐτὴν ὀμολογοῦντες· οὐκ ἐν χαρτιδίοις, ὡς ἐπὶ τῶν ἀνδραπόδων ἔθος, ἀλλ' ἐν τοῖς σώμασι καταστίζοντες αὐτὴν σιδηρῷ πεπυρωμένῳ πρὸς ἀνεξάλεπτον διαμονὴν, vol. II. p. 221.

17. 1. τὸ χάραγμα, τὸ ὄνομα. The mark was the name impressed in letters. It will be remembered that it was the name of the first beast, xiii. 1.

18. τὸν ἀριθμὸν. Ireneaus mentions the word ΔΑΤΕΙΝΟΣ,

the letters of which make up the number 666: but the same number has been extracted from so many other words, that it is useless to attempt the solution.

CHAP. XIV.

1. This vision may be taken to represent the true church, which continued through the times of the serpent, the beast, and the false prophet.

Ibid. 1. τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρός.

3. 1. ἥδουσιν φόδην.

Ibid. ἀπὸ τῆς γῆς may still mean, *out of the whole body of*

4 γῆς. Ὁ οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθη - ^ο 3, 4: 5, 9.
 σαν· παρθένοι γάρ εἴσιν· οὗτοί εἰσιν οἱ ἀκολουθοῦν - ^{1 Cor. 6, 20.}
 τες τῷ ἄρνιῳ ὅπου ἀν ὑπάγῃ. οὗτοι ἡγοράσθησαν
 ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἄρνιῳ.
 5 Καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη δόλος· ἄμωμοι ^p ^{1 Cor. 11, 2.}
 γάρ εἴσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ. ^{Eph. 5, 27.}

6 ΚΑΙ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρα-
 νήματι, ἔχοντα εὐαγγέλιον αἵωνιν εὐαγγελίσας τοὺς
 κατοικοῦντας ἐπὶ τῆς γῆς καὶ πᾶν ἔθνος καὶ φυλὴν
 καὶ γλώσσαν καὶ λαὸν, ⁹ λέγοντα ἐν φωνῇ μεγάλῃ, ^a ^{1 Cor. 13, 6:}
 “Φοβήθητε τὸν Θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἡλ- ^{124, 8: 146,}
 “θεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε ^{6. Act. 14,}
 “τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασ- ^{15: 17, 24.}
 8 “σαν καὶ πηγὰς ὑδάτων.” ¹⁰ Καὶ ἄλλος ἄγγελος ^r ^{18, 2, 3,}
 ἡκολούθησε λέγων, “Ἐπεσεν, ἐπεσεν Βαβυλὼν ἡ πό- ^{10, 21: 16,}
 “λις ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς ^{19: 17, 2, 5.}
 9 “πορνείας αὐτῆς πεπότικε πάντα ἔθνη.” Καὶ τρίτος
 ἄγγελος ἡκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ,
 “Εἴ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ,
 “καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἡ
 10 “ἐπὶ τὴν χεῖρα αὐτοῦ, ¹¹ καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου ^{16, 19: 19,}
 “τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ^{20: 20, 10.} ^{Paul. 75, 9.}
^{Esa. 51, 17.} ^{Jer. 25, 15.}

Christians, whether nominal or real. See xiii. 11.

4. παρθένοι. They have committed no kind of spiritual fornication. See πορνείας in ver. 8.

Ibid. 1. οὗτοι ὑπὸ Ἰησοῦ ἡγοράσθησαν.

5. δόλος, l. ψεῦδος. The words ἐνώπιον — θεοῦ may be omitted.

6. κατοικοῦντας, l. καθημένους, and ἐπὶ πᾶν ἔθνος.

8. l. ἄλλος δεύτερος ἄγγελος.

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8. Βαβυλὼν. Even Roman Catholic commentators refer this to Rome, understanding pagan Rome. Many Protestants apply the prophecy to the reformation, and the downfall of the papal power: 1. Βαβυλὼν ἡ μεγάλη, ἐκ τοῦ οἴνου.

9. l. ἄλλος ἄγγελος τρίτος.

10. κεκερασμένου ἀκράτου. Compare Psalm lxxv. 8. ποτήριον οἴνου ἀκράτου πλήρες κεράσματος.

F

“τῷ ποτηρίῳ τῆς ὄργῆς αὐτοῦ, καὶ βασανισθήσεται
 “ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἀγίων ἀγγέλων καὶ
 t 19, 3.
 Ess. 34, 10. “ἐνώπιον τοῦ ἀρνίου· καὶ ὁ καπνὸς τοῦ βασανισμοῦ 11
 “αὐτῶν ἀναβαίνει εἰς αἰώνας αἰώνων· καὶ οὐκ ἔχου-
 “σιν ἀνάπτανσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες
 “τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει
 u 13, 10. “τὸ χάραγμα τοῦ ὄντος αὐτοῦ.” Ὡδὲ ὑπομονὴ 12
 τῶν ἀγίων ἔστιν· ὅδε οἱ πηροῦντες τὰς ἐντολὰς τοῦ
 Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

v 1 Cor. 15,
 18. 1 Thess. 4, 14. “Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούστης μοι, 13
 “Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνή-
 “σκούτες ἀπάρτι· Ναὶ,” λέγει τὸ Πνεῦμα· “ἴνα
 “ἀναπαύσωνται ἐκ τῶν κεφαλῶν αὐτῶν· τὰ δὲ ἔργα
 “αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.”

x 1, 13.
 Ezech. 1,
 26. Dan. 7,
 13. “Καὶ εἶδον, καὶ ἴδού, νεφέλη λευκὴ, καὶ ἐπὶ τὴν 14
 οὐρανοῦ καθήμενος ὅμοιος υἱῷ ἀνθρώπου, ἔχων ἐπὶ^{13.}
 τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ
 χειρὶ αὐτοῦ δρέπανον ὁξύ. 15 καὶ ἄλλος ἀγγελος ἐξ-
 γεινεν ἐκ τοῦ ναοῦ κράζων ἐν μεγάλῃ φωνῇ τῷ καθη-
 μένῳ ἐπὶ τῆς νεφέλης, “Πέμψον τὸ δρέπανόν σου
 “καὶ θέρισον, ὅτι ἥλθε σοι ἡ ὥρα τοῦ θερίσαι, ὅτι
 “ἔξηράνθη ὁ θερισμὸς τῆς γῆς.” Καὶ ἔβαλεν ὁ κα- 16

It means, *pure wine made yet stronger by a mixture of powerful ingredients.* Lowth, Woodhouse.

12. I have separated these words from those of the angel, and supposed them to be spoken by S. John as an exhortation to the suffering Christians of his own day. See xiii. 10.

13. *μοι* is perhaps an inter-

polation.

Ibid. ἀπάρτι, *from henceforth.* Some read ἀπαρτὶ, *perfectly*, and connect it with μακάριοι.

14. This vision of the harvest and vintage is referred by Dean Woodhouse to some signal act of vengeance inflicted upon the enemies of the gospel, and not to the final judgment.

θήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν 18 τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὁξύν. καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὁξύν, λέγων, “Πέμψον σου τὸ “δρέπανον τὸ ὁξύν, καὶ τρύγησον τοὺς βότρυνας τῆς “ἀμπέλου τῆς γῆς, ὅτι ἥκμασαν αἱ σταφυλαὶ αὐτῶν.”¹⁹ Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ²⁰ 19, 15. εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἀμπελὸν τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν μεγάλην.²¹ καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, καὶ^a Esa. 63, 3. ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ ἕχρι τῶν χαλινῶν τῶν^b Lam. 1, 15. ἵππων, ἀπὸ σταδίων χιλίων ἔξακοσίων.

I 5 ^bΚΑΙ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ^b 11, 14. θαυμαστὸν, ἀγγέλους ἐπτὰ ἔχοντας πληγὰς ἐπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.
 2 ^cΚαὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ,^c 4, 6; 5, 8; 14, 2. καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ, καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὄνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν 3 ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ.^d καὶ ἔδουσι τὴν^d Exod. 15, 1. Ps. 111, φόδην Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν φόδην τοῦ^e 2: 139, 14. ἀρνίου, λέγοντες, “Μεγάλα καὶ θαυμαστὰ τὰ ἔργα

20. αἷμα might mean, *the blood of the grape*, i. e. wine. We find αἷμα σταφυλῆς in Gen. xlxi. 11. Deut. xxvii. 14.

CHAP. XV.

2. νικῶντας ἐκ τοῦ θηρίου is not merely *victorious over the beast*,

but *victorious after having escaped from the power of the beast*. Clarke. Ἐκ τοῦ χαράγματος αὐτοῦ is perhaps an interpolation.

3. φόδην Μωσέως. A song of triumph, such as Moses sang, when Pharaoh was destroyed.

“σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιας καὶ
^ε ^{23.} ^{23. Jer. 10,} ἀληθιναὶ αἱ ὄδοι σου, ὁ βασιλεὺς τῶν ἀγίων. ἡ τίς 4
^{7.} “οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά
 σου; ὅτι μόνος ὅσιος ὅτι πάντα τὰ ἔθνη ἤξουσι
 καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώ-
 ματά σου ἐφανερώθησαν.”

^ε ^{11, 19.} ^γ ^{1, 13.} ^η ^{Exod. 40,} ^{34. 1 Reg.} ^{8, 10.} ^{Εσα. 6, 4.} ^ι ^{13, 14, 16,} ^{17. Exod.} ^{9, 9, 10, 11.} ^{καὶ} ^{έγε-} ⁸
 τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ· καὶ ἐξῆλ- 6
 θον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ
 ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρὸν, καὶ
 περιεζωσμένοι περὶ τὰ στήθη ἡώνας χρυσᾶς. καὶ ἐν 7
 ἐκ τῶν τεσσάρων ἡώνων ἔδωκε τοῖς ἑπτὰ ἄγγέλοις
 ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ
 τοῦ ἡώντος εἰς τοὺς αἰώνας τῶν αἰώνων. ^{καὶ} ^{έγε-} ⁸
 μίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ καὶ ἐκ
 τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἡδύνατο εἰσελθεῖν εἰς
 τὸν ναὸν, ἃχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ
 ἄγγέλων.

ΚΑΙ ἡκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγούσης ^ι 6
 τοῖς ἑπτὰ ἄγγέλοις, “Ὑπάγετε καὶ ἐκχέατε τὰς φιά-
¹ ^{13, 14, 16,} ^{17. Exod.} ^{9, 9, 10, 11.} ^{λας} τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.” ^ι ^{Καὶ} ^{ἀπῆλ-} ²
 θεν ὁ πρῶτος καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὴν
 γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν εἰς τοὺς

3. ἀγίων, 1. ιθνῶν.

4. σὲ may be omitted: 1. μό-
 νος ἄγιος· ὅτι πάντες ἤξουσι.

6. λίνον καθαρόν. *The right-
 eousness of the saints*, xix. 8.

CHAP. XVI.

1. φιάλας. The vial was a basin, bowl, or cup, commonly used in the ancient church to contain the offering of meal or of incense, standing before the

altar of incense for that purpose. It was also used to pour from, as in 1 Sam. x. 1. *Woodhouse*: 1. τὰς ἑπτὰ φιάλας.

Ibid. The pouring out of these vials means generally the punishments inflicted upon the enemies and persecutors of the church. The prophecy is probably still unaccomplished.

ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ
 3 τοὺς τῇ εἰκόνι αὐτοῦ προσκυνοῦντας. ^κ Καὶ ὁ δεύτε- ^κ Exod. 7,
 ρος ἄγγελος ἔξεχε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασ-
 σαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶσα
 4 ἀπέθανεν ἐν τῇ θαλάσσῃ. Καὶ ὁ τρίτος ἄγγελος
 ἔξεχε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς
 5 πηγὰς τῶν ὑδάτων. καὶ ἐγένετο αἷμα. ¹ Καὶ ἤκουσα ^{1 1, 4, 8:}
 τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, “Δίκαιος, Κύριε,
 “ εἰ, ὁ ὧν καὶ ὁ ἦν καὶ ὁ ὅσιος, ὅτι ταῦτα ἔκριως.
 6 “² ὅτι αἷμα ἀγίων καὶ προφητῶν ἔξεχεαν, καὶ αἷμα ^π Matt. 23,
 7 “ αὐτοῖς ἐδώκας πιεῖν· ἀξιοὶ γάρ εἰσι.” ^{34.} ^ο Καὶ ἤκουσα ^{9, 13: 15,}
 ἄλλου ἐκ τοῦ θυσιαστηρίου λέγοντος, “Ναὶ, Κύριε ὁ ^{3.}
 “ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρί-
 8 “σεις σου.” Καὶ ὁ τέταρτος ἄγγελος ἔξεχε τὴν
 φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυμα-
 9 τίσαι τοὺς ἀνθρώπους ἐν πυρί. ^ο καὶ ἐκαυματίσθη- ^ο ver. 11,
 σαν οἱ ἀνθρώποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ
 10 σὸνομα τοῦ Θεοῦ τοῦ ἔχοντος ἔξουσίαν ἐπὶ τὰς πληγὰς
 ταῦτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.
 11 Καὶ ὁ πέμπτος ἄγγελος ἔξεχε τὴν φιάλην αὐτοῦ
 ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία
 αὐτοῦ ἐσκοτωμένη· καὶ ἐμασσῶντο τὰς γλώσσας αὐ-
 12 τῶν ἐκ τοῦ πόνου, καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ
 οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐ-
 τῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. Καὶ ὁ
 ἕκτος ἄγγελος ἔξεχε τὴν φιάλην αὐτοῦ ἐπὶ τὸν
 ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ

5. ἄγγελον τῶν ὑδάτων. Judæi singulis rebus angelum peculiarem tribuunt. Schoetgenius, who proves this from Rabbini-cal writers.

7. Most MSS. read καὶ ἤκουσα τοῦ θυσιαστηρίου.

12. This perhaps alludes to the conversion of the nations of the east. The Euphrates is

ῦδωρ αὐτοῦ, ὥνα ἔτοιμασθή ἡ ὁδὸς τῶν βασιλέων τῶν
 π 12, 9: 19, ἀπὸ ἀνατολῶν ἡλίου. Ὅτι εἶδον ἐκ τοῦ στόματος¹³
 20: 20, 10. τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ
 ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία
 9, 2, 10: 13, ἀκάθαρτα ὄμοια βατράχοις, ⁴ εἰσὶ γὰρ πνεύματα δαι-¹⁴
 13: 17, 14: μόνων ποιοῦντα σημεῖα, ἐκπορεύεσθαι ἐπὶ τοὺς βα-
 19, 19, 20: 20, 9. 2 Thess. 2, σιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης, συναγα-
 9. γεῖν αὐτοὺς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς
 13, 3, 4, 18. μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. “⁵Ιδοὺ, ἔρ-¹⁵
 Matt. 24,
 44. Luc. “χομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν
 12, 39.
 1 Thess. 5, “τὰ ἴματα αὐτοῦ, ὥνα μὴ γυμνὸς περιπατῆ, καὶ βλέ-
 2. 2 Pet. 3, 10. “πωσι τὴν ἀσχημοσύνην αὐτοῦ.” Καὶ συνήγαγεν¹⁶
 αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἐβραϊστὶ Ἀρ-
 8 21, 6. μαγεδδών. ⁶Καὶ ὁ ἔβδομος ἄγγελος ἔζεχε τὴν φιά-¹⁷
 λην αὐτοῦ εἰς τὸν ἀέρα· καὶ ἔζηλθε φωνὴ μεγάλη
 ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ ἀπὸ τοῦ θρόνου, λέγοντα,
 14, 5: 8, 5. “Γέγονε.” ⁷Καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ¹⁸
 ἀστραπαὶ, καὶ σεισμὸς ἐγένετο μέγας, οἷς οὐκ ἐγένετο

the physical barrier to those people; and by its being dried up may be meant, that all obstacles to their conversion will be removed.

13. When the conversion of these eastern nations was nearly accomplished, the Devil used all his arts to hinder it: he excited the beast and the false prophet (see xiii. 1.) to oppose it: 1. ὡς βάτραχοι.

14. τῆς γῆς καὶ may be omitted
 Ib. ἡμέρας ἐκείνης, when the

conversion of all mankind is at hand: 1. τὸν πόλεμον.

15. These words are spoken by Christ.

Ibid. τηρῶν. A person, who

keeps watch at night, does not put off his clothes, but keeps them on, and if the thief come, he does not appear naked.

16. συνήγαγεν agrees with πνεύματα. Newton.

Ibid. Ἀρμαγεδδών, or rather Ἀρμαγεδών, has been interpreted, *the mountain of Megiddo, the mountain of destruction, and the dry mountain.*

17. This represents the final overthrow of the antichristian power.

Ibid. τὸν ἀέρα. The air appears to be peculiarly the region in which the Devil has power, Eph. ii. 2.

18. σεισμὸς may be taken

ἀφ' οὐδὲ οἱ ἄνθρωποι ἐγένουντο ἐπὶ τῆς γῆς, τηλικοῦτος
 19 σεισμὸς οὗτος μέγας. ^a καὶ ἐγένετο ἡ πόλις ἡ μεγάλη ^{υ 14, 8, 10:}
^{18, 5. Εἰσ.} εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἔθνῶν ἐπεσον. καὶ ^{51, 22, 23.}
^{Jer. 25, 15,} Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦ- 16.
 ναι αὐτῇ τὸ ποτήριον τοῦ οἴου τοῦ θυμοῦ τῆς ὀργῆς
 20 αὐτοῦ· ^b καὶ πᾶσα νῆσος ἔφυγε, καὶ ὅρη οὐχ εὑρέθη- x 6, 14.
 21 σαν· ^c καὶ χάλαξα μεγάλη ὡς ταλαντιά καταβαίνει ^{υ 11, 19:}
^{16, 9, 11.} ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἄνθρωπους· καὶ ἐβλασφή-
 μησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς
 χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

I 7 ^d ΚΑΙ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχον- ^e Jer. 51,
 των τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων ^{f 13. Nah. 3,}
 μοι, “Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς
 “μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολ-
 2 “λῶν· ^g μεθ' ἡς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ^{υ 14, 8: 18,}
^{3. Jer. 51,} “ἐμεθύσθησαν ἐκ τοῦ οἴου τῆς πορνείας αὐτῆς οἱ ^{7.}
 3 “κατοικοῦντες τὴν γῆν.” ^h Καὶ ἀπήνεγκε με εἰς ἔρη- ⁱ 13, 1.
 μον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ ^{ver. 7, 8.}
 θηρίον κόκκινον, γέμον ὁνομάτων βλασφημίας, ἔχον
 4 κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. ^c καὶ ἡ γυνὴ ἡ περι- ^{υ 18, 16.}

for a great political or religious change, brought about by divine interposition.

19. *The great city, and the cities of the nations,* may represent the powers which united to hinder the final conversion of all nations to the gospel. One of these was Babylon, which may perhaps signify Rome.

CHAP. XVII.

1. πόρνης. This term is applied to the Jewish church by Isaiah i. 21. Jeremiah ii. 20. and it is here applied to a branch of the Christian church,

which had corrupted itself.

Ibid. ὑδάτων. *The waters* are explained in ver. 15.

3. ἥρημον. See xii. 6. *The woman* in that passage signified the church in its purity: she here signifies the church in a corrupt state.

Ibid. θηρίον. This partly resembles *the beast* mentioned in xiii. 1. and the woman sitting upon the beast perhaps means, the union of the ecclesiastical and secular power.

4. 1. γυνὴ ἡν περιβεβλημένη πορφυροῦν καὶ κόκκινον.

βεβλημένη πορφύρα καὶ κοκκίνῳ, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμώντι μαργαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον⁵ αὐτῆς ὄνομα γεγραμμένον, “Μυστήριον, Βαθυλῶν ἡ “μεγάλη ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων • 18, 24. “τῆς γῆς.” Ἐκαὶ εἰδον τὴν γυναικα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἀγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. καὶ ἐθαύμασα, ἵδων αὐτὴν, θαῦμα μέγα.

Καὶ εἶπε μοι ὁ ἄγγελος, “Διατί ἐθαύμασας; ἐγώ⁷ “σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου “τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς^{1, 3, 5: 13,} καὶ τὰ δέκα κέρατα. Ὁ θηρίον ὃ εἶδες, ἦν,^{1, 3, 8, 10:} 8^{20, 12: 21;} “καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου.^{27. Exod. 32, 32. Phi-}^{lipp. 4, 3.} “σου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται “οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὅν οὐ γέγραπται τὰ “ὄνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς “κόσμου, βλέποντες τὸ θηρίον ὃ, τι ἦν, καὶ οὐκ ἔστι, ε 13, 1, 18. “καίπερ ἔστιν. Ὅδε ὁ νοῦς ὃ ἔχων σοφίαν. αἱ ἑπτὰ⁹ “κεφαλαὶ ὅρη εἰσὼν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ’ “αὐτῶν, καὶ βασιλεῖς ἑπτά εἰσιν. οἱ πέντε ἐπεσαν,¹⁰

5. Μυστήριον. See note at
2 Thess. ii. 7.

8. I. τὸ θηρίον.

Ibid. βλέποντες, I. βλεπόντων, and then perhaps we should read ὅτι for ὃ, τι, the inhabitants of the earth (whose names have not been written in the book of life since the foundation of the world, because they looked up to the beast) will wonder because it was and is not, &c.

Ibid. καίπερ ἔστιν, I. καὶ πάρεσται.

9. ὅρη ἑπτά. This seems plainly to designate Rome.

10. βασιλεῖς. This perhaps means forms of government, and we are to look for them in the history of Rome. Five were passed away, kings, consuls, decemvirs, dictators, and military tribunes: one was in being, while S. John was writing, the im-

“ καὶ ὁ εἰς ἐστὶν, ὁ ἄλλος οὗπω ἥλθε, καὶ ὅταν ἔλθῃ,
 11 “ ὀλίγον αὐτὸν δεῖ μεῖναι. καὶ τὸ θηρίον, ὃ ἦν, καὶ
 “ οὐκ ἔστι, καὶ αὐτὸς ὅγδοος ἔστι, καὶ ἐκ τῶν ἑπτά
 12 “ ἔστι, καὶ εἰς ἀπώλειαν ὑπάγει. ^bΚαὶ τὰ δέκα κέ-
 “ ρατα ἀ εἶδες, δέκα βασιλεῖς εἰσω, οἵτινες βασιλείαν
 “ οὗπω ἔλαβον, ἀλλ’ ἔξουσίαν ὡς βασιλεῖς μίαν
 13 “ ὥραν λαμβάνοντι μετὰ τοῦ θηρίου. οὗτοι μίαν
 “ γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἔξουσίαν
 14 “ ἑαυτῶν τῷ θηρίῳ διαδιδώσουσιν. ⁱοὗτοι μετὰ τοῦ¹ 16, 14: 19,
 “ ἄρνιον πολεμήσουσι, καὶ τὸ ἄρνιον νικήσει αὐτοὺς,^{16. 1 Tim.}
 “ ὅτι Κύριος κυρίων ἔστι καὶ Βασιλεὺς βασιλέων, καὶ
 “ οἱ μετ’ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.”
 15 ^bΚαὶ λέγει μοι, “Τὰ ὕδατα ἀ εἶδες, οὐ δὲ πόρνη^c Εsa. 8, 7.
 “ κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλώσσαι.
 16 “ ¹Καὶ τὰ δέκα κέρατα ἀ εἶδες ἐπὶ τὸ θηρίον, οὗτοι¹ 18, 8.
 “ μυσήσουσι τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν
 “ αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγον-
 17 “ ται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί. ὁ γὰρ Θεὸς
 “ ἔδωκεν εἰς τὰς καρδίας αὐτῶν, ποιῆσαι τὴν γνώ-
 “ μην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι
 “ τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῆ τὰ
 18 “ ρήματα τοῦ Θεού. ^mΚαὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡⁿ 16, 19.
 “ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βα-
 “ σιλέων τῆς γῆς.”

perial government, which lasted till 475: the seventh was the exarchate, set up by the Goths, which ended in 539, when the Greek emperors recovered Italy, and held it for two hundred years, or more. Then the beast became an eighth power, when the popes established their se-

cular dominion.

12. δέκα βασιλεῖς. These seem to be ten kingdoms, or governments, into which the western Roman empire was divided.

13. 1. ἔξουσίαν αὐτῶν τῷ θηρίῳ διδόσαις.

16. ἐπὶ τὸ θηρίον, 1. καὶ τὸ θ.

ΚΑΙ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαῖ- 18
 νοιτα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἔξουσίαν μεγάλην, καὶ
 ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ· ¹ καὶ ἔκραξεν ἐν ²
 n 14, 8. Ἰσχὺ, φωνῇ μεγάλῃ λέγων, “Ἐπεσεν, ἐπεσε Βαβυ-
 Ess. 13, 21; 21, 9: 34. Ἰσχὺ, φωνῇ μεγάλῃ λέγων, “Ἐπεσεν, ἐπεσε Βαβυ-
 11, 14. Jer. 50, 39: “λὸν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων
 51, 8, 37. “καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυ-
 “λακὴ παντὸς ὄρνεον ἀκαθάρτου καὶ μεμισημένου·
 o 14, 8: 17, “³ ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς ²
 “πέπωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς
 “μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ
 “τῆς δυνάμεως τοῦ στρήμονος αὐτῆς ἐπλούτησαν.”

⁴ Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέ- 4
 12. Ess. 48, 20: 52, 11. γονσαν, “Ἐξέλθετε ἔξ αὐτῆς, ὁ λαός μου, ὡνα μὴ
 Jer. 50, 8: 51, 6, 45. “συγκοωωνήσητε ταῖς ἀμαρτίαις αὐτῆς, καὶ ὡνα μὴ
 2 Cor. 6, 17. “λάβητε ἐκ τῶν πληγῶν αὐτῆς· ⁴ ὅτι ἤκολούθησαν ⁵
 “αὐτῆς αἱ ἀμαρτίαι ἦχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευ-
 t 14, 10. “σεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. ἀπόδοτε αὐτῆς ὡς ⁶
 Ps. 137, 8. Jer. 50, 15. “καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῆς διπλά
 “κατὰ τὰ ἔργα αὐτῆς. ἐν τῷ ποτηρίῳ φέρετε,
 s Ess. 47, 8. “κεράσατε αὐτῆς διπλοῦν· ⁷ ὅσα ἐδόξασεν ἑαυτὴν καὶ
 “ἐστρηνάσε, τοσοῦτον δότε αὐτῆς βασανισμὸν καὶ
 “πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθημαι βα-
 “σίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω.
 t 17, 16. “⁸ Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἔξουσιαν αἱ πληγαὶ αὐτῆς, 8
 “θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατα-

CHAP. XVIII.

2. Ἰσχὺ, φωνῇ μεγάλῃ, 1. Ἰσχυ-
 ρῇ φωνῇ. This chapter should
 be compared with the prophe-
 cies of the fall of Babylon,
 Tyre, &c. mentioned in the
 margin.

Ibid. δαιμόνων. This is the
 word used by the LXX in Is.
 xiii. 22. xxxiv. 14. where the
 desolation of Babylon is fore-
 told.

5. ἤκολούθησαν, 1. ἐκολλήθησαν.

“καυθήσεται· ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνων
 9 “αὐτήν. “Καὶ κλαύσονται αὐτὴν καὶ κόγχονται ἐπ’^{α 17, 2: 18,}
 “αὐτῆς οἱ βασιλεῖς τῆς γῆς, οἱ μετ’ αὐτῆς πορνεύσαν-^{3. ver. 18.}
 Ezech. 26,
 “τες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν
 10 “τῆς πυρώσεως αὐτῆς, ἀπὸ μακρόθεν ἔστηκότες διὰ^{κ 14, 8.}
 Esa. 21, 9.
 “τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, Jer. 51, 8.
 “οὐαὶ, η̄ πόλις η̄ μεγάλη, Βαβυλὼν η̄ πόλις η̄ ἰσχυ-
 11 “ρὰ, ὅτι ἐν μᾶ ὥρᾳ ἡλθεν η̄ κρίσις σου. “Καὶ οἱ^τ Ezech. 27,
 “ἔμποροι τῆς γῆς κλαύσονται καὶ πενθοῦσιν ἐπ’ αὐτῇ,^{36.}
 12 “ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, γόμον
 “χρυσοῦν, καὶ ἀργύρουν, καὶ λίθουν τιμίουν, καὶ μαργα-
 “ρίτουν, καὶ βύσσουν, καὶ πορφύρας, καὶ σηρικοῦ, καὶ
 “κοκκίνουν, καὶ πᾶν ἔνδιον θῦνον, καὶ πᾶν σκεῦος
 “ἔλεφάντιον, καὶ πᾶν σκεῦος ἐκ ἔνδιου τιμωτάτουν,
 13 “καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου, καὶ κιαά-^τ Ezech. 27,
 “μωμον, καὶ θυμάματα, καὶ μύρον, καὶ λίβανον, καὶ^{13.}
 “οἴνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ
 “κτήμη, καὶ πρόβατα, καὶ ἵππων καὶ ῥέδῶν καὶ σω-
 14 “μάτων, καὶ ψυχὰς ἀνθρώπων. καὶ η̄ ὅπωρα τῆς
 “ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ
 “πάντα τὰ λεπτὰ καὶ τὰ λαμπτρὰ ἀπῆλθεν ἀπὸ σοῦ,
 15 “καὶ οὐκέτι οὐ μὴ εὐρήσῃς αὐτά. Οἱ ἔμποροι τούτων,
 “οἱ πλουτήσαντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήσου-
 “ται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαύ-
 16 “σοντες καὶ πενθοῦντες, καὶ λέγοντες, Οὐαὶ, οὐαὶ, η̄^{α 17, 4.}
 “πόλις η̄ μεγάλη, η̄ περιβεβλημένη βύσσων καὶ

8. κρίνων, 1. κρίνας.

9. 1. κλαύσονται without αὐτήν.

12. θῦνον is said by most commentators to mean, of iron.

13. σωμάτων. Slaves. Palairet.

Elsner.

14. The angel now addresses Babylon herself. 1. ἀπάλετο for ἀπῆλθεν.

“ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυ-
 “ σῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μᾶς ὥρᾳ¹⁷
 b Esa. 23,
 14. Ezech.
 27, 29. “ ἡρημάθῃ ὁ τοσοῦτος πλούτος. ^bΚαὶ πᾶς κυβερ-
 “ νήτης καὶ πᾶς ἐπὶ τῶν πλοίων ὁ ὅμιλος, καὶ ναῦται
 “ καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν
 c ver. 9: 13, “ ἔστησαν, ^cκαὶ ἔκραζον ὀρῶντες τὸν καπνὸν τῆς πυ-¹⁸
 4. Esa. 34,
 10. “ ρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ
 d Jos. 7, 6. “ μεγάλῃ; ^dκαὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐ-¹⁹
 Job. 2, 12. “ τῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγον-
 “ τες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾧ ἐπλούτη-
 “ σαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς
 e 19. a. Esa. “ τιμότητος αὐτῆς, ὅτι μᾶς ὥρᾳ ἡρημάθη. ^eΕὐφραί-²⁰
 44, 23: 49,
 13. Jer. 51, “ νου ἐπ’ αὐτὴν, οὐρανὲ, καὶ οἱ ἄγιοι ἀπόστολοι καὶ
 48. “ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ
 “ αὐτῆς.”

f Jer. 51,
 64. “ Καὶ ἦρεν εἰς ἄγγελος ἵσχυρὸς λίθου ὡς μύλου²¹
 μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, “ Οὗτως
 “ ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις,
 g Esa. 24,
 8. Jer. 7,
 34: 16, 9:
 25, 10. “ καὶ οὐ μὴ εὐρεθῇ ἔτι. ^gΚαὶ φωνὴ κιθαρῳδῶν καὶ²²
 Ezech. 26, “ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκου-
 13. “ σθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ
 h Esa. 23,
 8. “ μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσ-
 “ ἔτι· καὶ φωνὴ συμφίον καὶ νύμφης οὐ μὴ φανῇ ἐν σοὶ²³
 “ ἐν σοὶ ἔτι· ὅτι οἱ ἐμποροί σου ἥσαν οἱ μεγιστᾶνες
 “ τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν

17. ἐπὶ τῶν πλοίων ὁ ὅμιλος.
 1. δ ἐπὶ πλοίων πλέων.

Ibid. ἐργάζονται. The same word is applied to the sea by Aristotle, Arrian, and Appian.

18. ὀρῶντες, l. θλέποντες.

20. l. καὶ οἱ ἀπόστολοι.

Ibid. ἔκρινεν. God hath exacted from her the punishment which she inflicted on you.

24 "πάντα τὰ ἔθνη. ἵκαὶ ἐν αὐτῇ αἷμα προφητῶν καὶ¹ 17, 6.
"ἀγίων εὑρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς
"γῆς."

19 ¹ΚΑΙ μετὰ ταῦτα ἥκουσα φωνὴν ὄχλου πολλοῦ^{κ 12, 10.}
μεγάλην ἐν τῷ οὐρανῷ λέγοντος, "Ἄλληλούϊα· ἡ
"σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυ-
2 "ρίῳ τῷ Θεῷ ἡμῶν· ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ¹ 15, 3: 16.
"κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην,^{7: 18, 20.} Deut. 32,
"ηγίτης ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἔξε-^{43.}
"δίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐ-
3 "τῆς." ²Καὶ δεύτερον εἴρηκαν, "Ἄλληλούϊα· καὶ ὁ^{π 14, 11:}
"καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἱ-^{18, 18. Esa.} 34, 10.
4 "ώνων." ³Καὶ ἐπεισὸν οἱ πρεσβύτεροι οἱ ἕικοσι καὶ^{4, 4, 6.}
τέσσαρες καὶ τὰ τέσσαρα ἔως, καὶ προσεκύνησαν τῷ
Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, "Ἄμήν·
5 "Ἄλληλούϊα." Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε
λέγοντα, "Αἰνεῖτε τὸν Θεὸν ἡμῶν, πάντες οἱ δοῦλοι
"αὐτοῦ καὶ οἱ φοβούμενοι αὐτὸν καὶ οἱ μικροὶ καὶ
6 "οἱ μεγάλοι." ⁴Καὶ ἥκουσα ὡς φωνὴν ὄχλου πολ-^{ο 11, 15.}
λοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν
βροντῶν ἴσχυρῶν, λέγοντας, "Ἄλληλούϊα· ὅτι ἐβα-
7 "σίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ. ⁵χαίρω-^{p Matt. 22,}
"μεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ^{2: 25, 10.} Luc. 14, 16.
"ὅτι ἡλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ
8 "ηγοίμασεν ἑαυτήν." ⁶Καὶ ἐδόθη αὐτῇ ἵνα περιβά-^{q Psal. 45,}
ληγαὶ βύσσινον καθαρὸν καὶ λαμπρὸν· τὸ γὰρ βύσ-^{14, 15.}
σινον τὰ δικαιώματά ἔστι τῶν ἀγίων.^{Ezech. 16, 10.}

24. αἷμα, 1. αἷματα.

CHAP. XIX.

in ver. 5.

1. λέγοντος, 1. λεγόντων.

Ibid. 1. δόξα καὶ ἡ δύναμις Θεοῦ

Ib. Ἄλληλούϊα εἰσηγίες, praise

ἡμῶν.

ye Jehovah, αἰνεῖτε τὸν Θεὸν, as

2. ἔφθειρε, 1. διέφθειρε.

Καὶ λέγει μοι, “Γράψου, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι.” Καὶ λέγει

^{8 12, 17: 22, 8. Act.} μοι, “Οὗτοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ.” ^{10, 26: 14:} Καὶ ¹⁴ ἔπεισον ἐμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, “Ορα μή σύνδουλός σου εἴμι καὶ τῶν ἀδελφῶν σου τῶν ἔχοντων τὴν μαρτυρίαν τοῦ Ἰησοῦν τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦν ἔστι τὸ πνεῦμα τῆς προφητείας.”

^{12, 14: 6, 2.} Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ ἴδοὺ, ἐπ-¹¹ πος λευκὸς, καὶ ὁ καθήμενος ἐπ' αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ ^{11, 1, 14: 2,} πολεμεῖ· ^{18.} οἱ δὲ ὄφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς, καὶ ¹² ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ὄνο-

^{x Esa. 63, 2, 3. Joh.} μα γεγραμμένον ὃ οὐδὲις οἶδεν εἰ μὴ αὐτός· ^x καὶ πε-¹³ ^{1, 1. 1 Joh. ριβεβλημένος ἴμάτιον βεβαμμένον αἵματι· καὶ κα-^{1, 1.} γ 4, 4: 7, 9. λεῖται τὸ ὄνομα αὐτοῦ, “Ο λόγος τοῦ Θεοῦ.” ^y Καὶ ¹⁴ Matt. 28, 3. τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἡκολούθει αὐτῷ ἐφ’ ἵππαις λευκοῖς, ἐνδεδυμένοι βύσσιων λευκὸν καὶ κα-}

^{z 2, 16, 27: θαρόν.} ^z καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ρόμ-¹⁵ ^{12, 5: 14, 19, 20. Psal.} φαία ὁξεῖα, ἵνα ἐν αὐτῇ πατάσῃ τὰ ἔθνη, καὶ αὐτὸς ^{2, 9: 76, 13.} ποιμανεῖ αὐτοὺς ἐν ράβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ ^{63, 3.} ^{2 Thess. 2, 8.} τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὄργῆς τοῦ ^{8.} Θεοῦ τοῦ παντοκράτορος. ^z καὶ ἔχει ἐπὶ τὸ ἴμάτιον ¹⁶ ^{1 Tim. 6, 15.} καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον, “Βα-

10. τῶν ἔχ. τὴν μαρτυρίαν τοῦ ^{timony to Jesus : i. e. Jesus is} Ἰησοῦ, who have the office of ^{the end of all prophecy.} bearing testimony to Jesus, i. e. ^{11. ἵππος λευκός. See vi. 2.}

of preaching the gospel. ^{12. 1. ἔχων ὄνομα γεγραμμένον.}

Ibid. τὸ πνεῦμα. The prophe- ^{15. 1. ρόμφαία δίστομος ὁξεῖα.}
ties, which have been given to ^{you, are all intended to bear tes-}

17 “σιλεὺς βασιλέων καὶ Κύριος κυρίων.” ^b Καὶ εἶδον ^b Jer. 12,
ἔνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ καὶ ἔκραξε φωνῇ⁹ 39, 17.
μεγάλῃ, λέγων πᾶσι τοῖς ὄρνεσι τοῖς πετωμένοις ἐν
μεσουρανήματι, “Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον
18 “τοῦ μεγάλου Θεοῦ, ἵνα φάγητε σάρκας βασιλέων
“καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν, καὶ
“σάρκας ἵππων καὶ τῶν καθημένων ἐπ’ αὐτῶν, καὶ
“σάρκας πάντων ἐλευθέρων καὶ δούλων, καὶ μικρῶν
19 “καὶ μεγάλων.” Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασι-
λεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα
ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου
20 καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. ^c καὶ ἐπιάσθη τὸ^c 13, 12,
θηρίον, καὶ μετὰ τούτου ὁ φευδοπροφήτης ὁ ποιήσας^d 14, 10:
τὰ σημεῖα ἐνάπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λα-^{16, 14. 20,}
βόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦν-^{10. Deut.}
τας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν
21 λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ. καὶ οἱ
λοιποὶ ἀπεκτάνθησαν ἐν τῇ ρόμφαιᾳ τοῦ καθημένου
ἐπὶ τοῦ ἵππου τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐ-
τοῦ· καὶ πάντα τὰ ὄρνεα ἔχορτάσθησαν ἐκ τῶν σαρ-
κῶν αὐτῶν.

Ο ^e ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ^a 1, 18.
ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἀλυσιν μεγάλην
2 ἐπὶ τὴν χεῖρα αὐτοῦ. ^f καὶ ἐκράτησε τὸν δράκοντα, ^e 12, 9.
τὸν δράκοντα, ^{2 Pet. 2, 4.} ὃς ἐστι διάβολος καὶ Σατανᾶς,
3 καὶ ἔδησεν αὐτὸν χίλια ἑτη, ^g καὶ ἔβαλεν αὐτὸν εἰς τὴνⁱ 16, 14, 16.
ἄβυσσον, καὶ ἔκλεισεν αὐτὸν καὶ ἐσφράγισεν ἐπάνω^{v. 8.}
αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἕχρι τελεσθῆ τὰ

17. 1. δεῦτε, συναχθῆτε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ.

χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον. ^g Καὶ εἴδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν 12, &c.
Dan. 7, 9, πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ 22, 27.
Matt. 19, τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ 28. 1 Cor. 6, 2, 3.
2 Tim. 2, 12. χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ χίλια ἔτη· οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν; ἔως τελεσθῆ τὰ χίλια ἔτη. αὕτη ή ἀνάστασις ή πρώτη. ^h Μακάριος καὶ ἄγιος ὁ ἔχων μέρος ἐν τῷ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἔξουσίαν, ἀλλ’ ἔσονται ἵερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ’ αὐτοῦ χίλια ἔτη.

Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, ⁱ καὶ ἔξελεύσεται πλαν-⁸ ἡσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαροι γωνίαις τῆς γῆς, τὸν Γάγγην καὶ τὸν Μαγάγην, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ών ὁ ἀριθμὸς ὡς η ἅμμος τῆς θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἀγίων καὶ τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ^k καὶ κατέφαγεν αὐτούς· ^l καὶ ὁ διάβολος ὁ πλανῶν ¹⁰ ^{14, 10, 11.} αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ^{Dan. 7, 11.} ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΣΗΧΡ. XX.

4. χίλια ἔτη. This is the only passage upon which the doc-

trine of a millennium is founded.

5. I. καὶ οἱ λοιποὶ τῶν νεκρῶν οὐκ ζῆσαν ἀλλα τελεσθῆ.

11 Ἔτιδον θρόνου λευκὸν μέγαν, καὶ τὸν καθήμενον¹ _{2 Pet. 3,}
ἐπ' αὐτῷ, οὐδὲ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐ-^{10.}

12 ρανὸς, καὶ τόπος οὐχὶ εὑρέθη αὐτοῖς. ^π καὶ εἶδον τοὺς ^π 2, 23: 3,
νεκροὺς μικροὺς καὶ μεγάλους ἐστῶτας ἐνώπιον τοῦ ^{5: 13, 8, 21,}
Θεοῦ, καὶ βιβλία ἡνεψήθησαν· καὶ βιβλίον ἄλλο ἡν-^{27: 22, 12.}
εψήθη, ὃ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ^{Exod. 32,}
τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐ-^{32. Psal. 69,}
τῶν. καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς,^{29. Jer. 17,}
καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκ-^{10. Dan. 7,}
ρούς· καὶ ἐκρίθησαν ἔκαστος κατὰ τὰ ἔργα αὐτῶν.^{10. Matt. 16, 27.}

13 ^π καὶ ὁ θάνατος καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν λίμνην^{1 Cor. 15,}
15 τοῦ πυρός· οὗτος ἐστιν ὁ δεύτερος θάνατος. καὶ εἴ^{26, 54, 55.}
τις οὐχὶ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος,
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

2 I Ὅτι εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γάρ ^π Esa. 65,
πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε, καὶ ἡ θά-^{17: 66, 22.}
2 λασσα οὐκ ἐστιν ἔτι. Ὅτι ἐγὼ Ἰωάννης εἶδον τὴν ^π 3, 12. ver.
πόλιν τὴν ἀγίαν, Ἱερουσαλήμ καινὴν καταβαίνουσαν ^{10. 2 Cor. 11, 2. Gal.}
ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ἥτοι μασμένην ὡς νύμ-^{4, 36. Heb. 11, 10; 12,}
3 φην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. ⁹ καὶ ἤκουσα ^{23: 13, 14.}
φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης, “Ἴδού, ἡ ^q Ezech. 43, 7.

“ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει
“ μετ' αὐτῶν· καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐ-

4 “ τὸς ὁ Θεὸς ἐσται μετ' αὐτῶν, Θεὸς αὐτῶν. ¹ καὶ : Esa. 25, 8:

“ ἔξαλείψει ὁ Θεὸς πᾶν δάκρυν ἀπὸ τῶν ὄφθαλμῶν ^{35, 10.}
“ αὐτῶν, καὶ ὁ θάνατος οὐκ ἐσται ἔτι, οὔτε πένθος ^{26, 54, 7,}
“ οὔτε κραυγὴ οὕτε πόνος οὐκ ἐσται ἔτι· ὅτι τὰ πρῶ-

12. Θεοῦ, l. θρόνου.

14. l. οὗτος ἐστιν θάνατος ὁ δεύτερος, η λίμνη τοῦ πυρός.

CHAP. XXI.

2. ἐγὼ Ἰωάννης is perhaps an interpolation, and εἶδον may be placed after καινήν.

⁸ 4, 2: 19, 9: “τα ἀπῆλθον.” ⁹ Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ ⁵
^{20, 11. Esa.} θρόνου, “Ίδοὺ, καὶ πάντα ποιῶ.” Καὶ λέγει μοι,
^{43, 19.} ^{2 Cor. 5, 17.} “Γράφον, “Οτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοί
^{1, 8; 16,} “εἰσι.” ¹⁰ Καὶ εἶπέ μοι, “Γέγονε. ἐγώ εἴμι τὸ Α⁶
^{17, 22, 13,} ^{17. Esa. 12,} “καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι
^{3: 41, 4: 44,} “δῶσω ἐκ τῆς πηγῆς τοῦ ὄντος τῆς ζωῆς δωρεάν.”
^{6: 55, 1.} ^{Job. 4, 10,} “¹¹ ὁ νικῶν κληρονομήσει πάντα, καὶ ἔσομαι αὐτῷ
^{14: 7, 37.} ¹² “¹² Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ νίος. ¹³ δειλοῖς δὲ καὶ
^{8. Zach. 8,} ^{13. Heb. 8,} “¹⁴ Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ νίος. ¹⁵ δειλοῖς δὲ καὶ
^{10.} ^{16. x 20, 14,} “ἀπίστοις, καὶ ἐβδελυγμένοις, καὶ φονεῦσι, καὶ πόρ-
^{15, 22, 15.} ^{17. 1 Cor. 6, 9.} ^{18. Gal. 5, 21.} ^{19. Eph. 5, 5.} ^{20. 1 Tim. 1, 9.} ^{21.} ^{22.} ^{23.} ^{24.} ^{25.} ^{26.} ^{27.} ^{28.} ^{29.} ^{30.} ^{31.} ^{32.} ^{33.} ^{34.} ^{35.} ^{36.} ^{37.} ^{38.} ^{39.} ^{40.} ^{41.} ^{42.} ^{43.} ^{44.} ^{45.} ^{46.} ^{47.} ^{48.} ^{49.} ^{50.} ^{51.} ^{52.} ^{53.} ^{54.} ^{55.} ^{56.} ^{57.} ^{58.} ^{59.} ^{60.} ^{61.} ^{62.} ^{63.} ^{64.} ^{65.} ^{66.} ^{67.} ^{68.} ^{69.} ^{70.} ^{71.} ^{72.} ^{73.} ^{74.} ^{75.} ^{76.} ^{77.} ^{78.} ^{79.} ^{80.} ^{81.} ^{82.} ^{83.} ^{84.} ^{85.} ^{86.} ^{87.} ^{88.} ^{89.} ^{90.} ^{91.} ^{92.} ^{93.} ^{94.} ^{95.} ^{96.} ^{97.} ^{98.} ^{99.} ^{100.} ^{101.} ^{102.} ^{103.} ^{104.} ^{105.} ^{106.} ^{107.} ^{108.} ^{109.} ^{110.} ^{111.} ^{112.} ^{113.} ^{114.} ^{115.} ^{116.} ^{117.} ^{118.} ^{119.} ^{120.} ^{121.} ^{122.} ^{123.} ^{124.} ^{125.} ^{126.} ^{127.} ^{128.} ^{129.} ^{130.} ^{131.} ^{132.} ^{133.} ^{134.} ^{135.} ^{136.} ^{137.} ^{138.} ^{139.} ^{140.} ^{141.} ^{142.} ^{143.} ^{144.} ^{145.} ^{146.} ^{147.} ^{148.} ^{149.} ^{150.} ^{151.} 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7. πάντα, 1. ταῦτα.

8. 1. τοῖς δὲ δειλοῖς καὶ ἀπί-
στοις, καὶ ἀμαρτωλοῖς καὶ ἐβδελυγ-
μένοις.

9. 1. καὶ ἥλθεν εἰς ἐκ τῶν.

10. τὴν μεγάλην is perhaps an
interpolation.

14 ^οκαὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ^ο^b Matt. 16,
ἐν αὐτοῖς ὄνοματα τῶν δώδεκα ἀποστόλων τοῦ ἀρ- ^{18. Eph. 2,}
^{19, 20.}
15 νίου. ^οΚαὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε κάλαμον χρυ- ^{c Ezech. 40,}
σοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς ^{3. Zach. 2,}
16 καὶ τὸ τεῖχος αὐτῆς. ^d καὶ ἡ πόλις τετράγωνος κείται, ^{d Eph. 3, 18.}
καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστι ὅσον καὶ τὸ πλά-
τος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων
δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ
17 ὑψός αὐτῆς ἵστα ἐστι. καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς
ἐκατὸν τεσσαρακοντατεσσάρων πηχῶν, μέτρον ἀνθρώ-
18 που, ὃ ἐστι ἀγγέλου. Καὶ ἦν ἡ ἐνδόμησις τοῦ τεί-
χους αὐτῆς ἰασπίς· καὶ ἡ πόλις χρυσίον καθαρὸν ὄμοια
19 ὑάλῳ καθαρῷ. καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως
παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος πρῶτος
ἰασπίς, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδὼν, ὁ
20 τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος
σάρδιος, ὁ ἔβδομος χρυσόλιθος, ὁ ὅγδοος βήρυλλος, ὁ
ἔννατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος
21 ὑάκινθος, ὁ δωδέκατος ἀμέθυστος. καὶ οἱ δώδεκα πυ-
λῶνες, δώδεκα μαργαρίται· ἀνὰ εἰς ἕκαστος τῶν πυλώ-
νων ἦν ἐξ ἐνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πό-
22 λεως χρυσίον καθαρὸν ὡς ὑαλος διαφανής. Καὶ ναὸν
οὐκ εἴδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντο-
23 κράτωρ ναὸς αὐτῆς ἐστι, καὶ τὸ ἀρνίον. ^οκαὶ ἡ πόλις ^e 22, 5.
οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαί- ^{Esa. 60, 19.}
νωστι ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐ-
24 τὴν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον· ^f καὶ τὰ ἔθνη τῶν ^{Esa. 60, 3,}
σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι. καὶ οἱ ^{5: 66, 12.}

14. 1. καὶ ἐπ' αὐτῶν δώδεκα
οὐδόματα.
21. διαφανής, 1. διανγής.

24. 1. καὶ περιπατήσουσι τὰ
ἴθη διὰ τοῦ φωτὸς αὐτῆς.

βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν
 § 3, 8: 22, 5. αὐτῶν εἰς αὐτήν· ⁶ καὶ οἱ πυλώνες αὐτῆς οὐ μὴ κλεί- 25
 Esa. 60, 11,
 20. Zach. σθῶσιν ἡμέρας, νὺξ γὰρ οὐκ ἔσται ἐκεῖ καὶ οἴσουσι 26
 14, 7.
 h 3, 5: 13, τὴν δόξαν καὶ τὴν τιμὴν τῶν ἔθνων εἰς αὐτήν. ^h Καὶ 27
 8: 20, 12: 22, 14, 15. οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινοῦν καὶ ποιοῦν βδέ-
 Exod. 32,
 32. Ps. 60, λυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ
 29. Joel. 3,
 17. Philipp. τῆς ζωῆς τοῦ ἀρνίου. ⁱ Καὶ ἔδειξέ μοι καθαρὸν ποτα- 22
 4, 3.
ⁱ Ezech. 47, μὸν ὄντας ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευ-
 1. Zach. 14, ὄμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου. ^k ἐν 2
 8.
 k 2, 7: 21, μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν
 21. Gen. 2,
 9. Ezech. καὶ ἐντεῦθεν ξύλου ζωῆς, ποιοῦν καρποὺς δώδεκα,
 47, 12.
 κατὰ μῆνα ἔνα ἔκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ·
 καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἔθνων.
 1 Zach. 14, ^l Καὶ πᾶν κατανάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος 3
 11. τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι
 m 3, 12. αὐτοῦ λατρεύσοντιν αὐτῷ· ^m καὶ ὄψονται τὸ πρόσω- 4
 Matt. 5, 8.
 1 Cor. 13, πον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐ-
 12. 1 Job.
 3, 2. τῶν. ⁿ καὶ νὺξ οὐκ ἔσται ἐκεῖ, καὶ χρέίαν οὐκ ἔχουσι 5
 n 21, 23.
 Psal. 36, 10. λύχνου καὶ φωτὸς ἥλιου, ὅτι Κύριος ὁ Θεὸς φωτίζει
 Esa. 60, 19,
 20. Zach. αὐτούς· καὶ βασιλεύσοντιν εἰς τοὺς αἰώνας τῶν αἰ-
 14, 6, 7. ὀνῶν.
 o 1, 1: 19, ^o ΚΑΙ εἶπέ μοι, “Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀλη- 6
 9: 21, 5. “ Θιοί· καὶ Κύριος ὁ Θεὸς τῶν ἀγίων προφητῶν
 “ ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις
 p 1, 3: 3, “ αὐτοῦ ἀ δεῖ γενέσθαι ἐν τάχει. ^p Ιδοὺ, ἔρχομαι,
 11. “ ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφη-

27. κοινοῦν, l. κοινόν.

СНAP. XXII.

1. καθαρὸν is perhaps an interpolation.

2. ἔνα may be omitted.

3. κατανάθεμα, l. κατάθεμα. The allusion is to the curse connected with the tree of life in the garden of Eden.

6. ἀγίων, l. πνευμάτων τῶν.

8 “τείας τοῦ βιβλίου τούτου.” Ἐγὼ Ἰωάννης ὁ ^{9, 19, 10.}
 βλέπων ταῦτα καὶ ἀκούων· καὶ ὅτε ἤκουσα καὶ ἔβλε- ^{Act. 10, 26:}
 φα, ἐπεισα προσκυῆσαι ἐμπροσθεν τῶν ποδῶν τοῦ
 ἄγγέλου τοῦ δεικνύοντός μοι ταῦτα. καὶ λέγει μοι,
 “Ορα μή· σύνδουλός σου γάρ εἰμι καὶ τῶν ἀδελ-
 “φῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς
 “λόγους τοῦ βιβλίου τούτου. τῷ Θεῷ προσκύνησον.”

10. Καὶ λέγει μοι, “Μὴ σφραγίσῃς τοὺς λόγους τῆς ^{1, 3. Dan.}
 “προφητείας τοῦ βιβλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς
 11. “ἐστιν. ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ρυπῶν ρυ- ^{2 Tim. 3,}
 “πωσάτω ἔτι· καὶ ὁ δίκαιος δικαιωθήτω ἔτι, καὶ ὁ ^{13.}

12. “ἄγιος ἀγιασθήτω ἔτι. Καὶ ἴδού, ἔρχομαι ταχὺ, καὶ ^{1 Ess. 40,}
 “ὁ μισθός μου μετ’ ἐμοῦ ἀποδοῦναι ἑκάστῳ ὡς τὸ
 13. “ἔργον αὐτοῦ ἔσται. Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ ^{1, 8, 11.}
 “καὶ τέλος, ὁ πρώτος καὶ ὁ ἔσχατος. ^{21, 6. Ess.}
 14. “Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ὅταν
 “ἔσται ἡ ἔξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ
 15. “τοῖς πυλώσιν εἰσέλθωσιν εἰς τὴν πόλιν. Ἐξω δὲ ^{21, 8.}
 “οἱ κύνες, καὶ οἱ φαρμακοὶ, καὶ οἱ πόρνοι, καὶ οἱ φο- ^{1 Cor. 6, 10.}
 “νεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ^{Eph. 5, 5.}
 “ποιῶν φεῦδος. ^{Philipp. 3, 6: 48, 12.}

16. “Ἐγὼ Ἰησοῦς ἐπειμψα τὸν ἄγγελόν μου μαρτυ- ^{1, 1: 5, 5.}
 “ρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· Ἐγώ εἰμι ἡ ^{Num. 24,}
 “ρίζα· καὶ τὸ γένος τοῦ Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ^{17. Ess. 11,}
 17. “καὶ ὁρθρινός.” Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέ- ^{10. Rom.}
 γουσι, “Ἐλθέ· καὶ ὁ ἀκούων εἰπάτω, Ἐλθέ· καὶ ὁ ^{15, 12.}
 “διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ
 “ζωῆς δωρεάν.”

11. δικαιωθήτω, 1. δικαιοσύνη
 ποιησάτω.

16. καὶ ὁρθριδε, 1. δ πρωτός.
 17. Ἐλθε, 1. ἥρχον.

Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους 18
τῆς προφητείας τοῦ βιβλίου τούτου, ἐάν τις ἐπιτιθῇ
πρὸς ταῦτα, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς

^b 3, 5: 13, 8: τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ^a καὶ ἐάν τις ἀφαι- 19
17, 8: 20,
12: 21, 27. ρῆ ἀπὸ τῶν λόγων βιβλου τῆς προφητείας ταύτης,
Exod. 32,
33. Deut. 4, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βιβλου τῆς
2: 12, 32.
Pal. 69, 29. ζῶῆς, καὶ ἐκ τῆς πόλεως τῆς ἀγίας, καὶ τῶν γεγραμ-
Prov. 30, 6. μένων ἐν βιβλίῳ τούτῳ. Λέγει ὁ μαρτυρῶν ταῦτα, 20
“ναὶ, ἔρχομαι ταχύ” ἀμὴν, ναὶ, ἔρχου, Κύριε Ἰησοῦ.

‘Η χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ 21
πάντων ὑμῶν. Ἀμήν.

18. συμμαρτυροῦμαι γὰρ, 1. τῶν λόγων τοῦ βιβλίου τῆς πρ.
μαρτυρῶ γὰρ ἔγω. ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος
Ibid. ἐπιτιθῇ πρὸς, 1. ἐπιθῇ ἐπί. αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζῶῆς.

19. 1. καὶ ἐάν τις ἀφελῇ ἀπὸ

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I N D E X I.

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